9 1959

AFRICAN ORTHODOX CHURCH

Doctor Installed As Bishop Of African Orthodox Church

Atlanta Daily World Atlanta, Ga.

Jan. 11-20-59

CHICAGO — Dr. G. Duncan Hinkson, a medical doctor who also holds the Doctor of Divinity degree, in regal ceremonies Sunday became a bishop of the African Orthodox church. His Grace Gladstone St. Clair Nurse, primate of the African Orthodox church presided over the consecration services, held at St. Augustines A. O. church of which Dr. Hinkson is the rector.

Others who participated in the ceremony, which was witnessed by more than 500 persons were Dr. Noel K. Smith, New York; Dr. H. Francis Wilkie, American Catholic bishop, New York; Dr. James A. Ford, Boston, Mass.

Dr. Hinkson, born on the island of Barbados, British West Indies, immigrated to the U. S. in 1929. He received his secondary schooling from tutors but upon arrival in America he entered Wilberforce university and was graduated three years later with a bachelor of science degree. He received a scholarship to Oberlin college where he studied theology and received the Master of Arts degree in 1936. He also studied at Union Theology seminary in New York, and was later dean of theology at Paul Quinn college, Waco, Texas.

WAS ONCE A DEAN

He served as a dean until he decided to enter Meharry medical school, and while studying at Meharry, he served as pastor of St. Andrew's Presbyterian church in Nashville. He received his medical degree and in 1942 began his internship at Homer G. Phillips hospital, St. Louis.

Internship completed, Dr. Hinkson and his wife, the former Clareon Jones, a librarian whom he met while at Paul Quinn college, moved to Gary, Indiana where he set up practice. A man of apparent boundless energy, he also served during this period as the assistant to the pastor of Kelly Methodist church.

FOUNDED A CHURCH

In 1950 he established offices in Chicago, joining the staff of Provident hospital. In 1955 he was ordained a priest of the African Orthodox church, and shortly thereafter founded St. Augustine's which boasts a membership of over 200 persons, who own, debt - free a $70,000 edifice of English Tudor design.

The African Orthodox faith is Orthodox because it conforms in faith with the Orthodox churches from which its Episcopate is derived. Its Apostlic authority is derived from the Syrian church of Antioch where the disciples first called Christians and of which See, St. Peter the Apostle was the first Bishop. Its orders are valid.

Baptize 275 Ethiopian Converts

The Pittsburgh Courier P. 20

Pittsburgh, Pa.

NEW YORK—Amid the liturgical splendor of the Eastern Christian Church, some 275 African-American converts were given the rites of baptism and inducted into the Ethiopian Orthodox Church by His Grace Abuna Theophilus, Bishop of Harrar and executive assistant to the Archbishop, His Grace Abuna Basalipus, Archbishop of Ethiopia.

The ceremony was performed at St. Andrew's P.E. Church and required about three hours.

The Ethiopian Orthodox Church is a major partner of Eastern churches that are called "monophysites," believers in the one nature of the Christ, and "monotheists," believers in one God.

Ethiopia accepted monotheism as far back as 280 B.C., during the reign of Solomon in Palestine, when Queen Sheba, mother of Menelik I. visited Jerusalem.

Dr G A Hinkson New African Orthodox Bishop: Wife Is Texan

The Informer

By DARCY DEMILLE
FOR ANP

Houston, Texas

CHICAGO — Dr G. Duncan Hinkson, a medical doctor who also holds the Doctor of Divinity degree in regal ceremonies Sunday became a bishop of the African Orthodox church His Grace Gladstone St Clair Nurse, primate of the African Orthodox church presided over the consecration services, held at St Augustine's A. O. Church of which Dr Hinkson is the rector, with over 500 attending.

Houstonians will r em ember Dr G. Duncan Hinkson who came to Houston to train for the rectorship in the Episcopalian Church while waiting to get his citizenship also served as a Externe of the Houston Negro Hospital. Mrs Hinkson a native of Marshall, Texas and Wiley graduate, is the sister of Mrs C. Wise of Ft Worth, wife of the co-publisher of the Ft Worth Mind.

Dr Hinkson, born on the island of Barbados, British West Indies, immigrated to the U.S. in 1929. He received his secondary schooling from tutors bnt upon arrival in America he entered Wilberforce university and was graduated three years later with a bachelor of science degree. He received a scholarship t oOberlin College where he studied theology and received the Master of Arts degree in 1936 He also studied at Union Theology seminary in New York, and was later dean of theology at Paul Quinn college Waco, Texas

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BANQUET HELD

Dr Hinkson was paid royal tribute at a consecration banquet at the Stock Yark Inn with the many notables in attendance:

Members of the Hinkson family present included, the Bishop's wife, Mrs Clareon J. Hinkson, Miss Juanita Hinkson and Mr Desmond Hinkson.

For all Alabama—

Bi-racial church council is planned

BY CLAUDE KEATHLEY
News religion editor

TUSCALOOSA, Ala., April 15—Creation of an Alabama Council of Churches made up of Protestant Evangelical denominations, regardless of creed or national lines, was a step nearer today.

Meeting at Stillman College, 21 ministers, a layman and a laywoman explored the possibilities for such a council. The council would be bi-racial.

Presiding as temporary chairman was Dr. Albert Winn, moderator of the Presbyterian U. S. Synod of Alabama. Serving as temporary secretary was the Rev. Walter Willis of Montgomery.

THE MEETING opened with a devotional led by Bishop C. A. Gibbs of the African Methodist Episcopal Church.

Dr. Winn told the group that the meeting was to talk over and explore the possibility of organizing the Alabama Council of Churches.

Present for the meeting was Dr. J. Edward Lantz of Atlanta, regional director of the National Council of Churches of Christ in the USA.

Dr. Lantz pointed out that only when five denominations have voted to become members could the Alabama Council of Churches be officially recognized.

The group repeatedly emphasized that should the Alabama Council of Churches be organized that it would not be affiliated with the National Council of Churches, but operate independently and autonomously.

Named to a steering committee to plan another meeting for Sept. 17 were Dr. Albert Winn, chairman; the Rev. Welton Gregory, Methodist minister of Montgomery, co-chairman, and the Rev. Walter Willis of Montgomery, secretary.

DENOMINATIONS represented at the meeting included the African Methodist Episcopal Church, the African Methodist Episcopal Zion, Congregational Christian, the Methodist Church (Southeastern Jurisdiction), the Methodist Church (Central Jurisdiction), the Presbyterian U. S., United Lutheran and the Disciples of Christ.

In addition to Dr. Winn, the Rev. Gregory, Bishop Gibbs and the Rev. Willis, the following were present: The Rev. J. C. Wilson of Birmingham, the Rev. Elroy Embry of Roanoke, the Rev. M C. Williams of Tuscaloosa, the Rev. J. C. Bonner of Birmingham, the Rev. A. E. Harris of Tuscaloosa.

The Rev. Samuel C. Shirah of Montgomery, the Rev. Carly J. Landes of Wadley, the Rev. Raymon E. Davis Jr. of Montgomery, the Rev. H. Davis Yeuell of Tuscaloosa, the Rev. Frederick Divens of Birmingham, the Rev. Howard Gregg of Birmingham, the Rev. P. H. Howard of Montgomery, Mrs. Willie M. Bascom of Montgomery, the Rev. W. F. Coleman of Fairfield, the Rev. Arthaniel E. Harris of Tuscaloosa and the Rev. C. A. Jarman of Birmingham sitting in for the Rev. J. T. Beale of Birmingham.

9 1959

Baptists Urge Segregation

Alabama Journal Montgomery, Ala. 6-25-59 p. 8-B

SHREVEPORT, La. (AP) — The American Baptist Assn. passed a resolution urging the continuance of segregation in public schools.

The group, composed of member churches in 27 states with congregations numbering 63,000, is the first national group to take a strong stand opposing integration. The ABA is not associated with the Southern Baptist Convention.

The resolution drafters asked the convention's backing against what they called federal attempts to unite with the National Assn. for the Advancement of Colored People and Communist sympathizers.

The drafters said school integration would "force a new social pattern on our nation to stir race strife, disunity and bloodshed."

The convention's 3,000-members voted Wednesday night to back the anti-integration bill.

The convention earlier elected the Rev. Hoyt Chastain of Malvern, Ark., as president. He succeeds Dr. A. T. Powers as dean of the Louisiana Baptist Institute at Minden, La.

Baptist Group Urges Keeping Up Segregation

Daily News Jackson, Miss. June 6-25-59

SHREVEPORT, La. (AP) — The American Baptist Assn. last night passed a resolution urging the continuance of segregation in public schools.

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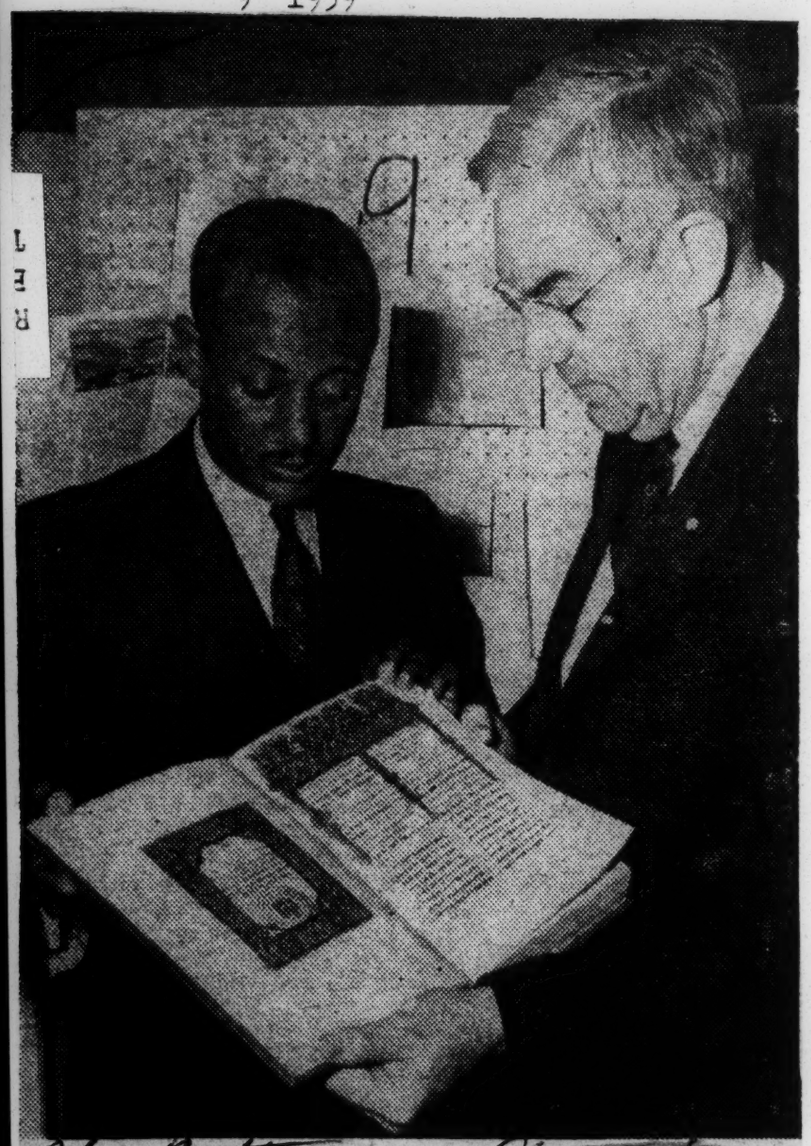
9 1959

AMERICAN BIBLE SOCIETY



REC'D

Unique Present—A gift of handwritten Gospels from Emperor Haile Selassie of Ethiopia is presented to the American Bible Society at the opening of the annual holiday display of the Christmas story in more than 250 languages. The gift, consisting of the Gospels of Matthew, Mark, Luke and John in Amharic chief language of Ethiopia, is made by the Emperor in appreciation of a Bible given him by the society. Presenting the gift is Tesfaye Roba, left, acting Consul General to the UN Ethiopian delegation. The Rev. Dr. Eric M. North, society secretary, receives it in New York City.

9 1959

AMERICAN CHURCHES

U.S. CHURCH ROLLS PUT AT 109,557,741

New York Times
New York
June 9-8-59

Record '58 Total 5% More Than in '57—Ratio Rises to 63% of Population

P 37

PROTESTANTS GAIN 2.8%

Catholics Increase by 10% —Jewish Congregations Remain at 5.5 Million

American churches and synagogues had more members last year than ever before. The National Council of Churches reported yesterday that 109,557,741 Americans had religious affiliations in 1958.

The council said the ratio of church membership to the total population was 63 per cent, the highest in history. It reversed a slight downward trend in 1957.

Membership rose by 5,368,063 last year, a gain of 5 per cent over 1957, compared with a national population increase of 1.7 per cent.

The figures were published by the council in its Yearbook of American Churches for 1960, edited by Benson Y. Landis. The statistics were provided by 251 church bodies in forty-nine states and the District of Columbia. A report on Hawaii will be included next year. Nine of the 260 religious groups listed in the yearbook did not report their size.

Mr. Landis pointed out that the churches themselves gave the statistics and that the council merely published them.

Steady Rise in Ratio

The totals showed that the ratio of church membership to population had risen steadily since 1900, when it was 36 per cent. The ratio was 43 per cent in 1920 and 49 per cent in 1940.

The yearbook also showed more enrollments in Sunday and Sabbath schools. Reports by 229 church groups listed 41,197,313 young people and adults, a rise of 837,541 over 1957.

Protestants recorded a 2.8 per cent membership rise over 1957, and Roman Catholics, 10 per cent. Jewish congregations listed no change. The breakdown was:

	1957.	1958.
Protestant	59,823,777	61,504,669
Roman Catholic	35,846,477	39,509,508
Jewish	5,500,000	5,500,000
Eastern Orthodox	2,540,446	2,545,318

Computing Methods Differ

Unlike the Protestant report, the Roman Catholic totals included Hawaiians. All baptized persons, including infants, were counted. Most Protestant churches listed as members only those persons who had been confirmed, the majority being more than 13 years old. Jewish congregations estimated their members.

According to the Official Catholic Directory for 1959, the membership increase included for the first time 2,000,000 Catholics connected with United States defense forces at home and abroad.

The Methodist Church remained the largest Protestant denomination, with 9,670,690 members. Others were:

Southern Baptist Convention, 9,202,205; National Baptist Convention, U. S. A., Inc., 5,000,000; United Presbyterian Church, U. S. A., 3,094,633; Protestant Episcopal, 3,042,286; National Baptist Convention of America, 2,668,799; United Lutheran Church in America, 2,293,902; United Church of Christ (Congregational, Christian, Evangelical and Reformed), 2, 187,489; Lutheran Church, Missouri Synod, 2,234,844, and Christian Churches (Disciples of Christ) International Convention, 1,943,599.

The Christ Unity Science Church, failed to report for the second successive year. Its latest membership estimate was 1,581,286. The Church of Christ, Scientist did not provide figures, because its regulations forbid counting its members.

9 1959

AME

African Methodist Episcopal Council Of Bishops Urges Opposition To States Rights

Philadelphia — The Council of Bishops of the million-member African Methodist Episcopal Church, meeting in their regular summer session at St. Matthew AME Church, 57th and Summer Streets, Rev. T. E. Harper, pastor issued a statement today aimed at the current states rights legislation in the United States Congress urging the American people to work and vote against such legislation."

Serious Threat

Fourteen of the denomination's episcopal leaders were present (3 over seas) to hear their president Rt. Rev. George W. Baber, call attention to the serious threat to the principles of human freedom encouched in the legislation recently passed in the House of Representatives.

A new men's movement in the denomination was given approval by the Council. It is known as the Emmaus Travelers, designed to develop men's bible classes and service organizations in the local churches throughout the nation. They will sponsor annual father and son banquets, work with juvenile authorities, Boy Scouts and hold area retreats for study and meditation.

Executive Board

Bishop Sherman L. Greene chairman of the General Board that controls the church's annual budget of over 3 million dollars asked for a revision in the budget structure to provide larger sums for building new churches and relocating congregations. The report of this department showed a deficit, although a reserved fund for minimum pastoral salary holds over 890 thousand dollars. The Board held it's meeting Tuesay at Mt. Olive AME, 19th & Fitzwater, Rev. R. R. Stokes, pastor.

The session closed early Thursday afternono for the funeral of Rev. E. J. Odom, Sr., Director of the Department of Evangelism for the AME Church for the past 20 years A resident of Philadelphia for the past five years, he died of a heart attack during a session of the Executive Board Tuesday afternoon.

Bishop R.R. Wright undergoes surgery

PHILADELPHIA

Bishop R. R. Wright Jr., of 544 N. 58th St., this city, underwent surgery, last Thursday morning, July 2, in the Mercy - Douglas Hospital, 50th St., and Woodland Ave.

The 81 - year - old prelate was admitted to the hospital, (on which he once served as board member) the previous Saturday, "for a routine check-up and rest period," a family spokesman said.

It was determined by Bishop Wright's physician that the surgery was necessary. He was reported in "satisfacory condition, and resting comfortably," Friday morning.

* * *

BISHOP WRIGHT is presiding bishop of the 5th Episcopal District comprising California and the Far West, including Alaksa. He has served the church in the West Indies, both West and South Africa, and other home areas, as a bishop, and was elevated to the episcopacy from editorship of the AME Christian Recorder. He is a son of the late Maj. R. R. Wright Sr.

His wife, Mrs. Charlotte Crogman Wright, died recently, in Los Angeles where his episcopal headquarters are located.

He is busily preparing to entertain the 1960 General Conference, next May, in Los Angeles, entailing stupendous preparations.

Mrs. Alberta McClain, one of the bishop's three daughters, and his secretary, was joined by their brother, Richard R. Wright III of Los Angeles, last Tuesday, at the family residence here. He came by air when informed of the pending surgery.

The other children are Dr. Ruth Hayre, principal, William Penn High School, Philadelphia; and Mrs. Grace Kyle, wife of Dr. Dwight D. Kyle, AME presiding elder in the Los Angeles Conference.

Bishop Wright attended the recent mid - summer session of the AME Bishops' Council, in Saint Matthews Church, 57th and Summer Sts., and was one of the eulogizers at funeral for Dr. E. J. Odum, (a general officer, fatally stricken during the session), on closing day of the Council, at Saint Matthews.

The hospital check-up was deemed advisable, while the prelate was at home, before returning to his episcopal duties in the West. He will go to his work soon after discharge from the hospital.

Action In House Is Deplored

Senators Asked To Defeat Measure And Save Nation

PHILADELPHIA — The Council of Bishops of the million-member African Methodist Episcopal Church, meeting in their regular summer session at St. Matthew AME church the Rev. T. E. Harper pastor issued a statement last week aimed at the current states' rights legislation in the United States Congress urging the American people to "work and vote against such legislation."

Fourteen of the denomination's Episcopal leaders were present to hear their president the Rt. Rev. George W. Baber call attention to the serious threat to the principles of human freedom encouched in the legislation recently passed in the House of Representatives.

The group stated:

"WE THE BISHOPS of the African Methodist Episcopal Church, take note of the recent state's rights action of the House of Representatives enacting legislation which in substance means that citizenship in a state is above citizenship in the nation. It subordinates even the draft law and such other federal legislation for the defense of the nation to the will of state legislation which in substance means that citizenship in a state is above citizenship in the nation. It subordinates even the draft law and such other federal legislation for the defense of the nation to the will of state legislation. This means national chaos and destruction.

"Such states rights letislation surrenders federal constitutional government. We call upon all loyal citizens who believe that the freedom of all United States citizens should be protected everywhere in the United States to work and vote against all who supported such legislation.

"WE RESPECTFULLY pray and petition the senators of the United States to save our nation by defeathing this measure when it is brought before the Senate."

A new men's movement in the denomination was given approval by the council. It is known as the Emmaus Travelers designed to develop men's Bible classes and service organizations in the local churches throughout the nation. They will sponsor annual father and son banquets work with juvenile authorities Boy Scouts and hold area retreats for study and meditation.

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The session closed early Thursday afternoon for the funeral of the Rev. E. J. Odom Sr. director of the department of evangelism for the AME Church for the past 20 years. A resident of Philadelphia for the past five years he died of a heart attack during a session of the executive board Tuesday afternoon.

MEMBERS OF the council attending the meeting in addition to the president were Bishops Joseph Gomez Cleveland secretary; Sherman L. Greene Richard R. Wright Frank M. Reid, Isiah Bonner William R. Wilkes Carey A. Gibbs H. Thomas Primm Frederick D. Jordan Eugene C. Hatcher Ernest L. Hickman O. L. Sherman and David H. Sims.

Three of the bishops are overseas. They are the Rt. Revs. Francis H. Gow S. R. Higgins and W. F. Ball.

AME MISSIONS SECRETARY SEES

S. African Education Limit As A "Christian" Challenge

Daily World Atlanta, Ga. p. 1
Sat. 7-11-59

DETROIT, — "The Bantu system of education in South Africa, that limits the education of natives is one of the greatest challenges to Christiandom today, "so stated Rev. Dr. A. Chester Clark, New York, executive secretary of Missions for the African Methodist Episcopal church whose Women's Missionary Society quadrennial convention, is being held in this city this week. Predicting that Africa will be free in our time, Dr. Clark continued, "Africa speaks eloquently and with dynamic insight. Africa must and will assert herself. That is it's bound Christian duty. It cannot be gainsaid or shirked nor will it pussyfoot vacillation be condoned.'" As executive director of the denominations missionary program he is planning the extension of the church into the new state of Hawaii.

Representing the National Council of Churches Division of Home Missions, Mrs. Minica Owens, special consultant, New York, who presented the idea of women migrant ministers as a project for persons who may not feel the urgency for overseas work. She called attention to many areas in the United States where such ministry is vitally needed. Other addresses followed by Bishop S. L. Greene, Atlanta, chairman of the AME General Board; Bishop George W. Baber, Philadelphia, president of the council of Bishops; Attorney H. L. Dudley, Detroit, president of the national AME laymen's organization.

The third and final reading of constitutional amendments was heard at the close of the night session and adopted with many changes that circumscribe the control of the AME General Board which budgets the money used by the women's society. A controversial issue that has caused much discussion pro and con particularly from the AME ministry that cannot be finally settled until the church's General Conference meets in Los Angeles, in May 1960, which will either approve or reject changes made. In the months until that Conference it is anticipated that this issue will be widely debated throughout the denomination.

SUNRISE COMMUNION SERVICE

Host bishop Rt. Rev. Joseph Gomez led the bishops of the church in a sunrise Holy Communion service at 6 o'clock Wednesday morning. The Missionary women dressed again in white reverently knelt at the altar, dedicating themselves to further service. With more than 2500 communion, this is the largest service of this kind held in the denomination since the General Conference of 1956 in Miami when over 5000 were communed at one time.

COMMITTEE REPORTS

The report of Mrs. Nora W. Link, New York treasurer showed a total of $289,894.74 disbursed with approximately $120,000 going directly overseas. Mrs. Alma A. Polk, Philadelphia, Director of the Young People's department has presented a plan to include young boys with the hope to direct their attention to the mission field and ministry. She indicated a pronounced increase in interest in the "pen-pal" project. This group will hold a "Send a Book To Africa Week" beginning the first week in November. Mrs. A. Beatrice Williams, Florida, editor of the monthly Missionary magazine reported that Texas Bishop H. T. Primm, presiding, leads the church in subscriptions.

Detroit Church To Host Meeting

Defender Chicago, Ill.
Sat. 6-20-59

DETROIT — More than 2,000 delegates and equally as many visitors will attend the Women's Missionary Society Quadrennia Convention of the African Methodist Episcopal church, meeting in Ebenezer AME church, Willis and Brush sts., here July 7 through 10.

P. 21

Elected delegates from 87 annual conference branch societies throughout the states, plus delegations from Canada, Bermuda, the West Indies, South America and Africa will make reports, hear addresses by outstanding persons in the mission field and act upon constitutional amendments.

Mrs. Anne E. Heath, Washington, national president and chairman of the administrative committee of the [illegible] national body will speak on Tuesday evening July 7.

The missionary quadrennial sermon will be delivered at the opening session on Tuesday morning by Rt. Rev. E. L. Hickman, Detroit, presiding bishop of Kentucky-Tennessee and the 16th Episcopal District, a missionary district which includes Cuba, the Bahamas, Windward Islands, Jamaica, Gulana, Santo Domingo, Haiti and South America.

SCRAP BOOK CONTEST

An outstanding feature of the meeting will be the awards made to winners in a scrap book contest based upon the countries studied (Turkey, Lebanon, Egypt, Syria, Iran, Iraq, Pakistan, Ethiopia, Jordan and North Africa) during the past four years. Entrants winning the competition in each Episcopal District will compete for top prizes during the convention.

Dr. A. Chester Clark, New York, secretary of missions, will address the convention, presenting the needs of Clayborn college, Sekondi, Acca, Ghana, in West Africa.

YOUNG PEOPLE'S MEET

Meeting concurrently with the senior society will be the Young People's Department, Mrs. Alma A. Polk, Philadelphia, director; Miss Bertha O'Bryant, president. Thursday evening's session will be under their direction.

Elaborate arrangements are being made for the four-day meet by the hosts, Rt. Rev. Joseph Gomez, Cleveland, Ohio, presiding bishop of the district; Mrs. Hazel Gomez, Episcopal District supervisor of the Women's Missionary; Mr. Eloise Evans, Detroit, district president; Mrs. Ruth Spivey, Detroit, Mich., conference branch president and the host pastor Rev. Hubert N. Robinson.

The quadrennial session will close on Friday with the election of officers, executive board and committee chairmen.

AME women close 4-day convention

Afro-American Baltimore, Md.
Sat. 7-25-59

DETROIT — The four-day Women's Missionary Quadrennial Convention of the AME Church closed last Friday with the election of officers.

Mrs. A. B. Williams of Florida was re-elected editor of the Women's Missionary Magazine over Mrs. Wilda Robinson Smith, Philadelphia AFRO columnist, in the only contested competition.

Others named to office were Mesdames Anne Davis of Santa Monica, Calif., Prince F. Jackson of Texas, and Lucille Thomas of Chicago.

Mrs. Anne E. Heath of Washington and Miss Alma Polk of Pittsburgh were re-elected as heads of the senior and young people's division respectively.

* * *

MRS. B. S. ROBERTS of Tulsa, Okla., won top honors in the nation-wide scrapbook contest and Miss Lavern Goss of Grenada, Miss., took top honors in the youth division's Cinderella contest.

A new precedent was set in the Young Peoples Department when Harold Horton of Jackson, Miss., was elected as the first male president of the organization. The group will sponsor a nation-wide "Send A Book To Africa Week" Nov. 1-7.

And at the meeting of the Bishops Council, the Rt. Rev. George W. Baber of Philadelphia, president, announced that the Rev. Andrew White of Nashville, Tenn., has been nominated by the bishops to fill vacant office of executive secretary, Division of Christian Education.

The vacancy was created by the death of the Rev. Samuel S. Morris Sr., who died earlier this month in Philadelphia.

* * *

DR. H. RALPH JACKSON of Memphis, president of the Brotherhood, keynoted the group's eighth anniversary celebration. The Rev. A. Lewis Williams of Chicago delivered the anniversary sermon.

Some 1,000 delegates and more than 2,500 persons attended the four-day convention. Ebenezer AME Church, of which the Rev. H. N. Robinson is pastor, was the host church. Bishop Frederick D. Jordan, vice president of AME Mission, presided over all executive sessions.

The entertainment committee was headed by Mrs. Hazel Gomez and the Rt. Rev. Joseph Gomez was host bishop.

9 1959 AME

1,000 AME Women Attend Quadrennial In Detroit, Mich.

DETROIT — The four day Women's Missionary Quadrennial Convention of the African Methodist Episcopal Church closed on July 10 with the election of officers. The only contested office was that for editor of the Women's Missionary Magazine of the million-member church. Editor, Mrs. A. B. Williams, Florida, defeated contender, Mrs. Wilda Robinson Smith, columnist of the Camden (N. J.) Courier-Post. Three changes recommended by the nominating committee headed by Mrs. Grace Kyle, California were elected, namely, Mrs. Anne Davis, Santa Monica, Calif. replaced corresponding secretary Mrs. Mable Jones, New York; the second vice-presidency going to Mrs. Prince F Jackson, Texas replacing Mrs. Lucille Thomas, Chicago and Mrs M. E. Thornton, Shreveport, La. succeeding Mrs. Daisy Meyers as assistant recording secretary. Mrs Anne E. Heath, Washington, D. C and Miss Alma Polk, Pittsburgh were returne das heads of the senior and young people's divisions respectively.

The more than 1,000 delegates representing 47 states, Canada, Bermuda, the West Indies and Africa labored until the wee hours Thursday night with constitutional amendments. The body approved fund raising outside the budget restrictions imposed by the 90-member General Board headed by senior Bishop Sherman L. Greene, Atlanta, however final approval is subject to the General Conference which meets in Los Angeles in May 1960. The WMS receives over $78,000.00 per year from the church's General Budget Fund under a system of financing nauguration at the last General Conference in 1956 and reports at the convention indicated that more funds went directly to the mission field than in previous years. The powerful general board administers all finances of the church from funds created by a $4 per member annual assessment throughout the church.

Dr. A. Chester Clark, AME secretary of Missions administers a similar fund for the support of overseas schools, churches and ministers. In his address of Thursday evening he predicted, "Africa will be free in our time and Christianity will rise or fall with the African solution." Several African delegates appeared in native attire telling of the great needs for doctors, hospitals and clinics.

Two outstanding churchwomen brought greetings to the convention, Mrs. T. Otto Nall, Evanston, vice-president World Federation of Methodist Women and Mrs. Monica Owens, New York, special consultant Home Missions Division National Council of Churches. Words of welcome were also extended by Mrs. Nancy Williams, wife of Michigan's Governor, G. Mennen Williams, who was a guest at AME Monrovia College, on her recent world tour.

Capacities of the host church Ebenezer AME, Rev. H. N. Robinson, pastor were taxed by the largest attendance in the 16 year history of the convention with more than 2,500 visitors. All executive sessions were presided over by Bishop Frederick D. Jordan, Louisiana-Mississippi, vice-president of AME missions

Church wide competition in the scrap book contest of countries studied by the women during the past four years was won by Mrs. B. S. Roberts, Tulsa, Okla, with top honors in the youth division's Cinderella (church leadership and scholastic endeavor) contest going to Miss Tavern Goss, Grenada, Msis A new precedent established in the YPD was the election of Harold Horton, Jackson, Miss., their first male president. This group will sponsor a nation-wide "Send A Book To Africa Week" beginning Nov. 1, 1959.

COUNCIL OF BISHOPS MEETS

Preparation of the Episcopal Address for the 1960 General Conference occupied the attention of the bishops in session here also. Reports indicate that much attention will be given to ministerial recruitment, expanding and developing missions, increasing activities of the Women's Missionary Society and planning for needed adjustments caused by a shifting population. Council president Bishop George W. Baber, Philadelphia, announced the bishop's nomination of Rev. Andrew White, Nashville, to the office of Executive Secretary Division of Christian Education to fill the vacancy created by the death of Rev. Samuel S. Morris, Sr., who died Tuesday (July 7) in Philadelphia.

THE BROTHERHOOD ANNIVERSARY

The Brotherhood, ministers movement, which began at the 1951 session of the WMS quadrennial convention in Memphis, celebrated it's 8th Anniversary with a keynote address by president Rev. Dr. H. Ralph Jackson, Memphis who announced that the denomination's new minister's minimum salary fund holds $892,000.00 accrued since the last General Conference. Rev. A. Lewis Williams, Chicago, delivered the anniversary sermon commending the courageous leadership of this group that was responsible for the change in the financial structure of the denomination.

Host Bishop Joseph Gomez, Mrs. Hazel Gomez, area missionary supervisor headed the entertainment committee. The convention closed with a candlelight consecration service led by Bishop H. Thomas Primm, Texas.

Request For Richard Allen Stamp Refused By Postal Authorities

Flint, Michigan—Dr. J. Leonidas Leach, physician, chosen by the Commission on the 200th Anniversary Celebration of the Birth of Richard Allen, to apply for a special commemorative postage stamp, announced recently that the request had been denied by the postal authorities.

In a letter to Dr. Leach, Postmaster General Arthur E. Summerfield, stated:

"I have postponed answering your letter of April 30 regarding your request for a commemorative postage stamp honoring Richard Allen until our Citizens' Stamp Advisory Committee could give the most careful and thorough consideration to this proposal.

"It has always been the policy of the Post Office Department to refrain from issuing stamps of a religious nature. Many requests have been submitted in the past for stamps portraying various religious leaders and events and all of them have been turned down on the basis of this policy.

"The Citizens' Stamp Advisory Committee has restated this policy in the criteria now serving as the basis for their recommendations on commemorative postage stamps. Under these circumstances we cannot issue the stamp you request.

"I am sure you can understand the soundness of this decision. With kindest personal regards,"

Sincerely yours,
Arthur E. Summerfield
Postmaster General.

AME's Raise Nearly $7,500,000 in 3 Yrs.

PHILADELPHIA, Pa. — "Our budget as adopted in Miami in 1956 is no longer an experiment. It is a wonderful fact and a definite source of encouragement," said Dr. Robert W. Mance, financial secretary of the AME Church, in making his report to the general board meeting here.

Dr. Mance puts the 1958 general budget income of the African Methodist Church at $2,416,535.30, actually $27,182.87 less than for the same period in the previous fiscal year.

The audit, said Dr. Mance, shows deposits on savings of $411,997.05 and a checking account of $755,784.25. A good portion of the savings account money is in Negro banks.

■

THE REPORT also shows that the African Methodist Episcopal Church has raised a total of $7,486,141.45 from June, 1956, to June 12, 1959. The highest contributing districts are the First, Sixth and Seventh.

The annual budget of the church is now $2,500,000.

Another report was made by Dr. A. Chester Clark, secretary of missions. He said, among other things, "Americans must come of age in their thinking about Africa.

"Christian churches, in planning for their furture in Africa, must take into consideration the powerful yearning of African youth for education at least on a par with that of their American cousins."

■

THE FOLLOWING recommendations were offered:

1. That the Bishops assigned to Africa and other overseas work be given intensive training and briefing "regarding the complex social, ecoomic and political factors with which they would be confronted."

2. That a policy and strategy council be formed in the Caribbean area, particularly in the West Indies Federation, so that representatives from each island might participate.

3. That denominational appropriations for Africa be increased and that some attention be given to assisting independent African nations in the development of their natural resources. Named in the report were Liberia, Ghana, Guinea and Nigeria, all in West Africa.

Bishop Nichols Plans His Defense

PHILADELPHIA — Bishop D. Ward Nichols, indicted on 21 counts of embezzling $70,000 in church funds, has surrendered to authorities so that he can attack the indictements under a writ of habeas corpus. He is presently released under $1,000 bond.

His case will be heard Sept. 18.

● **"My books are in order. These people waited until after I had left Philadelphia almost three years (1956-59) before they took action to show what I had done wrong," said Bishop Nichols, former head of the First Episcopal District of the African Methodist Church, who authorities say has been sought since last July on the embezzling charges.**

Bishop Nichols remarked: "They claimed I was not available. All along I have been available, either in Philadelphia or at my residence in New York City.

"I fear nothing because I have done nothing wrong. This is an effect to destroy me, but through Jesus Christ I am not going to be destroyed. Jesus Christ had His Gethsemane, His Calvary and His Easter Sunday morning, and I will have mine," he added.

Bishop Nichols' Case Prompts Tiff

AME Factions Clash

(Courier Press Service)

ATLANTA, Ga. — While the 1960 General Conference of the AME Church is still one year away, there are signs on the horizon that there may be some spirited fights when that body convenes in Los Angeles at that time. Chief among these will be the case of Bishop D. Ward Nichols and its accompanying developments.

One development arising out of this case, if speculation is allowed, may be a determined effort on the part of the Board of Bishops to curb the powers of the Judicial Council, now supposed to be the final arbiter of disputes within the church.

An indication of such a possibility was seen in a comment made to The Courier here, last week, by Bishop Sherman L. Greene, senior Bishop of the AME Church, in regard to the Bishop Nichols' case.

● **"The Judicial Council assumed jurisdiction it had no right to," Bishop Green told The Courier. "They can review cases, but appointments are made by the Bishops. The Judicial Council has no authority to reverse the decisions of a trial baord.**

Bishop Greene indicated that the Bishops might take steps to have the jurisdictional area of the Judicial Council spelled out in clearly defined language at the coming General Conference. It will be then that the fate of the controversial and colorful Bishop Nichols will be decided, as well as a final decision on the action of the Judicial Council.

■

MUNICIPAL Court Judge Perry B. Jackson, Cleveland, Ohio, heads the Judicial Council, which includes ministers and laymen.

There has been no clear indication of what action the strong laymen's organization of the AME Church may seek to take at the General Conference, but it is clear that a hot and stormy session lies ahead for the AME's next year in Los Angeles, and the Bishops are determined to see that none of their powers are taken away or lessened, if Bishop Greene's comments are any criteria.—**TWA.**

BISHOP SHERMAN GREENE
. . . explains Council powers

9 1959

AME

Bishops ask court to dismiss Nichols suit

WASHINGTON

Bishops Frank M. Reid, Sherman L. Greene and Robert W. Nance, all AME Church officials, asked District Court Tuesday to dismiss an injunction suit filed against them by Bishop D. Ward Nichols.

Bishop Nichols earlier this month asked the court to determine whether he has a right to receive his $10,000 a year salary as bishop and whether he is a suspended or active bishop under the laws of the AME Church.

He is seeking the right to attend all meetings of the Council of Bishops of which Bishop Reid is president, and he asks the court for an injunction against the defendants' interferring with his assignment to the 18th Episcopal District (South America).

BISHOP GREENE, president of the AME General Board, Mr. Nance, treasurer of the AME Church, and Bishop Reid filed an answer Tuesday which asks the court to dismiss the suit on the grounds:

(1) "District Court lacks jurisdiction over the subject matter in that the relief requested would require the court to interfer with internal affairs of a foreign non-profit corporation and with the ecclesiastical affairs of the church.

(2) "District Court would have to enter a decree in conflict with a decree of the Philadelphia Common Please Court which created the corporation.

(3) "District Court lacks jurisdiction to determine the issues raised by Bishop Nichols for the reason that Bishop Nichols is presently indebted to the AME Church, an action in accounting of approximately $3,000,000 which he handled while bishop of the First Episcopal District, which is pending before the Philadelphia Court as Viola S. Morris, Frederick E. Lewis and Pearl Crayton versus D. Ward Nichols.

("As to fraudulent conversion of church assets, Bishop Nichols has been indicted on 41 separate bills by a Philadelphia grand jury on fraud and embezzlement, "the answer states).

(4) "The amount in issue is less than the prerequisite for jurisdiction of District Court."

These plus 12 other detailed reasons why the suit should be dismissed were filed. Also filed was a copy of the modified decree of the Philadelphia court restraining Bishop Nichols from participation in Council of Bishops affairs.

Attorneys representing Bishop Nichols are Ernest D. Jackson and Melvin M. Burton Jr.

Austin Norris, Belford V. Lawson Jr., and three others represent the defendants.

Nichols barred from AME pulpits

(Special To AFRO)

COLUMBIA, S.C. — Bishop D. Ward Nichols, fiery prelate, has been formally barred from AME Church pulpits in his native South Carolina.

Presiding Bishop J. H. Bonner over the South Carolina (Seventh) Episcopal District, told the AFRO he had issued an order to presiding elders and pastors in the Charleston area barring Bishop Nichols, in conformity with rulings of the church's Bishops' Council.

Bishop Bonner said: "Bishop Nichols is my friend and I wouldn't do anything to hurt him; however, I am bound by rulings of the Bishops' Council and my letter on this subject was in conformity with what the (Bishops') Council has ruled."

MR. BONNER'S ruling was disclosed as the AFRO queried him about persistent rumors that the deposed Mr. Nichols had opened a campaign in South Carolina's Charleston area —where the AME church is strongest of all denominations —aimed at pulling out several churches into a brand new denomination.

Specifically, Bishop Bonner was asked to comment on reports that Bishop Nichols had "preached in several Charleston area" churches, and had conferred with several pastors and presiding elders in that area.

Mr. Bonner said he'd been informed that Bishop Nichols had "preached in one church. Maybe two. He might have preached in one or two others." But Bishop Bonner disclaimed knowledge of the defection campaign.

* * *

"WHEN THE report came to me about Bishop Nichols' presence in Charleston," Mr. Bonner said, "I wrote a letter to the presiding elders and pastors in that area informing them of my office's ruling, which was based on that of the Bishops' Council."

The S. C. AME prelate read from a letter dated March 25, 1959 to elders and pastors in the Charleston area, which recited the agreed-to policy of the Bishops' Council with reference to Bishop Nichols, and said:

"As Bishop of the Seventh Episcopal District, I am subject to the actions of the Bishops' Council, and this is to inform you not to permit Bishop D. Ward Nichols to preach or perform any duties in any of the churches of the Seventh Episcopal District as an acting Bishop in your District, or in your church, until ordered to do so by the General Conference.

* * *

"ANY PRESIDING elder or pastor doing so will be regarded as being disobedient to the church and will be subject to the action of the AME Annual Conference."

Two Charleston church leaders contacted had a "no comment" reaction to the matter.

It did appear, however, that the Bonner directive led to cancellation of several preaching dates which had been arranged for Bishop Nichols.

AME's in two-day convocation

NEW YORK — Hundreds of AME Church leaders summoned here for a two-day Lenten convocation and "Salute to Africa" at historic Mother Bethel Church Wednesday, for what was described as the beginning of a new era of unity within the AME Church.

Leaders represented for the most part, the First Episcopal District of New England, New York, New Jersey, Pennsylvania and Delaware.

Bishop George W. Baber and his immediate associates said Africa's role in the future of the church might well be the key to a membership of 5,000,000 by 1970.

* * *

DR. RICHARD A. Hildebrand, minister of New York's oldest and largest AME church (Mother Bethel), called the convocation "a sort of dress rehearsal for the kind of program we must employ for people interested in tomorrow's new America and significant new ideas in a new church era."

The Salute To Africa featured addresses by Mason Sears, U.S representative on the Trusteeship Council of the United Nations; and Charles T. King, Ambassador of Liberia to the United Nations.

Dr. A. Chester Clark, executive secretary-treasurer of the AME Church Department of Home and Foreign Missions, and Mrs. Crystal B. Fauset were co-chairmen of the Salute To Africa phase of the convocation.

Also included was a keynote sermon by the Rev. Alvia Shaw of Columbus, Ohio; a panel discussion featuring Dr. Archibald Carey of Chicago, Dr. Rembert Stokes, president of Wilberforce University, and Dr. Lawrence Odom of Kansas City.

* * *

AT THURSDAY'S morning session, Dr. McCoy Ransom, of Omaha, Neb., Dr. Douglas L. T. Robinson and Herbert Dudley, head of the AME's laymen, were heard in the convocation's second panel discussion.

In the evening, Dr. Ralph Jackson, president of the AME Brotherhood, delivered the closing sermon.

Bishop Baber New AME Head

By EMORY S. DAVIS

PHILADELPHIA, Pa. — In impressive services at historic Mother Bethel AME church here, Friday, Rt. Rev. George Wilbur Baber, resident presiding bishop of the First Episcopal District, became the new president of the Council of Bishops of the denomination.

Under a new regulation adopted in the general conference of 1956, council presidents assume the presidency each year on May 15th on the basis of seniority. This executive branch of the church's government directs the affairs and policies of the million member church.

The ceremony was held during the 143rd session of the Philadelphia annual conference over which Bishop Baber presides. Bishop Eugene Clifford Hatcher, Cleveland, Ohio, presented the "statement of occasion" representing Senior Bishop Sherman L. Greene Atlanta, Ga.

The retiring president, Rt. Rev. Frank Madison Reid, Washington, D. C., leaving the Washington conference in session accompanied by 12 of his pastors was on hand for the presentation of the gavel. During his year as leader of the bishops, peace, harmony and progress characterized the body's activity.

A new innovation in their program this year was an open session at the February council meeting in Oklahoma City, Okla., when four bishops participated in an open panel discussion on matters affecting the future of the denomination. Bishops on the bench admitted working harder under Bishop Reid's leadership than at any time previous.

Bishop Baber Takes Over As Chief Of AME Council

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In his acceptance address Bishop Baber called for greater unity among the various organizations within the church, decried the need for so many separate meetings of groups laboring for the church. He concluded by urging full restoration of Bishop David H. Sims of Philadelphia.

Several presentations were made including a bronze plaque presented by the Philadelphia AME Minister's Alliance; an inscribed gavel presented by Rev. W. L. Freeman, representing the New York AME Minister's Alliance, and a plaque verifying Bishop Baber's $500 Life Membership in the NAACP and in recognition of his contribution to civil rights.

The gavel used in the ceremony, provided by Rev. W. P. Stevenson of Philadelphia, belonged to the late Bishop William Henry Heard, carved out of African Ivory, presented to him in 1912 by the natives of the conferences in that country.

Bishop Baber will preside over his first session of the Council when it meets at St. Matthew AME Church, Philadelphia, June 24 and 25.

Bishop Wright in Mercy-Douglass

PHILADELPHIA

Bishop R. R. Wright Jr. of the Fifth Episcopal District of the AME Church entered Mercy - Douglass Hospital, 50th St. and Woodland Ave., last Saturday.

His district is comprised of California and the far west.

He was here from the episcopal headquarters in Los Angeles, last week, to attend the mid - summer session of the Bishops' Council.

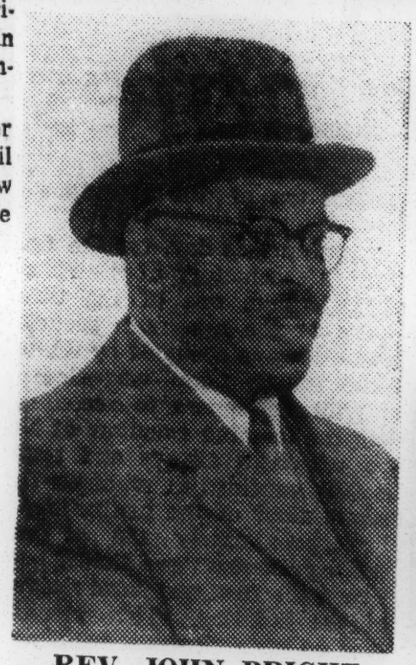
A spokesman for the family told the AFRO, Sunday, that Bishop Wright was admitted to the hospital for "a routine physical checkup."

THE CHECK-UP by his personal physician and rest period were "deemed advisable before resuming preparation for entertainment of the 1960 General Conference," the AFRO was told.

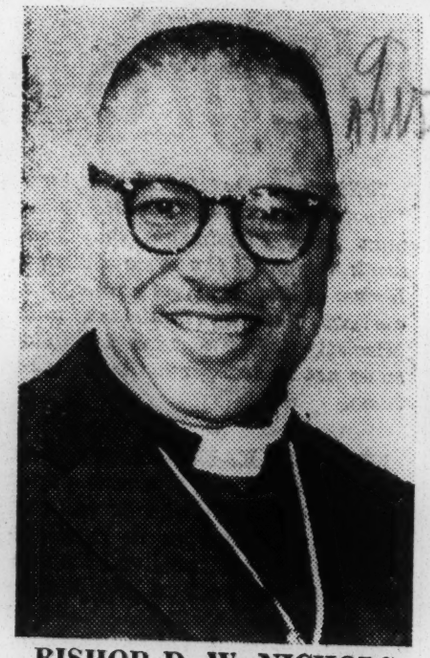
Bishop Wright will be episcopal host to the quardrenial meeting scheduled to open May 4, 1960, in Los Angeles. A mammoth sunrise prayer service will precede the official opening in the Hollywood Rose Bowl.

The Bishop had not been in Philadelphia since the recent death of his wife, Mrs Charstage set up at home plate. Angeles. The Wrights' home residence is at 554 N. 58th St., Philadelphia.

AME's to Sell Allen Building



REV. JOHN BRIGHT
. . . he chaired the committee



BISHOP D. W. NICHOLS
he made the motion

ATTY. L. T. MOORE
. . . he defended the Bishop

By BOB QUEEN
(Philadelphia Courier Editor)

PHILADELPHIA, Pa.—A special committee appointed to study the long drawn out hassle surrounding the AME's Allen Building located at 716-718 South 19th St., reportedly recommended that the building, long regarded as a "white elephant" by the African Methodist Episcopal Church, be sold and the proceeds be used in conjunction with the Mother Bethel Church development.

● Object of various legal battles since 1954, when a petition was filed in Common Pleas Court 5, this city, seeking a restraint against Bishop D. Ward Nichols against its sale, the Allen Building, once held as a dream toward consolidating all top AME offices in the city where Richard Allen founded the denomination, is currently a vacant, boarded-up monstrosity.

The building was the cause for objectives under Bishop George W. Baber to "clear up" the Allen Building issue.

AME distraction as far back as the General Conference in Chicago, Ill., May 1952, when a committee named to consider "repurchase of the Allen Building." with E. J. Jackson, chairman, recommended transferring all of the equipment and material of the AME Book concern from Nashville, Tenn. And if the Allen Building is repurchased and renovated, it should become an office building, principally for the AME Church."

■

BUT THE afternoon session of the 1952 session blew up in a heated session when the committee reported that "the AME has no title, right or equitable interest in the real property where the book concern was located in Philadelphia known as the Allen Building and never has had; that the building was sold in 1949 by the sheriff of Philadelphia County for taxes, and was bought at the sale by Bishop D. Ward Nichols; that the property is n - - under private ownership, and, the connection has no jurisdiction over it whatsoever."

● The committee at that time ran higher than it ever has been concerning any given project, undertaken by the First District." The Sentinel reported that the building could be purchased for $68,000, plus taxes.

The Boston assemblage of over 300 pastors and laymen was floored when Bishop Nichols, personally, contributed $100 and the First District set a two-year limit on raising $100,000, said that the body should go on record

wake of the problematic piece of real estate were revealed when in 1957, Atwood Irvin, who declared that he worked over 20 years as a printing pressman, had in vain filed claims for unpaid salaries after the book concern was moved back to Nashville, Tenn.

An official at the 1959 Philadelphia conference told this writer that it was one of the prime

However, in the court action, Judge Allesandroni could find no fraud in the transaction, considered the 1st District as merely a territorial description," and dismissed the charges against Bishop Nichols, and the Allen Building still hung around the neck AME District's neck like albatross in the literary classic "The Ancient Mariner."

● Other headaches in the

found it to be in a dilapidated condition and recommended **that the "Allen Building in Philadelphia, be regarded as lost, and that the general church will not hereafter concern itself with any effort to purchase the same, and that no agent of the church shall be allowed to repurchase the Allen Building."**

The Allen Building issue again exploded in 1954, when a number of clergymen testified before Judge Eugene Allesandroni, that their congregations were assessed various sums in support of the Allen Building.

■

Atty. Lewis Tanner Moore defended Bishop Nichols in the action, who contended that Nichols purchased it at the sheriff sale for $54,200, and that rent from the building would be used to create a fund for retired ministers known as a "pension fund."

■

● The controversial Allen Building came up again in 1953, at Presiding Elders Conference in Boston, Mass., when, according to the AME publication, the Sentinel, "enthusiasm

as naming the building when it is bought, "The Allen-Nichols Building" to be named partially after himself.

■

THE MOTION was made by Bishop Nichols, seconded by M. a "territ dismissed by M. Ward and others. The Allen Building was formed in the First District, with the Rev. T. E. Harp- District as merely er, treasurer; Rev. John Bright, First A chairman; R. R. Stokes, co-chair- the albat man, and Gabriel S. Hardeman, ic, secretary.

9 1959

AME

Rev. M. B. McClendon

The Pittsburg Courier

Valdosta Minister Truly Unusual Man

Pittsburg, Pa.

Sat, 12-12-59

VALDOSTA, Ga.—You've got to take your hat off to the Rev. Milton B. McClendon, 50, pastor of historic St. Paul AME Church here since 1956. He is truly a most unusual man — the kind you'd recommend your children to emulate. His career bespeaks of courage, fearlessness and a frank facing of facts of life.

Rev. McClendon

The Rev. Mr. McClendon began pastoring in 1936, with his first charge in Macon, Ga., 36 miles from the Marshallville (Ga.) farm where he was born. Afterwards he pastored churches in Atlanta, the capital, for 15 years and then in August, 1956, came to Valdosta where he has put his buckets down.

His wife is a native of Cordele, Ga., and they have a pretty 12-year-old daughter. His church, situated astride busy U. S. Highway 41, has the largest AME congregation in the area — 747 members — and is a member of the South Georgia AME Conference, Valdosta District. The Rev. Mr. McClendon is a graduate of Morris Brown College and Turner Theological Seminary.

■

ALL THAT YOU'VE READ up to now is just a routine case history of the average AME minister in Georgia, so it is time now to let you in on the truly unusual side of this progressive and youthful dedicated minister. The Rev. Mr. McClendon did not begin his academic studies until he was an adult. Everything for him came the hard way.

He began his pastoring from a dedicated feeling of service to his fellowman that just wouldn't wait for the acquiring of a formal education. So he did his school work after entering the ministry. He was an adult in his forties when he went to David T. Howard High School in Atlanta and completed the course and was graduated.

He then moved over to Morris Brown, for his insatiable thirst for knowledge came because he knew that an untrained man faced almost insurmountable handicaps in leading people, and he wanted learning so he could be a good leader. He had to have it, and at his late age he went to school classes with youths for whom he could have been a father.

Was he sensitive about being such an "oldie" amidst these youngsters? "I had to have the knowledge," was his attitude, and that was the place to get it.

■

THE REV. MR. McCLENDON was graduated from Morris Brown College in 1956 at the age of 47, an age when most college graduates have "made it," or are well on their way. Then he went to Turner Theological Seminary and finished that scohol. Then—and not until then—did he feel satisfied. He had accomplished his mission.

Now he was ready to give his all to his chosen calling — the ministry. That is just what he is doing now in Valdosta, where his church is a popular center of activities, and its pastor and his family are highly respected and regarded by all the townspeople. That is the way it should be, for there are many, many men — and women — who are too ashamed or have too much self-consciousness to face the facts of life as did the Rev. Mr. McClendon and do something about it the way he did.

He's the kind of man you've got to admire, respect and look up to. He has guts and courage in great big gobs.—**TWA.**

Atty. Jackson Involved?

The Pittsburg Courier

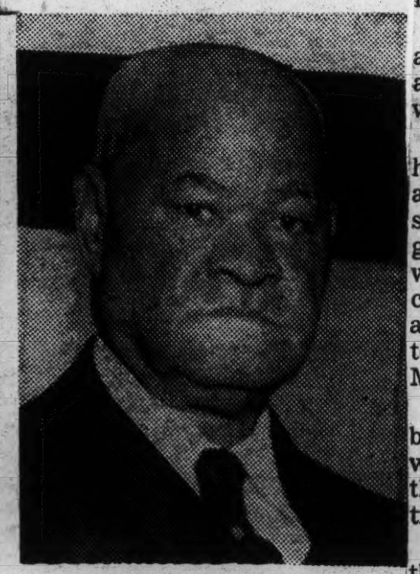
Did Nichols Case Hamper Fight for Rights in Dixie?

Pittsburg, Pa.

Sat, 12-12-59

9 AME

BISHOP NICHOLS
. . . did his trial affect the rights fight?



BISHOP GREENE
. . . "they knew my position"

(Courier Press Service)

JACKSONVILLE, Fla.—Could it be possible that the 1957 trial here of AME Bishop D. Ward Nichols has resulted in repercussions which have greatly affected civil rights actions in Florida, Georgia and Alabama?

Here in Jacksonville, at the moment, the biggest talk is about the 11 AME ministers who disclaimed any connection with the local suit to open all city-owned and operated recreation facilities to all races.

The talk linked the name of senior AME Bishop Sherman L. Greene with the action of the AME ministers.

■

BISHOP GREENE said he didn't talk with them about their action, but said "they knew my position," and the Bishop went on to blast "notority seekers" and then made a blistering comment on "attorneys who are making money" out of these things. The attorney for the suit here is Ernest D. Jackson Sr. of Jacksonville.

It should be remembered that Atty. Jackson was chief counsel for Bishop Nichols at his trial at the Mount Zion AME Church here in 1957, and also before the Judicial Council in Cleveland the following year.

Observers here are speculating that Bishop Greene's comment was aimed at Atty. Jackson with a recollection of the role Jackson played in fighting Bishop R. R. Wright Jr. and Bishop Greene's apparent approval in the fight against Bishop Nichols.

■

THEY WONDER what Bishop Greene would have siad in the local case had the lawyer been any other than one connected defensively with Bishop Nichols. Only Bishop Greene at his Georgia office can answer that.

Then, too, there is the situation which arose in Birmingham earlier this year when Federal Judge Seyburne H. Lynne ordered outside lawyers banned from filing suits for plaintiffs in his jurisdiction unless a local lawyer were in the case as associate counsel.

This, observers say, was aimed at Atty. Jackson in his capacity as counsel for Rev. F. L. Shuttlesworth and his organization.

Negro attorneys in Birmingham have been adamant in their refusal to be associated with Mr. Jackson in filing suits against segregation on behalf of the Shuttlesworth organization. Closed door conferences have failed to bring any agreement, although one attorney has finally associated with Mr. Jackson in one suit.

Significantly, it was wealthy businessman W. E. Shortridge who brought Atty. Jackson into the picture as Bishop Nichol's trial as attorney.

Mr. Shortridge is treasurer of the Shuttlesworth organization and is also a strong supporter of Bishop Nichols. He is also a member of the Judicial Council of the AME Church.

■

IT APPEARS that Mr. Shortridge gained great admiration for the legal skill of Atty. Jackson through his handling of the Nichols cases, and has insisted on trying to get the Birmingham legal work for Atty. Jackson.

Certain Birmingham Negro lawyers based their spoken objections to Mr. Jackson on the grounds that the situation created an atmosphere of "bargaining" over fees to be charged.

This the Birmingham Negro lawyers resented.

For many moths in Birmingham there was no legal action initiated against racial segregation while this situation existed, and indirectly it could be attributed to some of the overflow reactions from the July 1957 trial of Bishop D. Ward Nichols here in Jacksonville. Or could it?

AME Church Reaffirms Its Position On Integration At Philly Meet

Black + Independent

Dr. Andrew White And Dr. Sherman Greene Play Big Roles In Mammoth Conclave

Nashville Tenn.

Am. 9-11-59

Philadelphia.—Heralding this week's session of the General Board of the African Methodist Episcopal Church, Bishop Sherman L. Greene, Atlanta, president and senior Bishop, in his opening address as the most significant in the 171 year history of the 1,200,000 member denomination.

Referring to the relation of the church to affairs of state, the Bishop stated, "indeed, our church during the historic period of the Reconstruction made herself responsible for much of the higher education of black people—not only in the USA, but Africa and other areas." He attacked the current integration problem, expressing "our determination to help rid the country of the evil of compulsary segregation does not necessarily spell the doom of Negro-directed colleges . . . more of our best efforts should be directed toward improvements of our standards and objectives toward the point where all races would seek the benefit from them."

The two-day meeting at Jones Tabernacle AME Church, Rev. S H. Barker, pastor, attracted over 500 ministers and laymen from throughout the country in addition to the 80 board members.

The $1 million dollar minimum salary fund for preachers, initiated in May, 1956 to subsidize under-paid ministers after May, 1960 was the most discussed topic. Two representatives from the National Council of Churches, Dr. J. Quinter Miller, Assistant General Secretary, and Prof. Samuel W. Blizzard, Princeton Theological Seminary and former head of Rockefeller Foundation financed Clergy Research Bureau of the Council addressed the body on this project.

"Our hope is," stated Dr. Miller for the National Council, "that these criteria and standards and the analysis which they study affords of Lay understanding of the compensation system of the ministry will help our churches chart a forward course upon these very important matters." Dr. Blizzard called attention to several hazards involved in administering the fund.

Presentation of survey forms for gathering facts on ministerial income and financial ability of churches was made by Rev. Dr. Ralph Jackson, Memphis, president of the Brotherhood and member of the Board.

Host Bishop George W. Barber, Philadelphia, in extending words of welcome reminded, "we are not here to play . . . the sun has not set on the church founded by Richard Allen here in Philadelphia in 1816."

Reports of some 17 departments of the church occupied most of the session with keener interest given to the report of church treasurer, Dr. R. W. Mance, Washington, D. C., physician. Income for the fiscal year was $2,417,869.92, with a balance of over $390,000 in the Minimum Salary Fund. Dr. A Chester Clark, secretary of Home and Foreign Missions (New York) announced the establishment of missions in Tokyo, Japan, Addis Ababa, Ethiopia and plans to investigate mission possibilities in the new state of Hawaii.

President Greene, announced that arrangements had been made with a Hollywood Movie company to produce the life story of founder, Richard Allen.

The Board elected Rev. G. H. J. Thibideaux, Shreveport, La., Director of Evangelism to succeed the late Rev. E. J. Odom who passed in June.

Since the church has been able to operate on a $4 per member per year assessment, Attorney Herber L. Dudley, Detroit, president of the Laymen's League, urged "that there be no more appeals for money," as hereflected upon the attitude coming from the laymen's recent national meeting in Cleveland, Ohio.

Permission was granted to a newly formed group, the Western University Memory Club, represented by Rev. Dr. J. M. Granberry, Nashville, to rehabilitate one of the campus buildings for a shrine. The school is located in Quindaro, Kansas.

Black + Independent

Bishop Greene announced that the Board will be called to meet again in March to prepare final budgetary proposals for the May session of the General Conference.

Nashville Tenn.

A special meeting of the General Conference Commission is set to meet in Chicago on September 22.

Future denominational plans include expanding Home Missions operations, developing adequate public relations and a drive for $1 million overseas mission development, as announced by Board President, Bishop Greene.

Philadelphia — A resolution reaffirming the position of the million-member African Methodist Episcopal Church on integration in public education was adopted at the annual meeting of the General Board of Education meeting at Jones Tabernacle AME Church here (Sept 1 this week.) The statement prepared by Bishops Frederick D. Jordan, New Orleans; Frank M. Reid, Washington, D. C., and O L. Sherman, Little Rock and Revs. Russell S. Brown, Chicago (General Secretary), J. L. Roberts and Charles S. Spivey, Detroit, read in part:

"We of the African Methodist Church Board of Education deplore the efforts being made today to prevent our children from attending public schools which have been established for all children according to the Supreme law of our land. We join leaders of all major religious groups in reaffirming that both the Christian religion and the basic principles of American democracy are directly at variance with discrimination based upon race, color or national origin."

The resolution commended public officials who are implementing the Supreme Court's decision and further denounced "any alleged religious movement which advocates "black supremacy." It also alleged that "wherever segregation exists in public education the total educational opportunity for Negroes is seriously inferior to that provided for other citizens."

In the annual report of Rev. Dr Sherman L. Greene, Nashville, Secretary-treasurer, Division of Educational Institutions of the church, increases in financial support were indicated. Allen university, Columbia, S. C., and Morris Brown college, Atlanta, each received Danforth Foundation grants of $10,000, which Edward Waters college, Jacksonville, Fla., received an increase from $50,000 to $100,000 from the City and Duval County and will begin a4-year curriculum this September.

Campbell college, Jackson, Miss., also received a $20,000 federal grant for science equipment. The Board receives $1 million per year from the General Board of the AME Church Bishop Sherman L. Greene, Atlanta president. This fund is provided by a church-wide $4 per year per member assessment. Since 1956 no other special financial drives have been necessary for school support.

Morris Brown college and Daniel Payne college, Birmingham, Ala., have been granted full membership in the Southern Association of Colleges and Secondary Schools, and Payne Theological Seminary has been accepted into full membership in the American Association of Theological Schools, and has 25 full three-year scholarships available. Bishop George W. Baber Philadelphia, is chairman of this Division.

The Board elected Rev. Dr. Andrew White Nashville, executive secretary of the Division of Christian Education (formerly Director, Editorial Div.) to succeed the late Rev. S. S. Morris, Sr., who died in July.

Dr. White reported 498 AME sponsored Boy Scout troops, the largest sponsorship among Negro denominations. Bishop I. H. Bonner, S. C., division chairman, commended Dr. White for his oversight of the two divisions in the interim.

The Editcrial Division, through its chairman, Bishop E. L. Hickman (Ky., Tenn.,) announced a project that will provide free promotional materials for the church.

Considerable attention was given to ministerial recruitment. The representatives from the National Council of Churches addressed the assembly. Rev. Dr. Graydon McClellan, executive director Department of Ministry and Rev. Dr. Vernon Strempke, chairman presented techniques that will be used to attract qualified young men. The Board scheduled Feb. 28, 1960 as Ministerial Recruitment Sunday.

Bishop H. Thomas Primm, Waco, Texas, president om the General Board of Education announced a membership recruitment campaign with goals of 2.500 babies to be enrolled in the Cradle Roll Department (Sunday School) 7,500 youth, 7-13 years and 10,000 adults by the 1960 meeting. Rev. Dr. Dewey Robinson, Washington, D .C., was appointed chairman of a committee representing the 13 Episcopal Districts (US) to conduct the campaign.

In an effort to raise the standing of the church's 9 colleges, 3 seminaries and schools of nursing. Rev Dr. Ben Hill, Tulsa, Okla., chairman Executive Commission, presented a resolution which was adopted calling for study and revision of standards, reorganization of college trustee boards, clarification of college presidents authority and accreditation of all schools as soon as possible.

Bishop Frederick D. Jordan announced the new girls dormitory at Ampbell college, replacing one destroyed by fire in January will be

dicated early in December. Bishop O. L. Sherman reported that work has begun on the new $150,000 Tyree-Sherman Administration Building Shorter college, North Little Rock.

A new program of Temperance Education was adopted and the formation of a church architectural advisory commission was approved.

Churches Split

AME's Quit Jaxville Court Suit

JACKSONVILLE, Fla. — Officers of the local AME Church Alliance have disclaimed any connection with a lawsuit which is seeking to have all city recreational facilities integrated.

■

Although the suit filed here involves, the Reverends J. S. Johnson, president of the AME Alliance, Wilber B. Miller, and J. B. F. Williams, the AME Alliance declared, "The AME Church Alliance wishes to announce that it is not partner to the court case and has withdrawn the name of the AME church from any connection with the legal suit."

The suit had been filed by officers of the Interdenominational Ministerial Alliance which includes the AME Alliance.

■

THE REV. MR. JOHNSON asserted that although he would consent to his name being placed on the AME Alliance statement, "I'm going along with the alliance in this matter," he did not indicate as to whether or not he would withdraw from the suit.

■

The AME Alliance statement, included the names of the Rev. R. J. Blaine, the Rev. J. T. McMillan, the Rev. A. P. Postell, presiding elder in the West Jacksonville District, and the Rev. A. J. Dayley, presiding elder in the St. Augustine District.

The group declared, "The AME Church has a history of social action. Its beginning was protest against discrimination of race in religion . . . . We believe the church militant to be an instrument for God to lift institutions and individuals to the highest Christian level. The church must give moral guidance to the community, including the courts. The church should not reduce its influence by coming face to face on the same level in court fights.

"There are institutions and organizations available to the race which are equipped to enter and proceed in legal battles. They should be employed and supported but the church must remain free to direct and inspire the lofty ideals of the Christian faith."

The suit filed by Atty. Ernest D. Jackson Sr., has asked that city-owned facilities be operated on non-discriminatory basis, regardless of whether they are city-owned or leased by the city.

Illness cancels hearing on Bishop Wright

LOS ANGELES — For the third time last week, the illness of Bishop R. R. Wright 3rd caused the postponement of a special AME Bishops Council meeting.

The meeting was set up to investigate charges made against Bishop Wright by lay members of the Southern California conference.

They allege that the Bishop has moved good pastors from big churches in order to place his son-in-law, Dr. Dwight Vincent Kyle, in them.

They charge that failing this, the Bishop made Dr. Kyle a presiding elder.

* * *

LAST YEAR, Bishop Wright removed two pastors from their charges but restored them after demonstrations by their congregations. The ministers were the Revs. Jerry Ford of Ward AME Church and Henry W. Murph from Grant AME.

The laymen, in a letter signed by Mrs. Cleora Reynolds of Walker Temple AME Church, also charge that other ministers have been shifted from large to small churches for no fault of their own.

No new hearing date has been set on the matter.

9 1959

AME

MR. JOHN H. WHEELER DURHAM,
A FELLOW OF THE UNITED STATES SOUTH AFRICA
LEADER EXCHANGE PROGRAM

N.C. Banker In South Africa For Church, Race Confabs

Chicago Defender

Chicago Ill

Sat 12-19-59

John H. Wheeler, president of the Mechanics and Farmers Bank, Durham, N. C., is in the Union of South Africa, according to Frank S. Loescher.

A Fellow of the United States-South Africa Leader Exchange Program, Wheeler will be in the Union for a month. He will confer with business leaders of the several racial groups and attend the Ecumenical Church Conference in Johannesburg as a fraternal observer from the African Methodist Episcopal church.

Wheeler is one of seven Americans selected to go to the Union this year by the US-SA leader Exchange Program of the African-American Institute, Loescher, director of the progam, said.

Wheeler, a graduate of Morehouse college holds the L.L.B. degree from North Carolina college at Durham and an honorary L.L.D. conferred by Shaw university. He has been admitted to law practice.

He is a trustee of Atlanta university, Morehouse college, Lincoln Hospital, Durham, St. Joseph's AME church, Durham, United Fund, Inc., Drham, and the Southern Revonal Council. He was a member of the ommission on Race and Housing, established by the Fund for the Republic.

The Exchange Program, established in 1958 to further understanding between South African and American professional, business and civic leaders, expects to exchange 24 couples in 1959 and 1960, Dr. Lescher said.

Other American members of the Management Committee are:

Dr. George H. Bennett, director, Asia-Africa, Institute of International Education; Dr. William O. Brown, director, African Research and Studies Pogram, Boston university, Dr. George W. Carpenter, secretary, International Missionary Council; Harold K. Hochschild, Honorary Chairman of the Board, American Metal Climax, Inc., Dr. Rayford W. Logan, professor, Howard university; Dr. Edwin S. Munger, African Associate, American Universities Field Staff, Leslie Paffrath, president, Johnson Foundation.

Lynch School Cases Spur A. M. E. Z.'s To Civil Action

Daily World Atlanta, Ga. Wed. 6-3-59 P. 2

WASHINGGTON, D. C. — The recent Mississippi lynching and the reveal that Governor Faubus refused at the hand of Little Rock seem to have spurred the A. M. E. Zion Church to greater action in the field of civil action, never much had developed before the voting in Little Rock.

The Missouri Conference, presided over by Bishop W. C. Brown took cognizance of the work that had been carried on in Kansas City and pledged unstinted support to the Rev. Arthur Marshall, one of the leaders in the fight for employment of Negroes in the stores of Kansas City. It is to be remembered that a determined fight, on the part of Negro leaders, ended in race persons taking over many jobs in that city.

The New Jersey Conference, meeting in Newark, N. J., lost no time in preaching the words of Bishop Herbert Bell Shaw when he said that America is too broad to harbor discrimination and Old Glory must not furl over a true land of the free and the home of the brave". The Conference went on record as rededicating itself to the spreading of the gospel of the Fatherhood of God and the brotherhood of man.

Bishop R. L. Jones, flanked by Bishop H. T. Medford, H. B. Shaw, W. C. Brown and C. Eubanks Tucker told the Philadelphia and Baltimore Conference, meeting in Philadelphia, that the time had come that the denomination had to assert itself like its founder James Varick, and personages who carried the torch for Zion Methodism, like Harriett Tubman, Frederick Douglass and others, so that the world would know that the real foundation was the "Rock of Truth", animated by the fact that all men were created equal, and that God had no respector of person.

According to the bishops of the denomination, the A. M. E. Zion Church has just begun to fight and that it will not be contented until the last vestige of secondclass citizenship has vanished from this earth. An allout effort is being pushed to expand the denomination with one purpose in mind — winning souls for Christ on the true basis of equality.

Mrs. Abbie C. Jackson Announces Theme For AME Zion Meeting

Louisville Courier-Journal Louisville, Kentucky Fri. 6-5-59

Louisville, Ky.—According to the announcement made by Mrs. Abbie Clement Jackson, president Woman's Home and Foreign Missionary Society, AME Zion Church, plans for the 14th session of the quadrennial meeting, scheduled to convene at Metropolitan Church, Hartford, Conn., are almost complete.

The theme of the meet will be "Missionary Emphasis in a Changing World." In order that those who may attend might get a real picture of the missionary world fraternal delegates have been invited from twenty-two missionary organizations. They will discuss not only foreign issues, but local issues with emphasis on race relations, voting, education and migratory workers.

Rev. R. T. Hunter, host-pastor, reported that the Executive Board will meet, at the church August 1. The August 2 services (Sunday) will be in charge of the Board of Bishops, with the keynote address at 3 p.m., Bishop W. J. Walls, host-prelate, as secretary, will make the announcement for these services.

A very unique communion service has been planned for Sunday night that will features a special offering that will be dedicated to the mission work. The entire membership, throughout the denomination has been asked to take a part in this service.

All who cannot attend are asked to observe the services by sending the special offering to their respective leaders and to also observe the communion services.

A special memorial service has been planned for August 3. The reports will begin on that day also. The Bible Hour, scheduled for Monday, Tuesday and Wednesday, from 1-2 p.m., is expected to be one of the main features of the Monday session. Mrs. Jackson will make her report on Monday night.

Other reports from national officers will also be made. It is to be remembered that the Society set out to reach 10 major goals in Durham, N. C., January 1956. A report on this effort will also be heard on Monday.

The Supply department has sponsored a drive for life members and patrons. All persons who have subscribed to this campaign will be honored and special recognition given those who have completed the requirements for membership in the Life Members Council.

Reports will continue through Tuesday and the Ecumenical Service will also be held. The Fellowship Banquet will be held in the ballroom of the Statler Hotel, 8 p.m., August 4, honoring all former members of the Executive Board. Ecumenicity will flow through the historical pageant which will be held on Wednesday night at Bushnell Hall. The fraternal delegates will be presented.

Thursday will feature education in all its phases. The Young Women's Department and the Buds of Promise will highlight the program.

Special music for the meeting is being planned by a committee, with special adaption to the theme. There will be workshops held daily from 9 to 12 each morning. Visual education is being specialized.

The "Prayer Room" has been set apart and those who would like to have daily meditation will find it open for 24 hours, where one can retire and commune with serenity and calmness. A special book on Missionary work and dedicating is being prepared by the general committee.

The young people who attend the meeting will be in for a real treat, in view of the fact that the host-district has planned a Camp Fire and Fellowship meet at Camp Barber, near Springfield, where an enjoyable program has been worked out.

Bishop Jones would rather not retire 4 AMEZ bishops

Ohio - American Baltimore, Md. P. 2 Sat. 6-6-59

PHILADELPHIA

Bishop Raymond L. Jones is not in favor of retiring the four AME Zion bishops who are eligible for retirement even though to do so would make him the senior bishop.

His views on this subject were expressed in his Episcopal address to the 132nd session of the Philadelphia - Baltimore Conference over which he presided May 19-24 at Wesley AMEZ Church.

* * *

THE BISHOPS who have passed their 74th birthday, making them eligible for retirement are Bishops Walls, Slade, Pope and W. C. Brown. In addition, a vacancy has been created by the death of Bishop C. C. Coleman.

Bishop Jones who lives in Salisbury, N.C. declared "I will never cast a vote to retire a preacher, a presiding elder nor a bishop because of age or present afflictions.

"Unless it is his desire, or unless I can see no good reason in his request to continue.

"Were we to retire four bishops, what a wealth of experience and training we would sidetrack, at a terrible loss to the church.

"Then too, retirement is expensive and Zion does not have that kind of money.

"It is not in my heart to close the door on any preacher with ambitions to go higher.

"But if you will bide your time, the Lord will bless your administrations as you travel. And when you reach the heights, yours will be a more seasoned and abundant life."

Assisting Bishop Jones were Bishops W. C. Brown, H. T. Medford, W. W. Matthews, Eubank Tucker and H. B. Shaw who delivered a stirring sermon on the necessity "to climb the mountain before you can enjoy the mountain - top experience."

The General Conference is scheduled for Buffalo, N.Y. next May.

* * *

PASTORS OF the two largest Philadelphia churches, the Rev. A. G. Dunston Jr. of Wesley Church, and the Rev. J. A. Clement of Varick Church were among the eight ministerial delegates elected to the General Conference.

Others are the Revs. E. F. Jackson, H. H. Sink, L. A. Lawson, R. H. Lee, J. H. Satterwhite and C. H. Mack.

The alternate ministerial delegates are the Revs. F. T. Roberts, G. N. Spells, J. J. Howard, S. Patterson, W. W. Bowden, R. S. Lomax, F. Z. Flack and C. W. Turns.

The lay delegates include Dr. V. J. Tulane, Mrs. Willie Valentine, Mrs. F. Shirley, A. Brooks, Mrs. L. David, D. Crosby, G. W. Johnston and Mrs. M. Quill.

Alternate lay delegates are Mesdames E. Thomas, A. Fassett, E. Turns, B. Robinson, M. B. Douglas, C. White, Lowry and O. Cross.

Bishop Tucker presided as the conference voted to request the Episcopal Committee to reassign Bishop Jones to this, the Fourth Episcopal Area.

Expressing his appreciation, Bishop Jones told the assembly "I have enjoyed serving you and I want to come back. But I am a Methodist preacher, just like you are. So I'll go wherever I am sent. But I am hoping to be returned as your bishop."

* * *

A DRAMATIC report on the "State of the Country" was presented by the Rev. C. H. Mack who headed that committee.

In it, he lamented the "prejudice and racial hatred which demands the death penalty for a black mother's son who was simply reported to have touched one of the untouchables—

"While a black mother's daughter just across the state line is molested by not one, but four sons of white mothers."

He emphasized that "As this struggle (for civil rights and equality of treatment) goes on through the great NAACP, this dom - loving citizen to get in the fight with your faith, your loyalty and your prayers."

The Alfred G. Dunstan Jr. Memorial Medal was presented to Alonzo Edmundson, a high school senior who won the annual oratorical contest presented by the Youth Department.

Some 250 youngsters took part in the Youth program worship service, including 150 Boy Scouts from the Salisbury and Washington districts under direction of Simon Lowery, Episcopal director of Boy Scouting.

Mrs. Mabel Miller Jones, wife of the bishop, was supervisor in charge of the missionary program.

Others who were featured during the five - day session included:

The Rev. A. G. Dunstan Jr., Rev. H. H. Diggs, Rev. Frederick Barnes, Rev. E. W. A. Smith, Rev. Cornelius Phillips, Dr. John H. Satterwhite, Rev. George L. Smith of Hopkins Chapel, Asheville, N.C.;

* * *

THE REV. J. H. Norcum, Lena Parr, G. N. Spells, the conference secretary; F. D. Williams, Cecil Bishop, G. H. Wallace, J. R. Kellam, J. J. Howard, R. White, Eli Lilly, N. G. Stephenson;

The Revs. R. M. Fletcher, H. E. Hurt, R. Quarterman, J. A. Clement, R. S. Lomax, L. H. Howard, M. F. Wallace, and Victor J. Tulane, area director of Christian Education who presented the church school trophy to the Philadelphia District.

The next session of the Philadelphia -Baltimore Conference will be held at Metropolitan Wesley Church in Washington next June.

Applause broke out frequently Sunday afternoon as Bishop Jones read the pastoral appointments.

Especially for one Washington district pastor who was reassigned although some of his congregation had requested that he not be returned there.

The bishop's Episcopal address had laid the ground work for this action when he said "A bishop must be able to make grave decisions and stand by them.

"Sometimes the people are at fault, and sometimes they are not. A good man may be a misfit — a man may be disliked by some in his church, but is the right man for the place.

"No man will ever blame me for trying to kill a man off.

* * *

"BEING A bishop requires patience. You must collect facts by hearing both sides of the problem, and then in the light of experience as a pastor, sum up the facts.

"Then pray for God's divine guidance, Godly judgment, and then, in a courteous way, in the name of God only, make the appointments.

District superintendents are the Revs. Stewart Patterson, Salisbury, William Baker, Washington; and J. J. Robinson, Philadelphia.

The pastoral appointments follow:

PHILADELPHIA DISTRICT

WESLEY, Philadelphia—A. G. Dunston
VARICK—J. A. Clement
WESLEY, Harrisburg—F. T. Roberts
SMALL MEMORIAL—H. N. Drew
POPLAR STREET—F. Z. Flack
AVONDALE—Warren Hicks
ALLEYNE, Philadelphia—R.S. Lomax
HARRIS CHAPEL—G. N. Spells
BETHLEHEM—R. W. Roberts
CARLISLE—W. W. Bowden
CHAMBERSBURG—C. J. Covington
ALLENTOWN—L. W. Howard
ST. MARK, Newton—R. Dove
ST. PAUL, Media—J. H. Norcum
GETTYSBURG—Lena Parr
WALTERS MEMORIAL—R. W. A. Smith
WILLIAMSPORT—H. A. Thompson
SHIPPENSBURG—Kennard Wallace
MT. HOLLY SPRINGS—Kennard Wallace
JOHN WESLEY—E. F. Jackson
GALBRAITH—C. W. Turns
UNION WESLEY—I. A. Moore
METROPOLITAN, Wesley—R. H. C. Lee
LOMAX, Arlington—H. H. Sink
NEW TRINITY—J. H. Salterwhite
CONTEE—F. W. Barnes
BRENTWOOD—Rose M. Fletcher
SCOTLAND—N. G. Stevenson
CLINTON, Rockville—Cecil Bishop
ST. JOHN, Fork—W. E. Shawler
ALLEYNE, Alexandria, F. W. Williams
GIBSON GROVE—M. P. Linder
ST. LUCILLE—J. J. Howard
VARICK—H. D. Diggs
LIVINGSTONE, Ford—Sadie Ford
ST. MARY—J. E. McCoy
R. L. JONES—J. W. Page

SALISBURY DISTRICT

PENNSYVANIA AVE., Baltimore — G. N. Edwards
SCOTT, Wilmington—L. A. Lawson
ST. JAMES, Salisbury—C. H. Mack
ST. PAUL, Salisbury—J. E. Hurt
PRINCESS ANNE, Maryland—R. M. Everette
TRINITY, Delta—R. White
ROSS POINT—L. D. Lucas
JOHN WESLEY, Baltimore—J. E. Mitchell
PATTERSON, Asbury-Baltimore—M. F. Wallace
ERNEST ROBINSON, Chester—R. Quarterman
ST. DANIEL, Wilmington—Delbert Kilson
FAWN GROVE—Lewis Jiles
CALVARY, Wilmington—S. J. Gilbert
METROPOLITAN, Delmar—L. D. Lucas
TRINITY, St. Michael—R. L. Addison
RHODESDALE—George Wallace
LINCOLN—Walter De Ramus
ST. JAMES, Philadelphia—J. E. Dennis
JONES TABERNACLE—G. W. Rice
NEW UNION WESLEY, Baltimore —
UNION AME ZION—Eli Lilly
Samuel Anderson

Woman's Society Closes Successful 14th Quadrennial Session In Conn.

Defender Chicago, Ill. P.15 Col 1 9-5-59

HARTFORD, Conn. — The 14th quadrennial session of the Women's Home and Foreign Missionary society, AME Zion church, presided over by Mrs. Abbie Clement Jackson, recently closed at Metropolitan AME Zion Church, the Rev. R. T. Hunter, pastor.

The confab covered every phase of the missionary work of the denomination. There were 789 qualified voters. There were a large number of alternates on hand and an equal number of visitors with the total estimated at 3,000.

Most of the visitors remained with the official delegates until the election was over. The election created most of the interest. The position of executive-secretary, which is the most important job drew top billing since Mrs. Emma B. Watson, Lancaster, S. C., who served for eight years, was not eligible to succeed herself.

Mrs. Margaret May, Auburn, N. Y., won the post, over Mrs. Matties, Louisville, Ky., and Mrs. Grace Homes, Knoxville, Tenn.

Mrs. Elsie G. Keyes, Washington, D. C., won over Mrs. Velma McGhee, Blowing Rock, Ga., for the first vice presidency.

The organization created a new post, second vice-president and Mrs. Alcostis Coleman, Salisbury, N. C., wife of the late Bishop Cecil Coleman, defeated Mrs. Rosanna Nelson, Newark, N. J., and Mrs. Maggie Shepherd. Los Angeles, Calif.

Mrs. Josie Fuller, Cleveland, Ohio, had to wait through three ballots until she could get the required majority to defeat Mrs. Mabel Shaw, Monroe, N. C., and Mrs. W. R. Guillette, White Plains, N. Y.

This position was held by Mrs. Charlotte Haselrigg, Chicamauga, Ga. She did not run for reelection since she will be superintendent of the Buds of Promise for four years.

Mrs. Medis Warren, Portsmouth, Va., beat a field of five to take the post of chairman of the Life Members Council. She succeeds Mrs. Daisy Rudd, New Haven, Conn. The other offices were retained by the incumbents because they had only served four years.

Special attention was paid to youth who attended the meeting. They were the guest of the first episcopal district on the first day at Camp Barber where they played games and enjoyed a well planned recreation program.

Their biggest contribution was on Thursday night when they presented a play, "Continuity of Missionary Concepts." The play was directed by Mrs. Hildred Wacter, New York City. The Sunday services attracted the largest crowd. Bishop D. C. Pope preached the annual sermon in the morning, Bishop J. D. Cauthen gave the keynote address in the afternoon and Bishop R. L. Jones delivered the communion sermon at night.

The serving of the Holy Sacrement of the Lord's Supper, Bishop W. J. Walls and H. B. Shaw proved a big job, in view of the fact there were as many people on the outside of the church as there were inside.

An impressive memorial service, led by Mrs. S. Mae Slade, Charlotte, N. C., was held. Hon. Raymond S. Thatcher, pinchhitting for Gov. Rivercoff, welcomed the visitors on Monday night.

The Tuesday morning session featured persons who had visited the work in South America. Dr. E. Franklin Jackson, Washington, D. C., was in charge of the service.

The only scheduled social affair was held in the ballroom of the Statler Hilton hotel when more than 750 persons attended the banquet honoring former members of the executive board. Mrs. Willa M. Rice, Pittsburgh, Pa., was in charge and Mrs. Slade presided. The honorees received special pins.

The highlight of the week long session was the presenting of the pageant, "Missions — Yesterday, Today and Tomorrow." It traced the rise of missions from its beginning and went beyond the founding of the AME Zion church.

The pageant was written by Mrs. Georgia Cathon, Norfolk, Va., and Mrs. Idonia Rogerson, Winfall, N. C.

9 1959

Duke Univ. Hears Negro Bishop

N. Carolina Council Of Churches Dared To Practice Brotherhood

DURHAM, N.C.—Bishop Herbert Bell Shaw, Sixth District, A.M.E. Zion Church, who was pressed into service due to the death of J. Ernest Wilkins, dared the North Carolina Council of Churches to practice brotherhood, in an address delivered at the closing session of the churchmen, held in York Auditorium, Duke University, Wednesday.

He is believed to be the first Negro bishop to speak at the famed school. He spoke from the subject, "How Can the Christian Church Demonstrate its influence as an Effective Witness in the Tension Areas Confronting Humanity."

The prelate began by telling the Council that the world is hungry and thirsty for a leadership that will take it from the pit of despair and up the road to an improved, creative and progressive human life, devoid of race prejudice, deceit, bigotry, discrimination and inequality. He called upon preachers to take the lead in directing

He was critical of the church that did not take the lead in the battle for better wages and see to it that men received livable wages the world over, he declared. He referred to the fact that the church had permitted governments, throughout the world, to become ridden with selfish men who had greedy concepts of

He pictured the church as being in the last quarter of the football game of life and warned that this was no time for it to fumble the ball. "The church must make up its mind that it is going to have to make some sacrifices. The ministers must come down from their ivory towers and take the true principles of the Christian religion to the masses", said the prelate.

He continued, "All over the world, folks are starting to discover that effective Christian witness is possible. Men are beginning to recognize that nobody wins a war. Today there are many groups working in America to break down segregation, open homes, schools and jobs for everybody, building peace between colored and white Americans. Church leaders must decide where they are going and what they are going to do when they get there. The church's progress up the road of human relations has been much slower than labor, industry and sports. Some people think the church cannot make the grade", he said.

His final admonition was that the church cannot and will not make the grade as long as it focuses its attention on budget raising, attendance rallies and bigger physical plants. He said the church could make it if its leaders and members decide to build bridges between man and man, and between man and God. "Not until the church decides that out of one blood created He men to dwell upon the face of the earth and to make the credo of the Christian church, the credo of the established church, will peace come to the world" said he.

A.M.E.Z. CHURCH

Lay Cornerstone For Tuskegee AME Zion Educational Center

TUSKEGEE, Ala. — The long tradition that has characterized the history of Tuskegee Institute and the A. M. E. Zion Church was brought to the fore here Sunday when top officials of the famed institution, students and townspeople joined the pastor, officers and members of Butler Chapel A. M. E. Zion church in laying the cornerstone of the Booker Washington-Lewis Adams Memorial building.

The building will serve as an educational center for the activities of the church. Rev. K. L. Buford, pastor, in his opening remarks told of the fine relationship that has existed between the church and the school. He foresaw a closer bond as the years came on. It is to be remembered that Booker Washington organized and taught the first class on the spot, marked by a marker, on the grounds of the church.

The history of the school reads like an American legend as it depicts how Lewis Adams, a member of Butler Chapel called upon the legislature of the state to open a school for Negroes, at Tuskegee. It further tells how a search was made for a man to head the movement and how Booker Washington reported to Adams, upon his arrival, here. Adams was considered Washington's greatest benefactor. He not only gave of his means, but was an inspirational guide and a spiritual adviser that aided the founder immensely. Charles E. Trout represented Tuskegee.

The appreciatign of the relationship was best demonstrated in the fact that the entire population rallied to the drive to build the building and exhibited by turning out in large numbers. Mrs. Charlotte Lewis represented the Tuskegee Civic association. B. B. Blakemon told the audience that the Macon County Chamber of Commerce was glad to be a part of the ceremony. The Tuskegee Ministers' council was represented by Rev. V. A. Jones.

The senior choir of Greenwood Missionary Baptist church furnished the music. Others who appeared on the program were: Revs. C. C. Scott, V. A. Edwards, G. E. Penson and S. T. Martin. Rev. R. F. Harvey delivered the dedicatory sermon. He pointed to the fact that men and nations are at their best when they have to mount obstacles. He told of the struggles that confronted Adams and the fight that Washington put up to establish Tuskegee. He concluded, "This is another milestone of a minority group to show that Jesus Christ lives and that those who serve him in spirit and truth can do anything in His name."

Noted Churchwoman Receives Citation

Louisville, Ky.

Mrs. Abbie Clement Jackson, president, Woman's Home and Foreign Missionary Society, A.M.E. Zion Church, was given a citation here this week, by the Louisville Council of Church Women, a local affiliate of the National Council of Churches.

She received this honor for the work she has done with the several church organizations with which she is connected. The citation noted the fact that she had made outstanding contributions on local, state and national levels. The Council is an interracial body and has made great strides in race relations.

Mrs. Norville Wickham received a citation of the same nature as the one received by Mrs. Jackson. Mrs. J. Malloy received a citation for the work she has done on the local and state levels. The latter two women are members of white churches here.

Mrs. Jackson is said to be the first race woman to receive such honor. She was one of the pioneers in breaking down segregation in the church life of Louisville. She is listed in "Who's Who in America" and in "The 300 Most Prominent Women in America".

Louisville, Ky.

Mrs. Amelia Tucker, wife of Bishop C. Eubanks Tucker, recently returned from the meeting of the Council of Church Women, which was held in the Marrott Hotel, Indianapolis, Ind., where she represented the A. M. E. Zion Church.

She reported that the women in attendance discussed every phase of church life, along national and international lines. The employment of women received much attention and it was decided that it was not only unfair to discriminate against women in employment, but Un-Christian.

The Council expressed grave concern over the Berlin crisis and other threats to the peace of the world. It vowed to work toward putting an end to war and to fight communism wherever it raised its head. The plight of migratory workers was discussed freely and it was agreed that the church should and must take the lead in planning a more wholesome life for those unfortunate persons who find it necessary to travel from one place to another, in order to make a living.

The most scathing attack, according to Mrs. Tucker, was on those persons who would censure the discussion of matters and problems unpopulat to certain areas. The Council went on record as being diametrically opposed to any person, or organization that would hamper free speech, free assemblage and free worship. It felt that there was no matter affecting our country that should not be discussed in all ramifications, whether it be desegragation, inter-marriage or church membership.

Knoxville, Tenn.

Dr. J. A. Babington-Johnson, pastor, First A. M. E. Zion Church, the officers and members are now making plans to celebrate the first anniversary of the church. They report that the growth has been phenominal.

It is to be remembered that the congregation brought the massive structure at 1900 McCalla Avenue, during 1958, which brought the total of denominational churches to eight in the city. The edifice is considered the most imposing to be found in the city. The denomination has long since enjoyed an enviable record in the religious life of the city and has played a big part in the growth and development of Knoxville.

Dr. Babington-Johnson came to the pastorate of Logan Temple Church some years ago and soon felt that the building was not adequate to carry out his program. He sought new quarters and ended with the purchase of the present building which has

every facility to carry on a day-to-day program It is to be noted that the new church has not affected Logan Temple, nor the other A. M. E. Zion Churches, in membership. The new membership was built around a few members from Logan Temple and a true spirit of cooperation is found among all of the pastors of the city.

Released by Public Relations Dept. A. M. E. Zion Church--- A. Barnes, Director

In Hartford, Conn.

AMEZ Missionary Session Attracts 500 Delegates

Norfolk, Va. Journal & Guide Sat. 8-15-59 P. 3

HARTFORD, Conn. — The Bible and church have the solution to every problem — whether it be on the personal, national or international level.

This point was made by Bishop D C. Pope, resident prelate of Africa, who was one of the principal speakers at the 14th annual quadrennial session of the Woman's Home and Foreign Missionary Society of the AME Zion Church, which attracted over 500 delegates last week.

BISHOP POPE spoke of the church as the "leveling factor of the community and world." He added that it is the agency that points to the real needs of mankind and the way to correct these needs.

The session, attended by delegates from all sections of the country, was a busy one with committees meeting, mapping out plans for next year's program. However, the election of new officers has gotten most attention.

The post for executive-secretary, regarded as the dynamo office of the society, has a new winner. Because of the society's by-laws, Mrs. Emma B. Watson of Lancaster, S. C., who has served in the post for eight years, was not qualified for the race.

WHEN THE GUIDE went to press this week, no report revealing new officers had been released. The election was held last Friday.

Candidates for the executive secretary post were: Mrs. Margaret J. May of Auburn, N. Y., Mrs. Mattie F. Ellis of Louisville, Ky. and Mrs. Grace L. Holmes of Knoxville, Tenn.

Other candidates are: Mrs. Elsie G. Keyes, incumbent and Mrs. Velma McGhee of Bowling Springs, Ga.

Second vice president: Mrs. Alcestis C. Coleman of Salisbury, N. C., Mrs. Maggie Sheppard of Los Angeles and Mrs. Rosanna Nelson of Newark, N. J.

SUPERINTENDENT of Buds of Promise: Mrs. Margaret C. Gullette of White Plains, N. Y., Mrs. B. G. Shaw Sr. of Monroe, N. C., and Mrs. Josie Fuller, of Cleveland, O.

Chairman of the life members council: Mrs. Barbara Jones Taylor of Cleveland, N. C., Mrs. Myra Fulford of Jackson, Miss., Mrs. Medis Warren of Portsmouth, Va. and Mrs. Evelyn Roberts of Vallejo, Calif.

Zion Bishop's Widow Get

Journal & Guide Norfolk, Va. Sat. 8-22-59 P. 3

New Mission Society Post

HARTFORD, Conn. — Mrs. Abbie Clement Jackson of Louisville, Ky. was returned to office as president the Women's Home and Missionary society of the AMEZ church at its convention here.

Most officers except those who had served the limit of eight terms were re-elected, also. by the more than 700 voting delegates. Alternates and visitors to the meeting lifted the total to an estimated 3,000.

THE POSITION of executive-secretary drew top billing. Mrs. Emma B. Watson, Lancaster, S. C., was not eligible to succeed herself. Mrs. Margaret May, Auburn, N. Y., won the post over Mrs. Matties, Louisville, Ky. and Mrs. Grace Homes, Knoxville, Tenn.

Mrs. Elsie G. Keyes, Washington, D. C., was an easy winner over Mrs. Velma McGhee, Blowing Rock, Ga., for the first vice presidency. The organization created a new post, second vice - president, and Mrs. Alcestis Coleman of Salisbury, N. C., wife of the late Bishop Cecil Coleman, defeated Mrs. Rossanna Nelson of Newark, N. J., and Mrs. Maggie Shepherd of Los Angeles, Calif.

THREE BALLOTS were taken in the race for superintendent of the Buds of Promise, a post which Mrs. Charlotte Haselrigg of Chickamauga, Ga., declined to seek again. Mrs. Josie Fuller of Cleveland Ohio, won out over Mrs. Mabel Shaw of Monroe, N. C., and Mrs. W. R. Guillette of White Plains, N. Y.

Mrs. Medis Warren of Portsmouth, Va., defeated a field of five to become chairman of the life members' council. She succeeded Mrs. Daisy Rudd of New Haven.

AMONG THE features of the session was a memorial service led by Mrs. S. Mae Slade of Charlotte, N. C. Another highlight was a pageant, "Missions — Yesterday, Today and Tomorrow." It was written by Mrs. Idonia Rogerson of Winfall,, N. C., and Mrs. Georgia Cauthen of Norfolk, Va., whose husband, Bishop J. D. Cauthen, delivered the keynote sermon at the convention.

AMEZ Women Close 14th Quadrennial Meet

Pittsburgh Pa

HARTFORD, Conn. — The Women's Home and Foreign Mission Society has just closed the largest and most successful quadrennial session in the history of the society. On Aug. 2, more than 3,000 of the faithful crowded around the church seeking entrance for admission to worship.

Courier

Bishop Daniel C. Pope of the Ninth Episcopal District, with headquarters at Accra in Ghana, delivered the opening sermon.

The Bishops played an important role in the services all day on Aug. 2. Bishops W. J. Walls, senior prelate of the church, made the call to worship. Bishop W. C. Brown delivered the prayer of confession. Bishop H. T. Medford read the New Testament Scripture and Bishop R. L. Jones the Old Testament. Bishop W. W. Slade offered prayer, Bishops W. A. Stewart lined a hymn, as did Bishop S. G. Spottswood. Bishop C. E. Tucker gave the affirmation of faith. Bishop R. L. Jones preached the communion sermon.

Sat 8-15-59

THERE WERE several highlights of the week-long session. The banquet at the Statler Hilton Hotel was the gem of the week for social affairs. Some 775 persons gathered there to honor former board members; 32 in all were honored. Mrs. Willa Mae Rice of Pittsburgh seemed to have been the guiding force behind the banquet.

The following women were honored: Mmes. Henrietta M. Davis, Delaney Donawa, Creola Cowan, Cynthia G. Waff, Minnie D. Hurley, Willie Bascom, Edra Mae Milliard, Cora E. Burke, Josephine Kyles, Mary Murphy, Willie Madison, Ola M. Martin, Betty Lee Alleyne, Ann Taylor, Mildred Pait, Lucille Cuthbert, M. Anna Hauser. Lizzie Pierce, Annalee M. Harris, Ida H. Jackson, Martha B. Francis, Hattie Neal Flack, Lula Brown, Annie Warner, E. B. Watson, Mabel Shaw, Edna J. Wallace, Inez Wood Smith, Thelma Gordon, Margaret May, Raymonia Jones and Etoria Matthews.

OUTSTANDING reports were made by Mrs. Hildred Wactor, director of the Young Women's Department; Mmes. Charlotte T. Haselerig, Juanita Adjahoe, Daisy Rudd and Idonia Rogerson. Mrs. Rudd showed in her report that 167 persons joined the Life Members and Life Patrons group during the quadrennial.

Dr. E. Franklin Jackson led a panel on the work of the AME Zion Church in South America. He was assisted by the Rev. C. H. Mack, J. W. Watson and Hazel Browning. Other participants include Mmes. Mabel Jones, Barbara Jones Taylor, and Miss Victorine Britton, who were educated at Tuskegee Institute, majoring in home economics.

Dr. J. W. Eichelberger and the Rev. J. C. Hoggard showed film strips of their travels through South America with Dr. E. Franklin Jackson serving as narrator.

■

THE REV. J. AGGREY SMITH of Ghana, now a student at Livingstone College, expressed his delight at being able to attend the capstone of education for the AME Zion Church. David Lartey also expressed his gratitude at being able to attend Livingstone College. He is a 1959 graduate and expects to enter the School of Dentistry at Howard University in the fall of 1959. The third African to speak, the Rev. C. A. Acolatse, who finished Hood Theological Seminary this year told of his plans to return to his homeland and serve his people.

Over $16,000 was raised during the session. The registration fee amounted to nearly $6,000.

■

THE FOLLOWING officers were elected to serve during the next four years: Mmes. Abbie C. Clement, president; Elsie G. Keyes, first vice president; E. C. Coleman, second vice president; Sally B. Moreland, recording secretary; Willie G. Alstork, treasurer; Juanita Adjahoe, secretary of the Bureau of Supplies; Hildred Wactor, superintendent of the Young People's Department; Merdees G Warren, chairman of Life Members; Josephine Fuller, superintendent of the Buds of Promise. Mrs. Margaret May was elected executive secretary to succeed Mrs. Emma B. Watson who served out the constitutional time for the office. Others whose time expired were Mmes. Daisy Rudd and Charlotte T. Haselerig who did not stand for reelection.

Bishop W. J. Walls, host bishop, Mrs. Dorothy Walls, host supervisor and the Rev. R. T. Hunter, host pastor, are in for a lot of praise for the way the delegates were entertained. Alexander Barnes kept the daily papers full of convention news. The choirs of the city contributed to the meeting with good singing. Mrs. A. Brown directed the host church choir. Mrs Odessa West was at the organ, Mrs. Janie Speaks at the piano. Soloists during the week were Mmes. Inez Carter, Phim Hall and Augusta Clark.

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the delegates on behalf of his state. Right photo: Bishop D. C. Pope, resident Bishop of Africa, seated, and, standing: African students David Lartey, Monrovia, Liberia, Africa, who was graduated from Livingstone College this year; the Rev. C. L. Acolatse, Keta, Ghana, West Africa, graduate of Livingstone's Hood Seminary in '59, and the Rev. J. Gregory Smith, Cape Coast, Ghana, a Livingstone student.

Courier Pittsburgh p-20 8-15-59

At AMEZ Missionary Meet— Shown at the opening of the 14th quadrennial session of the Women's Home and Foreign Missionary Society of the AME Zion Church in Hartford, Conn., are, left to right, left photo: The Rev. N. T. Hunter, host pastor; Bishop W. J. Walls, host prelate; Mrs. Abbie Clement Jackson, president, and the Hon. L. S. Hatcher, State Controller of Connecticut, who welcomed

Able Young Leader Selected To Fill Dr. Townsend's Term

New Secretary of Baptist Publishing Concern Announces Staff Appointments At Board Meeting; Former Pastor Is Active In State, National Baptist Affairs; Holds Degree From Oberlin

By LUTHER CARMICHAEL

The Rev. Charles L. Dinkins, Assistant Secretary and Director of Education of the Sunday School Publishing Board, National Baptist Convention, USA., Inc., has been elected Corresponding (Executive) Secretary of the Board to fill the unexpired term of the late Dr. A. M. Townsend, it was announced last Tuesday by the Rev. M. H. Ribbins, chairman of the board.

The election was held during a meeting of the Board of Directors of the Publishing Board, Tuesday, April 28.

The Rev. Dinkins came to the board in 1943, when he was elected secretary of the Department of Religious Education. He resigned this position in 1951 to become pastor of First Baptist Church, East Nashville. He has served as a member of the Sunday School Publishing Board, its Board of Directors and its Executive Committee since 1953. He returned to the staff of the Board in January, 1957, as Assistant Secretary and Director of Education.

Widely known as an accomplished writer, the Rev. Dinkins has served the Board as editor of the **Sunday School Informer** and of the **Sunday School Teacher.** He wrote the Board's Manual for Sunday Schools, and **Manual for State Deparments of Christian Education,** and several other of the Board's publications.

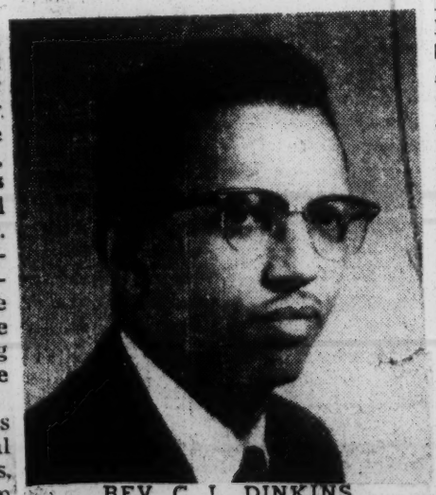
In 1957, he prepared the administrative plans for the reorganization and expansion program of the Board, which were adopted by the General Sunday School Publishing Board, and were in use at the time of Dr. Townsend's passing.

Since 1944, the Rev. Dinkins has been associated with the National Sunday School and BTU Congress, member of its Four-Year Program Commission, and since 1950, supervisor of the Congress Administrative Division.

He has served also as member of the Board of Directors of the National Baptist Missionary Training School, since 1947, Director of Courses for the Young People's Department, Woman's Convention, National Baptist Convention, USA., Inc., since 1944.

Active in State Work

An active figure in the affairs of Tennessee Baptists, the Rev. Dinkins has served as Regional Vice President of the Tennessee Baptist



REV. C. L. DINKINS

Missionary and Educational Convention, Dean of the Tennessee Leadership Education Congress, and Youth Encampment, and member of the Executive Board of the Stone River District Association. A trustee of Owen College, he is chairman of the Trustee Committee on Academic Standards.

Beyond the boundaries of his denomination, the Rev. Dinkins is a member of the Executive Board and Commission on General Christian Education, of the Division of Christian Education of the National Council of Churches, and a member of the Council's committee on Uniform Series Lessons, Administrative and Leadership, Children's Work, Youth Work, and Adult Work., Executive Editor, and Denomination Executive. He is also a member of the Tennessee Council of Churches, and a member of the 1960 Emphasis Committee of the Baptist Jubilee Advance.

A native of Selma Alabama, the Rev. Dinkins received his A. B. degree from Oberlin College, Oberlin, Ohio, and his B. D. degree from Oberlin Graduate School of Theology. He is married and the father of three sons.

Other principal officers of the Board are the Rev. Ribbins, Chattanooga; chairman; Dr. L. A. Bowman, Nashville, treasurer.

Staff Appointments Announced

The following staff appointments were announced by the Rev. Dinkins at the Board of Directors meeting last Tuesday:

Mrs. Cecelia Nabrit Adkins, Accountant, Personnel Director. Mrs. Adkins has been on the staff of the Board for 16 years, in the Accounting Department. A cumma cum graduate of Fisk University, Mrs. Adkins is a Registered Public Accountant, and has been in her present position for seven years.

Miss A. M. O'Reilly, Business Manager. Miss O'Reilly holds the Master's Degree in Accounting and Business Administration from the Atlanta University School of Business Administration. For two years she was Resident Business Manager of the National Baptist Bath House and Hotel, Hot Springs, Ark. For three years, she has been on the staff of the Sunday School Publishing Board, in the Accounting and Business Department. She is aso part-time instructor in Business Management, Tennessee A&I State University.

Johnnie Latimer, Jr., Director, Sales and Merchandising. Mr. Latimer holds the Master's Degree in Accounting and Business Administration from the Atalnta University School of Business Administration. For four years he was Resident Business Manager and Accountant for the National Baptist Training Union Board of the National Baptist Convention, USA., Inc., and for over a year has been manager of the Sunday School Publishing Board's St. Louis, Mo., retail branch.

S. H. Nesbit, Superintendent of Production. Mr. Nesbit has fifty years of experience in the printing industry, more than thirty of which have been with the Sunday School Publishing Board, six of them in his present position.

Other appointments will be announced later, the new secretary stated.

White Baptist Head Denounces Race Bias

LOUISVILLE, Ky. — In his parting shot as Southern Baptist president, former Congressman Brooks Hays of Arkansas Wednesday made a vigorous plea for racial justice and an end to discrimination against Negroes.

Delegates to the 9-million member denomination's annual convention loudly applauded Hays' remarks.

Among the emphatic assertions made by Hays during his address was that Biblical research has disproved the old arguments that "existing patterns are divinely prescribed." He said racial inequities at home were retarding missionary work abroad.

Continuing he said:

"Whatever the individual Baptist thinks about legislative policy in this field, it is apparent that scriptural support for state segregation laws cannot be claimed. They did not originate until the end of the 19th century," he added.

Hays lost his hot seat during the wrangle that followed the desegregation of Little Rock's Central High School.

Detroit's Oldest Baptist Church Joins Integrated Unit

DETROIT (ANP) — Second Baptist church, the city's most historic church and the oldest Negro congregation in the state last week was granted membership in the all - white Detroit Association of American Baptist churches.

The church, 123 years old, previously was a member of the DAABC, but withdrew in the early 1920's to lead other congregations in the formation of the all-Negro Wolverine Baptist State Convention. Admittance to DAABC in no way affects the church's membership in the latter association, but gives the congregation full status in both.

Dr. Richard C. Cunningham, executive secretary of the DAABC when asked about the new member church said: "This is just a modest start, but we are very happy about it."

"The Association represents 45 area churches with a combined membership of 24,000.

The DAABC has a few Negro congregations in other cities but Second Baptist church is the only Negro member church in Detroit.

Second Baptist church pastored by the Rev. A. A. Banks Jr., since 1957, was founded in 1836 by 11 ex-slaves who were members of the first Baptist church. The building which houses the church was purchased in 1857. Second Baptist is one of the five oldest congregations in the U. S.

New York Baptists To Present Awards To 9

NEW YORK — The Empire State Baptist Missionary convention will present "Baptist Achievement Awards" to seven prominent Baptist leaders and "Baptist Century Awards" to two famous Americans at the Baptist Achievement Dinner, set for 8 p.m., Thursday, May 7, in the Grand Ballroom of the Hotel St. George, Clark and Henry Sts., Brooklyn, New York.

Announcement of the awards was made by the Rev. Dr. Sandy F. Ray, president of the state convention and general chairman of the dinner.

The seven prominent Baptist leaders who will receive "Achievement Awards" for outstanding achievement and service to the denomination, their communities, the state and the nation, include:

Dr. O. Clay Maxwell, sr., of New York, pastor of Harlem's Mount Olivet Baptist church and president of the National Sunday school and Baptist Training Union Congress; Dr. Gardner C. Taylor of Brooklyn, pastor of the Concord Baptist Church of Christ, president of the Protestant Council of the City of New York and lone Negro member of the New York City Board of Education; Dr. Elijah J. Echols, president - emeritus of the convention and pastor of First Shiloh Baptist church, Buffalo; Dr. Florence A. Chappelle of Brooklyn, president of the Women's Auxiliary to the state convention; Allen Jordan of Brooklyn, president of the National Baptist Laymen's League; Rev. Moses S. Hunter of Albany, pastor of Morning Star Baptist church and moderator of the Upper Hudson District Baptist Association; and Dr. Robert V. Russell of New York, retiring associate secretary of the New York Baptist City Society.

Two famous Americans, Concert Singer Marian Anderson and Dr. Harry Emerson Fosdick, pastor-emeritus of New York's Riverside church, will receive "Baptist Century Awards" from the state convention for "many years of extraordinary service, during which their influence has been felt around the world."

Principal speaker at the Baptist Achievement Awards dinner will be Congressman Adam Clayton Powell, jr., pastor of Abyssinian Baptist church.

Consider Negro-White Summit

LOUISVILLE, Ky. — (UPI) — Members of the Southern Baptist Convention voted to consider a "Summit meeting" between leaders of white and Negro branches of the Baptist faith to discuss "mutual problems of the day."

The action came on the final day of the 102nd annual meeting of the convention, but only after 45 minutes of unusually heated debate which resulted in moderation of the original resolutions sent to to the floor by the resolutions committee.

The original motion would have put the convention on record as favoring a conference between leaders of the Southern Baptist Convention and leaders of two major Negro Baptist organizations.

This proposal met with strong opposition from messengers from a number of churches in the deep South, and the resolution was amended to provide only that "the executive committee consider a meeting," before it was carried by an overwhelming voice vote.

The original proposal had been strongly endorsed by former U. S. Rep. Brooks Hays, (D-Ark.), retiring president of the convention, who said that such a conference could do much to restore communications between white and Negro christians on tensions of great concern to both races.

It was announced that the Southern Baptist Convention will be held in San Francisco in 1962 as it was in 1951. Exact date of the 1962 meeting was not set.

It had been announced previously that the 1960 meeting will be in Miami Beach, Fla. and the 1961 session at St. Louis, Mo.

Baptists Endorse Rev. C. L. Dinkins

NASHVILLE — The General Board of the Sunday School Publishing Board, has officially endorsed the Rev. Mr. Charles L. Dinkins as executive secretary of the Publishing Board of the National Baptist Convention, U. S. A. Inc., to fill the unexpired term of the late Dr. A. M. Townsend.

The group, meeting at the Morris Memorial building with Dr. M. H. Ribbins, Sr., as chairman, declared that Rev. Dinkins possessed the same type of genius for his generation that the late Dr. A. M. Townsend evinced during his years of service to the Publishing Board.

The Board further commended Dr. L. A. Bowman Sr., treasurer of the Sunday School Publishing Board for his work over the past years.

The official group had launched an investigation into the financial status of the Sunday School Publishing Board and issued a report that the Morris Memorial Building is the property of the National Baptist Convention, U. S. A., Inc., and the Convention is not in any financial indebtedness to the estate of Dr. Townsend.

The Board also held memorial services for the late Dr. Townsend and Dr. Henry Allen Boyd, secretary of the National Baptist Publishing Board, whose funeral services were held during the time of the General Board meeting.

It revealed that a healthy state of mind exists within the Publishing House in Nashville among administrative offices and personnel during this period of transition.

Th board also declared that a wholesome attitude of cooperation is in evidence between all publishing houses in the city of Nashville.

Members declared that plans are being executed to increase the present facilities, purchase added machinery, and discard outmoded machinery in order that all production may be handled within the institution.

In their concluding meeting it was learned that the fiscal board has set forth a solid business program that will be followed in this period of change, and that directives of the National Baptist Convention, U. S. A., Inc., and Dr. J. H. Jackson, president, will be carried out to completion.

General board members heard the report of the directors who are Rev. C. M. Lee, Memphis; Rev. H. C. Nabrit, Memphis; Dr. L. A. Bowman, Nashville; Rev. C. L. Dinkins, Nashville; Rev. M. H. Ribbins, Sr., Chattanooga; Rev. Kelly Miller Smith, Nashville; Rev. S. A. Baker, Knoxville; Rev. A. L. McCargo, Memphis; 2nd Rev. A. J. Campbell, Memphis.

Girl, 12, is fifth to join desegregated church

Twelve - year-old Betty Ann Stokes became the fifth colored member of Brooks Baptist church. Brooks is Kentucky's only integrated Baptist church, according to the Rev. Ben F. Mitchell.

The Rev. Mr. Mitchell is superintendent of the Long Run Association of Baptists.

Brooks was integrated three years ago. The Rev. Elmer Lee was pastor. The Rev. Chester C. Carden is pastor now.

He said that the church was first integrated because there was an isolated group of colored residents who were cut off from other churches.

"They were elated when invited to join," he stated. The 46-year-old pastor said that so far not all have joined. Many others attend services regularly, however.

According to the pastor, integration brought only a few complaints from church members. A few outsiders told him that they did not attend because of the colored members. The church has 180 members.

Carden said they learned "racial differences are imagined rather than real. We have no problems," he said.

"I believe churches should have taken the first step in integration," he continued.

Garden said that integration should have started in the churches rather than the schools.

Rev. Charles L. Dinkins named to Baptist board

NASHVILLE, Tenn. — The general board of the Sunday School Publishing Board, in its regular session last week, officially endorsed the Rev. Mr. Charles L. Dinkins as executive secretary of the Publishing Board of the National Baptist Convention, USA, Inc., to fill the unexpired term of the late Dr. A. M. Townsend.

The group, meeting at the Morris Memorial Building in downtown Nashville, with Dr. M. H. Ribbins Sr. as chairman, declared that the Rev. Mr. Dinkins possessed the same type of genius for his generation that the late Dr. A. M. Townsend evinced during his years of service to the Publishing Board and the nation.

The board further commended Dr. L. A. Bowman Sr., treasurer of the Sunday School Publishing Board, for his unfailing devotion, work and loyalty to the work of the Publishing Board and the National Baptist Convention during the past years and especially in this period of transition.

The official group has launched an investigation into the financial status of the Sunday School Publishing Board and issued a report that the Morris Memorial Building is the property of the National Baptist Convention and the convention is not in any financial indebtedness to the estate of the late Secretary, Dr. Townsend.

The board also held memorial services for Dr. Townsend and the late Dr. Henry A. Boyd, secretary of the National Baptist Publishing Board, whose funeral services were held during the time of the general board meeting.

Giant Merger May Oust Baptist Heads

By TREZZVANT W. ANDERSON
(Courier Roving Reporter)

MACON, Ga.—Reliable information has reached this reporter that there will be a merger of the present two Baptist state conventions of Georgia next July and that in the merging a completely new leadership will head up the single organization.

● There are now two state organizations among Negro Baptists of Georgia. One is headed by Dr. William Holmes Borders of Atlanta; the other is headed by Dr. L. A. Pinkston, also of Atlanta. Neither will head the merged group, reports say.

At a meeting of Dr. Pinkston's convention here last month a report was made by a committee studying the unification of the two bodies. There was no public pronouncement of the report, but it was learned that the committee is in favor of abolishing the two conventions and creating one single body.

PROMINENTLY mentioned for the presidency of the unified organization is Dr. W. W. Weatherspool of Atlanta, pastor of the new half-million dollar Mt. Olive Baptist Church, and extremely active in national and state Baptist affairs.

● When questioned by the Courier reporter, the source said: "Many of the fellows want to clean house and get completely new leaders. They want to get rid of all the old ones." This was in answer to the question: "Who will head the unified organization, Dr. Borders or Dr. Pinkston?" The quick and surprising answer was "Neither one." Then came the disclosures of the desire for new leadership.

The source declined to state the reasons for the desired change, but it has been whispered about that the maintaining of the two separate organizations was being done to satisfy the personal desires of certain persons who wanted to maintain positions of leadership.

WHETHER THE July move is in the nature of a "rebellion" could not be determined, for the source seemed anxious not to give the impression that any friction exists within either of the two Baptist state conventions.

● The source also stated that since both state conventions hold their annual meetings at the same time—next November—and on the same dates, it would mean that should the July merger meeting be effective there would be no dual meeting next November.

What mechanics are to be used to effect the replacing of Doctors Borders and Pinkston in the leadership they have held for so many years were not disclosed. However, the air seems to be getting fuller and fuller of tension as Georgia Baptists move closer and closer to the time for the showdown.

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THERE HAS been considerable public speculation as to why there have been two Baptist conventions in the state, when other states generally have only one such organization.

It is not felt that there exists any animosity between Doctors Borders and Pinkston, for last year Dr. Pinkston was the anniversary speaker for Dr. Borders at Wheat Street Baptist Church in Atlanta.

Drs. Sedberry, Funches Raise Seminary Funds

The American Baptist Theological Seminary, a joint project of the 9,000,000-member Southern Baptist Convention, USA, Inc., is receiving increased support through the planning and promotional leadership of the two conventions' representatives.

Dr. L. S. Sedberry, secretary of the Southern Baptist Convention's Commission on Support of the Seminary, issued a report a few days before Christmas 1958 that reported the success of his office in convincing members of the Southern Baptist Convention to give the seminary more than $59,000 during the 1958 academic year.

Dr. Primrose Funches, who promotional genius has caused large sums to be raised from the churches of the National Baptist Convention during the past year, is the only woman director of a seminary in the U. S.

She solicits for the seminary through the member churches of the National Baptist Convention. Not only have her appeals produced large sums of money, but also promising young ministers have matriculated at the seminary as a result of her helpful influence.

Dr. Funches Dr. Sedberry

Gardner C. Taylor To Preach Three Months On Radio

BROOKLYN. — (ANP) — On each Sunday during July, August and September, the Rev. Gardner C. Taylor will preach on the National Radio Pulpit, a program heard by more than [illegible] affiliated radio stations throughout America.

Dr. Taylor, pastor of Concord Baptist church here, and president of the Protestant Council of New York City, will replace the Rev. Ralph W. Sockman who has preached on the National Radio Pulpit 31 years.

A member of the board of education, New York, Dr. Taylor will be the first Negro to serve on this famous religious program during its 31-year history.

Each week NBC receives more than 20,000 letters a week in connection with sermons heard on the program.

SOUTH'S BAPTISTS SPREAD IN NORTH

Members in City Increase from 40 to 500 in 2 Years and Mission Expands

By LAWRENCE O'KANE

The establishment of a regional office of the Southern Baptist Convestion here in recent months is an indication of how the denomination's home missionary effort in the North is beginsing to bear fruit.

The expansion of the 9,000,000-member church into other areas than its twenty-state Southern and Southwestern base is a continuation of a trend that began seventeen years ago. At that time seventy-two Baptist churches in California were admitted to its constituency.

Two years ago a mission of forty members, under the sponsorship of an Annapolis, Md. church, began holding services in New York. Six months later the first Southern Baptist church ever formed here was organized. It is the Manhattan Baptist Church at 311 West Fifty-seventh Street. The church now has a congregation of 500, according to its pastor, the Rev. Dr. Paul S. James.

Reaching Into Granite State

The Manhattan Church, in turn, is acting as mother church for missionary work in the North. So far the church has germinated four missionary chapels. They are in Farmingdale, L. I., Pompton Lakes and Florham Park, N. J., and Portsmouth, N. H., the Southern Baptist Convention's northernmost penetration.

Recently a pastor, the Rev. Howard Hovde, arrived from Houston to minister to the Florham Park chapel, according to Dr. James. Details are being completed for the purchase of land at Farmingdale for the building of a church there. Negotiations are also under way with a minister who may become pastor of that church.

The denomination's regional office is in the Manhattan Baptist Church building. The office had existed as an organizational unit, but only recently has it become an effectively functioning unit. A much larger budget was voted last January at a meeting of the church's Home Mission Board.

An assistant, the Rev. Elmer Sizemore, has joined Dr. James, who directs the missionary office in addition to his work as pastor of the Manhattan Church.

'Invasion' Is Disclaimed

The movement of the Southern Baptists northward inevitably gave rise to questions as to what this portended in relation to the American Baptist Convention, formerly the Northern Baptist Convention, a group of about 1,600,000 members. Church leaders in convention, however, have declared that no "invasion" of the other denomination's territory is intended.

Dr. James touched upon this sensitive point when the New York Church was organized. The church came to New York, he said, "not as invaders, but as allies with all who are promoting the work of Christ."

The convention of the Southern Baptists in Oklahoma City in 1949 laid a firm groundwork for the northward movement. It substituting the criterion of doctrine. And it took the then unprecedented step of selecting a discarded geographical considerations as a basis for affiliation by Baptist churches with the Southern or Northern group, for its 1950 session.

Rev. A. D. King Installed By Famous Father, Brother

NEWNAN, Ga. — Over 200 Atlantans joined with a large number of local citizens at Newnan, Georgia Sunday in witnessing installation services for Rev. A. D. King Williams King at Mt. Vernon Baptist Church.

The Rev. M. L. King, Sr., pastor of Ebenezer Baptist Church Atlanta; and Dr. M. L. King, Jr., pastor of the Dexter Avenue Baptist Church, Montgomery, Alabama, father and brother respectively of young Rev. A. D. King, were among many other prominent persons participating in t he program.

The Senior Rev. King, in delivering the installation sermon, emphasized the "Deep spiritual relationship between the pastor, officers and members of the church." He deplored ministers who had proven failures and admonished the pastor and membership to "show mutual gratitude."

The Rev. M. L. King, Jr., of the Montgomery Bus Boycott fame, emphasized the importance of cooperation in a constructive program, and cited instances in which young persons had proven to be able and competent leaders.

Dr. Melvin H. Watson, pastor of Liberty Baptist Church Atlanta, delivered the charge to the young minister. He emphasized the need for a minister conducting himself in an exemplary manner.

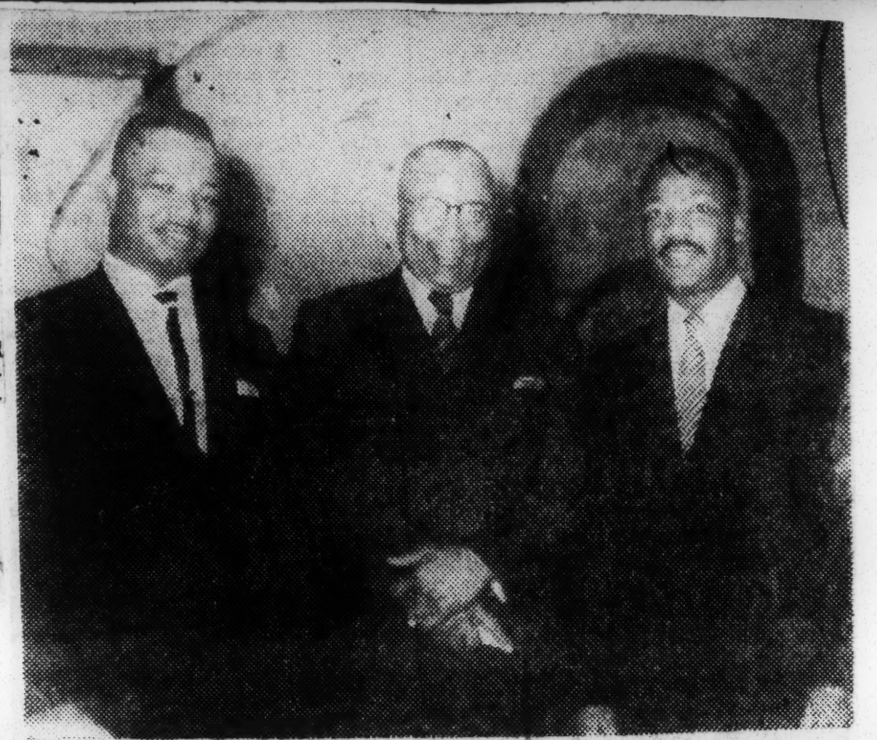
TRIBUTES GIVEN

Dr. W. D. Brown, representing the officers of the Mt. Vernon Baptist Church, presented their newly installed pastor, Rev. A. D. King, a gift. A token was also presented in behalf of the women of the church. Mrs. N. W. Crawford, of Ebenezer Baptist Church, Atlanta, made a cash presentation in behalf of that congregation.

The young and dynamic newly installed pastor was visibly moved by the lavish tributes paid him. In responding, he expressed gratitude and declared that he 'came to Mt. Vernon to give rather than to receive."

It was immediately after the morning service that almost two hundred members of Ebenezer, headed by Rev. M. L. King, Sr. boarded four chartered busses and went to Newnan where they had dinner prior to the afternoon installation services.

Other participants on the program included Rev. William Parks, who gave the invocation; Mrs. Georgia Calloway, delivering the welcome address; Rev. Bruce Ross read a scripture passage; Rev. Franklin Gregg extended welcome on behalf of the community; Rev. Abraham North introduced the speaker; Robert Williams, Professor of Music at Alabama State College, sang a solo; and Prayer of Installation was offered by Rev. E. H. Dorsey. Ebenezer Baptist Church, Atlanta, furnished the music for this occasion.



THE THREE KINGS — In the center is the Rev. M. L. King, Sr., pastor of Ebenezer Baptist Church, flanked by his two prominent sons, the Rev. A. D. Williams King, left, who was installed Sunday as pastor of Mt. Vernon First Baptist Church, Newnan, Ga., and Dr. M. L. King, Jr., right, of Montgomery, Ala., famous leader of the bus protest and pastor of Dexter Avenue Baptist Church.

Desegregationist Quits Front Royal Pastorate

DES MOINES, Iowa, June 4 (AP).—The Rev. Paul Leonard Stagg, a figure in Virginia's desegregation fight, said yesterday he was resigning as pastor of the First Baptist Church of Front Royal, Va.

He has been appointed program associate in the Division of Evangelism of the American Baptist Home Mission Societies, effective July 15.

Mr. Stagg is attending a Baptist convention here. He has been pastor of the Front Royal church since 1947 and is a native of Louisiana.

"In view of my desire to keep the church from being divided and in view of the difficulty of doing creative work in such an atmosphere, but from no sense of fear, I feel the time has come for me to resign my pastorate," he said.

During the past year Mr. Stagg has led a movement of persons who wished to comply with the U. S. Supreme Court's order to desegregate Warren County (Va.) schools.

Mr. Stagg and 12 other Protestant ministers in Front Royal drafted a statement opposing a request to use their churches for segregated private schools.

The First Baptist Church's congregation repudiated the statement. Segregated private schools were opened in three Front Royal church buildings, including the First Baptist.

Mr. and Mrs. Stagg sent their youngest daughter, Jane, 15 to Philippi, W. Va., where she attended a desegregated school.

9 1959

BAPTIST

Negro Church In Dallas Invites Khrushchev To Attend Services There

Call Kansas City, Mo.
Ju. 8, 28-39 p.4

DALLAS. — Russian Premier Nikita Khrushchev has been invited to visit President Eisenhower in this country and while here to visit several places including Texas and Dallas in order to get a first-hand impression of how Americans really live. His invitations include all sorts of manufacturing and processing places, housing projects, farms and ranches. But it remained for the strangest invitation of all to be extended him by a Negro church in Dallas.

In a telegram of invitation addressed to Premier Khrushchev, in care of the Russian Embassy in Washington, Rev. E. C. Estell, pastor of St. John Baptist church in Dallas, has requested the Russian leader to come to church while in texas. The telegram, which is to be cabled to Khrushchev in Moscow, said:-

"Honorable Nikita S. Khrushchev, Premier, Soviet Union.

Since the founding fathers and heir successors who made America great had a religious outlook on life, it will be utterly impossible for you to see our nation at its best if you fail to see us at worship. We, therefore, extend to your excellency a very cordial invitation to worship at the St. John Baptist church, Allen at Guillot streets, Dallas, Texas, on the Sunday your itinerary brings you to the great State of Texas. We wish to assure you, honorable sir, that it will be for you and your party a most rewarding experience.

"We, the 4000 members of St. John Baptist church, join the Honorable Dwight D. Eisenhower, President, in making you welcome to these United States."

54th Baptist Sunday School And BTU Congress Opens In Memphis

Daily World Atlanta, Ga. Tues. 6-23-59

Thousands of Baptist church members from the 48-states jammed Ellis Auditorium yesterday to register for the week-long 54th Annual session of the National Sunday School and Baptist Training Union Congress which started at noon (today) Tuesday.

An estimated 10,000 delegates and visitors have converged upon the city by a number of special trains, buses, automobiles and airplanes. James B. Cayce, of Pittsburgh, Pa., director general of the convention, who arrived here Saturday, predicted, that "from the looks of things, the total delegation might reach 12,000.

Dr. A. Franklin Fisher of Atlanta, Ga., dean of the Congress, who also arrived here Saturday said an estimated two-thirds of the delegation comes from Tennessee. Georgia, Alabama, Oklahoma, Mississippi Texas, Louisiana, Florida, Michigan and Illinois. He added "most of of the Baptist membership is found in those 10 states.

Mrs. Bessie S. Estell, of Birmingham, Ala., secretary of the Congress, said "we have received the largest "advanced registration this time than in any previous year. I would call this our peak year."

Assistant secretary Mrs. Wilhelmenia H. Scretchrin of Atlanta, Ga. said they had been working with pre-registration since last Friday.

Among the special training arvived Monday was the President's Special which brought Dr. O. Clay Maxwell of New York City, president of the Congress. Other special trains came from Chicago, Texas Alabama, headed by Dr. S. T. Alexander, Louisiana, headed by Dr. E D. Billoups, Mississippi, headed by Rev. J. W. Gayden, Georgia, headed by Rev. L. A. Pinkston.

Two delegates, believed to have attended every annual session since the inception of the Congress 54 years ago, arrived on time. They are Mrs. Mammie Morris of Louisville, Ky., who is a leader of the Fine Arts department. She is a retired public school teacher. The other is C. F. Groves of Elizabeth City, N. W.

Mr. Patterson To Preach Here

Post Tri-Weekly

The Rev. R. L. Patterson, former pastor of the First Institutional Baptist Church Winston-Salem, N. C., will preach his first sermon Sunday as pastor of Mount Carmel Baptist Church, 3d and I sts. nw.

Mr. Patterson

He succeeds the late Rev. Dr. William H. Jernagin, a national Negro leader.

Mr. Patterson, a native of Alabama, received a bachelor of science degree from Alabama State Teacher's College, Montgomery, in 1947, and a bachelor of divinity degree from Howard University School of Religion in 1951.

He is a veteran of World War II, and has been a school teacher, minister to migrant workers, and the past four years pastor of the Winston-Salem Church. He is married and has two daughters.

Church in Memphis eager to tell world of Jim Crow stand

Afro-American Baltimore, Md.

MEMPHIS, Tenn. (ANP)—No straddling the fence for members of Memphis' Victory Baptist Church. Last week they announced a "positive stand for states' rights and civil liberties."

The Rev. Robert Lemmon, pastor, in announcing the church's decision, said: "We believe in racial segregation and we are eager to state our position without compromise.

"The Bible and our constitution guarantee segregation between races and offers us protection against would - be violators of our personal rights and civil liberties."

T. D. Boyd, Sr. New Publishing Board Head

Post Tri-Weekly Fri. 7-3-59 P. 5

(By The Associated Negro Press)

NASHVILLE — T. D. Boyd Sr., prominent Nashville resident and nephew of the late Dr. Henry Allen Boyd, has taken over his uncle's duties as head of the National Baptist Publishing board it was learned this week.

T. D. Boyd was the chief assistant of Dr. Boyd and handled the various activities of the Publishing board during the illness of his uncle, so was considered by many as the logical successor of the great Baptist leader, whose final rites held recently at Tennessee State university was attended by notables of the city, state and nation and by Baptist leaders from all over the country.

Dr. Henry Allen Boyd, who was 85 at the time of death, had been in failing health for several years following the major operations.

Father Founded Board

The son of Richard H. Boyd who founded the National Baptist Publishing Board of the National Baptist Convention of America, Dr. Boyd succeeded his father in all of the positions he held at his death.

Dr. Boyd headed the publishing unit which furnished the church literature for constituent churches and members of the second largest Negro Baptist group in the world. In addition he was president and publisher of the Nashville Globe. He was president and board chairman of the country's oldest Negro banking firm, the Citizens Savings Bank and Trust company; vice-president and director of Supreme Liberty Life Insurance company, and a member of the board of trustees of Fisk university and Meharry Medical college.

Active in both church and civic affairs, Dr. Boyd held life memberships in the National Negro Business League and the NAACP. He was also a member of the National Council of Churches of Christ and the Alpha Phi Alpha fraternity.

Leaders from all walks of life who came to pay their last respects to Dr. Boyd included: M. G. Ferguson and P. D. Houston, bankers; G. G. Phillips, Ben West, mayor of Nashville; Truman K. Gibson Sr., Supreme Liberty Life Insurance company, and W. S. Davis, Tennessee State university president; Stephen Wright, president of Fisk and Harold West of Meharry.

Church leaders in attendance included Dr. L. H. Simpson of Texas; Rev. J. T. Patton, Dr. O. B. Byrd and Dr. C. D. Pettaway.

Dr. Boyd is survived by a daughter, Mrs. Katherine Boyd Roache of Cleveland; a sister, Mrs. Lula Landers; a brother, Theoplis B. Boyd Sr., and other relatives.

Rev. T. Boyd Fills Posts On Baptist Publishing Bd.

Sat. 8-15-59

Pittsburgh Pa.

Post Tri-Weekly

NASHVILLE, Tenn.—The Rev. Theophilus B. Boyd Jr., 42, has been elected to two offices vacated by the death in June of his internationally known uncle, Dr. Henry Boyd.

Rev. Boyd

The Rev. Mr. Boyd is the new secretary of the National Baptist Publishing Board of the National Baptist Convention of America and president of the board of directors of the Nashville Colored Young Men's Christian Association.

He was already a member of the board of directors of the Citizens Savings Bank and Trust Co., of which Dr. Boyd was president and board chairman at the time of his death.

■

THE APPOINTMENT of the Rev. Mr. Boyd continues the family name at the head of these organizations, which has been the case since their inception. His grandfather, Richard Henry Boyd, established the publishing board in 1896, and he was one of three founders of the bank. Dr. Henry Allen Boyd was the last chartered member of the YMCA board, started 38 years ago.

The Rev. Mr. Boyd is a native of Nashville. He attended local public schools, graduating from Pearl High School in 1937. He attended both Fisk and Tennessee A. and I. State Universities.

He is an Army veteran of World War II, secretary of the National Baptist Sunday School and Baptist Training Union Congress, a member of Alpha Phi Alpha Fraternity, the National Council of Churches of Christ, and a 32° member of the Most Worshipful Prince Hall Grand Lodge, F. and A. M., of Tennessee.

He is associate minister of Mt. Olive Baptist Church and assistant superintendent of its Sunday school.

Mrs. Boyd is the former Mabel Landrum of Nashville. They have four children, T. B. III, 12; Margaret Gerilyn, 10; Brenda Joyce, 8, and William Allen, 2.

DR. PRIMROSE FUNCHES

Baptist School Director Gets NBC Assignment

NASHVILLE, Tenn. — Dr. Primrose Funches, director of promotions for American Baptist Theological Seminary, has left that position to become a national field director with special assignments for the National Baptist Convention, USA, Inc.

Dr. Funches becomes coordinator of Major Objectives of the NBC, Inc's, Sunday School Publishing Board, Foreign Mission Board, Baptist Training Union Board, National Baptist Voice, Magazine, and Ministerial Retirement Program.

Her offices are moved from the ABT Seminary campus to quarters in the Sunday School Publishing Board building in downtown Nashville.

A long time leader in the National Baptist Convention, Dr. Funches has served the Foreign Mission Board, the Publishing Board, Finance Commission, National Training school and the Young People's Department since 1935.

She is credited with raising more money for the Foreign Mission Board than any other representative. Her service for the Carrie V. Dyer hospital in Africa resulted in a newly constructed wing being named for her.

Baptists to Fight Aid to Parochial Schools

WASHINGTON, Nov. 25 (UPI). — The Baptist Church has served notice it will fight any Federal school aid bill in the next session of congress which includes help for parochial schools.

The Baptists conceded they may not have the strength to overcome the Catholic Church and others favoring such a provision. But they said the effort at least may convince church members of the importance of political action.

Two school aid bills cropped up in Congress last session. One, the Murray-Metcalf bill, called for Federal assistance both for school construction and teacher salaries. It wound up in a House Rules committee pigeonhole.

SHARP FIGHT SEEN

A Senate bill providing for $1,000,000,000 in Federal matching grants for school construction only failed to reach the floor before adjournment. Neither bill made any reference to parochial schools.

W. Barry Garrett, associate director of the Baptist Joint Committee on Public Affairs, predicted, however, that the issue will be one of the "sharpest" to come before the second session of the 86th Congress.

He said he expected the Catholic Church to lead the fight for what it considers an "equitable share" of any Federal funds voted for school aid. He also conceded that proponents of the idea were much better organized.

CITES CATHOLIC PAPER

Garrett quoted the Catholic Bulletin as saying that the National Catholic Welfare Conference Education and Legal Departments have been told to try and kill any bill which does not have a withholding provision.

Such a provision would make it mandatory for states to withhold a certain portion of any Federal aid for parochial schools, even though state laws may prohibit the use of public funds for parochial schools.

"I regret to say that we don't have the organization to put up a good fight," Garrett said. "We don't have the manpower, the money or the organization."

He said, however, that the Baptists are "perfecting state organizations to exercise influence." At the same time, he said, the church is trying to convince its followers to exert more influence on congressmen.

Unless it succeeds, Garrett said, it is "problematical" whether Baptist representatives even will appear before committees considering Federal aid to education.

"We can't appear before a committee unless the people back home do something," Garrett says. "They won't pay any attention to us as long as they know that the people back home won't do anything."

National Baptist Convention Prexy

Rev. Jackson Suggests Back-to-Africa Move

SAN FRANCISCO (ANP)— The Rev. Joseph H. Jackson, president of the five-million-member National Baptist Convention, USA Inc., has suggested a modern "Back-to-Africa" movement for skilled Negroes with the backing of the convention.

He was the center of controversy at the last NBC convention when he reportedly advised Negroes not to force themselves into so-called white churches. The Rev. Mr. Jackson's suggestion is therefore expected to provide grist for Dixie propaganda mills.

■

FOR MORE than a generation, Negroes in America have resisted efforts by segregation-minded "white folks" to ship them back to Africa as a means of solving the race issue. Now the Rev. Mr. Jackson has rehashed the "back-to-Africa" idea, and his plan is sure to draw the ire of Negroes, youths in particular.

According to the Rev. Mr. Jackson, Negroes skilled in such fields as farming and medicine should migrate to Liberia and Ghana and become citizens of the Afri-can republics.

The convention, he says, stands behind him and is prepared to finance transportation and purchase land for the emigrants.

DEAN WALLACE CHURCH STUDY PROGRESS TOLD

BY ROI OTTLEY

The Rev. Robert C. Wallace, executive dean of the Chicago Baptist institute, is successfully conducting a varied program designed for the in-service training of ministers and lay leaders.

Dean Wallace

The institute, started in 1935 and operated on a budget of $32,000 annually, is sponsored by affiliates of the American Baptist convention and National Baptist convention.

Bought Building in '57

In 1957 the institute acquired a building at 5120 S. Park way at a cost of $90,000, and spent another $90,000 in rehabilitation.

The Chicago Baptist institute, now in the midst of a fund drive to raise $300,000, serves about 300 students each quarter, with a faculty of 51, including two instructors provided by the Board of Education under its adult education program for elementary studies.

Until recently, Dean Wallace held down two jobs. He also served as pastor of the Prairie Avenue Baptist church, organized in 1930 by his brother, the Rev. C. A. Wallace. He assumed the pastorate after his brother's death four years ago.

Born in Galveston

The Rev. Wallace was born in Galveston, Tex., Nov. 20, 1905, one of seven children. His father, William, was an active churchman and contract cotton trucker.

He was graduated in 1923 from Galveston's High school as valedictorian. He afterward came to Chicago to live with a brother, Dr. T. L. Wallace, then a medical student and packing house inspector.

He enrolled at Crane Junior college, but withdrew to work as an attendant at the Chicago Art institute for the next six years. Evenings he attended Northwestern university, and sang in the Nathaniel Dett male chorus.

In 1933 he entered Knoxville college, Knoxville, Tenn., where he received a B. A. degree. From 1937 to 1939 he did graduate work in religious education at the Howard university, Washington, D. C.

"Segregation By Law Is Slavery"

Daily World Atlanta Ga. Tues. 6-30-59 P. 1

Benjamin Mays Tells Baptists

MEMPHIS, Tenn. — (SNS) — Segregation by law is a form of human slavery explained Dr. Benjamin E. Mays, president of Morehouse college in Atlanta, Ga., while he was addressing an estimated 7,000 delegates and visitors at the 54th annual session of the National Sunday School and Baptist Training Union Congress which held a week-long session at Ellis auditorium, last week.

"We are living in the midst of a great revolution: the walls of segregation are cracking in some places and tumbling in others," said Dr. Mays, who was the featured speaker at the "Annual Booker T. Washington Night," last Friday.

Dr. Mays whose subject was "The Third Emancipation." explained that since the May 17, 1954 U. S. Supreme Court's decision on public school segregation, American Negroes have been experiencing the Third Emancipation. He explained it thusly:

(1) The first Emancipation came in 1865 after Lee surrendered to Grant in Virginia.

(2) The Second Emancipation occurred after the U. S. Congress passed the 13th, 14th and 15th amendments to the constitution, which made us full citizens with all the rights and privileges of other citizens.

(3) The third came with the 1954 decision of the Supreme court.

The educator urged his audience to continue to "battle for freedom." He explained "the battle for freedom is continuous. It is never completely won. If the United States would cease fighting for freedom 30 days, it would be engulfed by Communism. Negroes have been battling for it since 1619. The price of freedom is eternal vigilance."

The speaker said that many white Americans will tell you that God intended that Africans to be slaves, to justify their wrong doings. Some will tell you that slaves are incapable of learning the arts, sciences and philosophies. Others will try to justify it by saying it is good for slaves to be slaves because civilization depends upon it. "But it is a little strange for a man to sit on your neck and tell you these things while he is sucking your blood."

Dr. Mays listed some of the effects that racial segregation and slavary have had upon the American Negro:

(1) It has set him apart from other citizens.

(2) It has forced him to accept inferior treatment.

(3) It has made him accept as a fact that he is inferior.

(4) It has sapped manhood and dignity from him.

Daily World Tues. 6-30-59

(5) It has made him distrustful of each other.

(6) It has killed his aspiration.

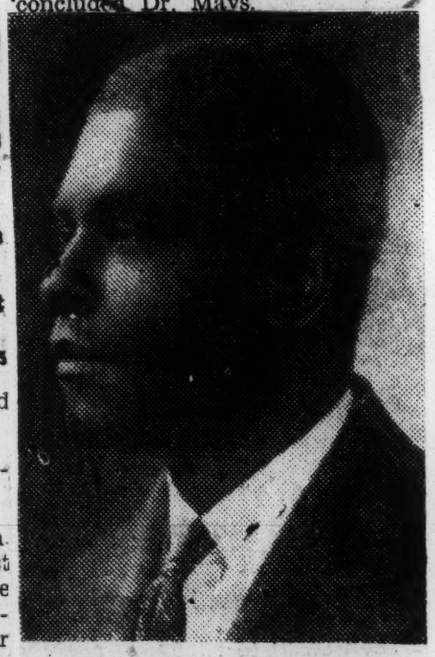
"The Third Emancipation must be achieved by emancipating the soul, mind and heart. The Supreme court cannot rule that for us. He added "we can remove the restraints of segregation but many Negroes will be in the confinement."

Dr. Mays went on to urge his audience to "educate your youngsters and teach them to compete with the world not just against Negroes." He continued. "don't use the fact that your foreparents were slaves as an excuse."

The speaker admonished his audience to be more interested in reading good books than going to segregated theatres; more interested in doing civic work than being a socialite in town; more interested in becoming well educated than dancing and fornicating. "No talents must be wasted. If a boy or girl in your church shows promise and if they do not have money to attend college, then the church should send them." said Mays. "Many important jobs are available but many Negroes are not qualified."

Dr. Mays predicted that Negroes will be holding professorships in integrated colleges in the south within the next 25 years despite the people like Gov. Vandiver and Gov Faubus.

"If we are to walk this world with dignity, we must work hard, concluded Dr. Mays.



DR. BENJAMIN E. MAYS

Wilkins Says Negroes United On School Issue

Dispatch Oklahoma City Okla. 6-30-59

MEMPHIS.—Negro Americans stand united on the school desegregation issue, Roy Wilkins, executive secretary of the National Association for the Advancement of Colored People, told delegates attending the National Sunday School and Baptist Training Union here last week.

"There was a time," Wilkins said, "when southern white people could have split the Negro population down the middle on any issue like this. This would have kept us fighting among ourselves and we never would have received any benefit from the Supreme Court ruling.

"This has not been true on school desegregation. Here and there we have had an Uncle Tom, but they have been few and far between. We have been united. I believe this has been due in no small measure to the leadership which our churches, their pastors and their members have given."

In his address to the Baptist gathering on June 24, the NAACP leader said that under segregation white people "get the best, Negroes get only what is left over—if anything. How can Negro parents be happy, for example, when their children under the illegal segregated school system, often must use torn, second-hand, out-dated textbooks after the white children have finished with them?"

"If I know anything about my own people," Wilkins continued, "It is that they are mighty tired of the same old shabby deal."

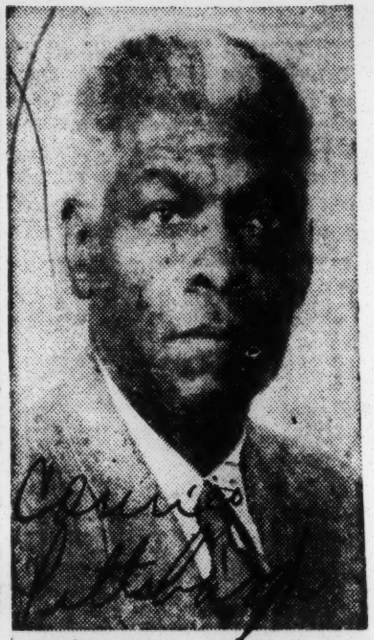
Turning to the role of the church in the struggle for civil rights, Mr. Wilkins said, "Our work and the work of the church have the common objective of creating a better and more just world.

"The establishment of the Kingdom of God on earth means the establishment of a society in which all the children of God shall have equality of opportunity, in which there shall be no difference in treatment because of nationality, or language, or form of worship, or skin color."

Speaking of the unity within the Negro community, Wilkins said that against this, "our opponents have made much noise, but not much progress. In the battle for public opinion they are losing. Their cause is not just.

"They are trying to turn back the clock, to revive conditions as they were 80 years ago. They may delay the progress, but they will never succeed," Wilkins said.

"Gov. Faubus made the mistake of the century by calling out the state troops to bar nine Negro youngsters from going to school. When the history of the segregation struggle is finally written, I suspect that the Faubus error will mark the turning point in favor of the new order.



GUEST SPEAKER—Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, Ga., and a Pittsburgh Courier columnist, will be the guest speaker on Booker T. Washington Night, Friday, June 26, in Memphis, Tenn. His speech will be a featured part of the National Sunday School and Baptist Training Union Congress and will be attended by Baptist youth from every state in the nation.

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DR. BENJAMIN E. MAYS

At session here—

Fight integration, Baptists urged

BY CLAUDE KEATHLEY
News religion editor

Missionary Baptists of Alabama were urged Saturday to use their influence in every peaceable and legal way to discourage and prevent social mixing of the races.

Meeting at the Second Avenue Baptist Church in East Lake for a two-day annual session, members voiced strong opposition to integration.

The group, a member of the American Baptist Assn., also strongly opposed election of any person to the presidency of the United States who has "any private or public allegiance to an alien power."

The resolution on segregation expressed belief in the three branches of the federal government as the "best system on earth, though subject to error."

AT THE SAME time the resolution declared that segregation of the races in American social life "has become the socially accepted pattern of life" particularly in the South and that by "custom has become the common law of the land."

Recognizing that men of alll races are neighbors and brothers "only in the sense of their creation in the image of God," and that it is "wrong morally, socially and Biblically to force all races to integrate in social affairs," the resolution said:

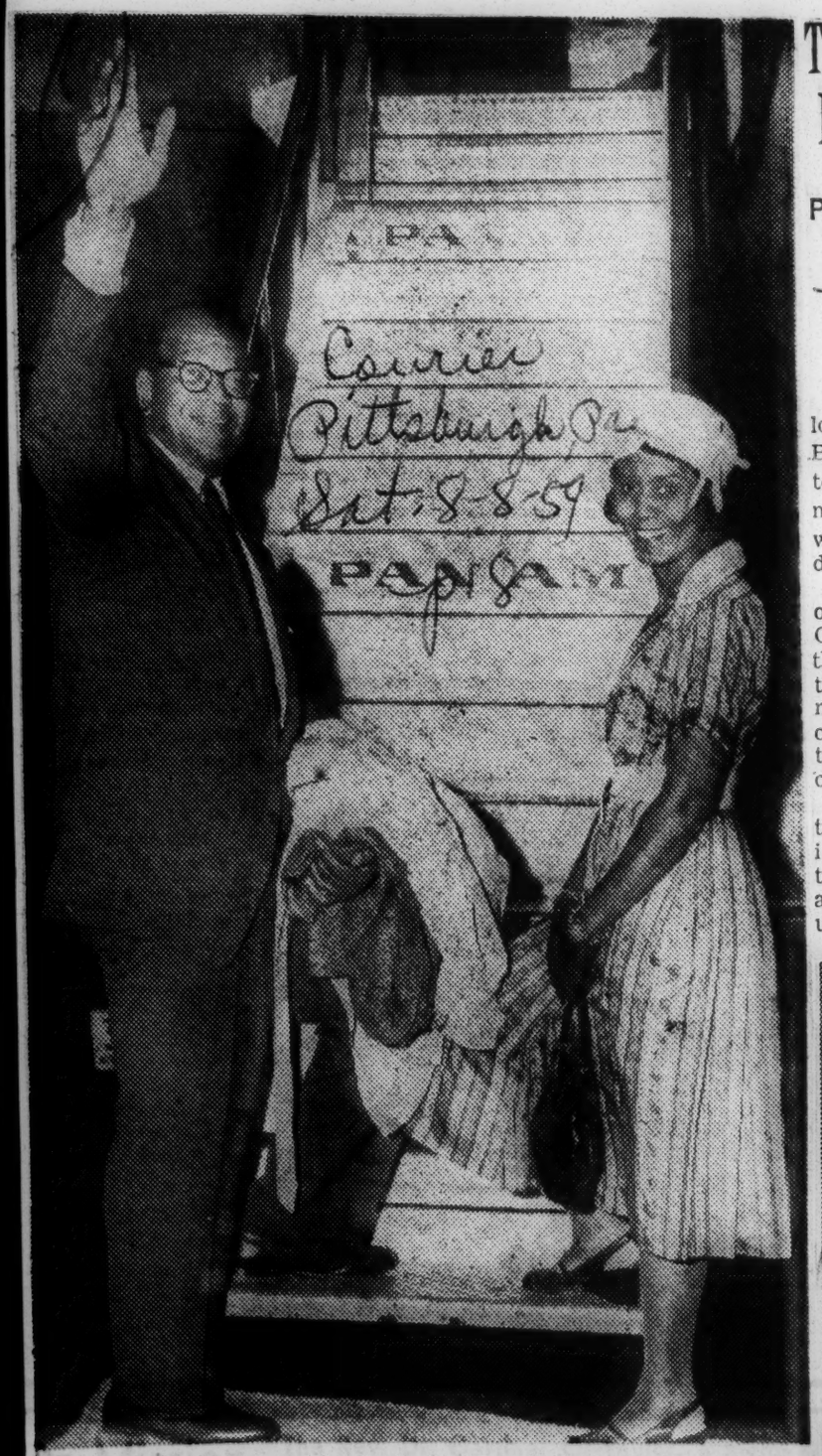
"We express our resentment at and disapproval of any and all efforts of our national judiciary and executive divisions of government to join hands with the NAACP and Communist sympathizers in our nation to force a new social pattern on our nation which will cause race strife, turmoil and bloodshed."

The resolution also expressed fear of increased riots and bloodshed if segregation of the races as an established social pattern is further flouted and agitated.

THE RESOLUTION on segregation concluded by urging Christian citizens of Alabama to use their influence "in every peaceful and legal way to discourage and prevent social mixing and mongrelization, especially with the Negro race, because we believe it to be against the word of God by which we will be judged on the day of judgment."

Without specifically mentioning the candidacy of Sen. John Kennedy, a Catholic, for the democratic nomination for president, the Yellow Creek Baptist group voiced disapproval of union of church and state as well as the election of a Catholic for president.

"Be it resolved that we strongly oppose the election of any person to any high government office and particularly to the presidency of the United States of America who may have any private or public oath of allegiance to any alien power, whether political or ecclesiastical, which takes precedence over his loyalty to the United States Constitution and the principles and the freedom it embodies."



On Mission—The Rev. Dr. Gardner C. Taylor, a member of the New York City Board of Higher Education and president of the Protestant Council of the City of New York, and Mrs. Taylor are shown at New York's International Airport boarding a Pan-American World Airways jet clipper on the first leg of their trip to Australia. He will deliver 102 sermons and addresses on a six-week tour at the invitation of the Australian Baptist Union. Dr. Taylor is pastor of Brooklyn's Concord Baptist Church.

TAYLOR TO PREACH FOR AUSTRALIANS

Times

Protestant Council Head Will Stress Urban Plight on Tour of Continent

New York Sty

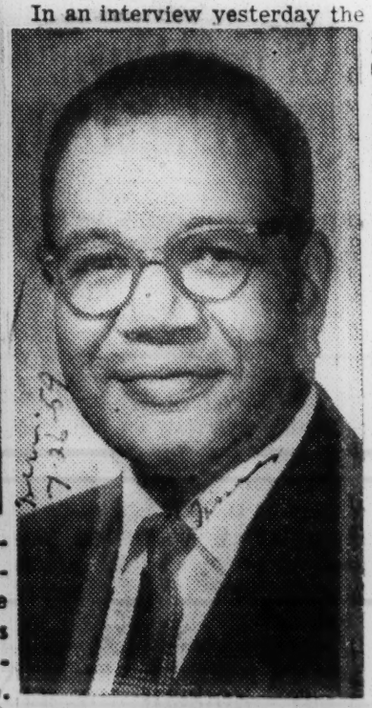
By JOHN WICKLEIN

The Rev. Dr. Gardner C. Taylor, a member of the city's Board of Education, will depart tomorrow by air for a preaching mission in Australia. There he will deliver 102 sermons and addresses on a six-week tour.

Dr. Taylor, who is president of the Protestant Council of the City of New York and pastor of the 10,000-member Concord Baptist Church in Brooklyn, is making the trip at the invitation of the Australian Baptist Union the largest Baptist organization on the continent.

Although there will be no one theme for his tour, Dr. Taylor intends in the cities to stress the need for religion to counteract dehumanizing influences of urban life.

In an interview yesterday the tall, 40-year-old minister expressed concern that cities were losing the spiritual influences that give a man strength.



OFF ON MISSION: The Rev. Dr. Gardner C. Taylor, pastor of Brooklyn's Concord Baptist Church. He will conduct preaching mission tour of Australia.

Keeping Individuality

"In rural living, man stands significant before the sky," he said. The fact of fewer people seems to increase the importance of each person.

"In the city the sheer weight of numbers reduces man's estimate of his own worth. It's freightening to think of oneself as one eight-millionth of a city.

"Religion, in its assertion of human worth, counteracts the dehumanizing factors of city living. Yet in the city, the place where it is needed most, is where it is weakest."

In his roles as pastor and school board member, Dr. Taylor has developed a strong interest in problems of juvenile delinquency, and from his reading, he thinks Australians are much concerned with them, too.

He intends to visit the Ministers of Education in Australia and Tasmania to exchange ideas on delinquency and "talk shop" on other problems of education.

Dr. Taylor's wife will accompany him on the trip, but their 6-year-old daughter will be cared for at home. On the way they wi" visit Dublin, Athens, Cairo, Beirut, Jerusalem, New Delhi and Singapore.

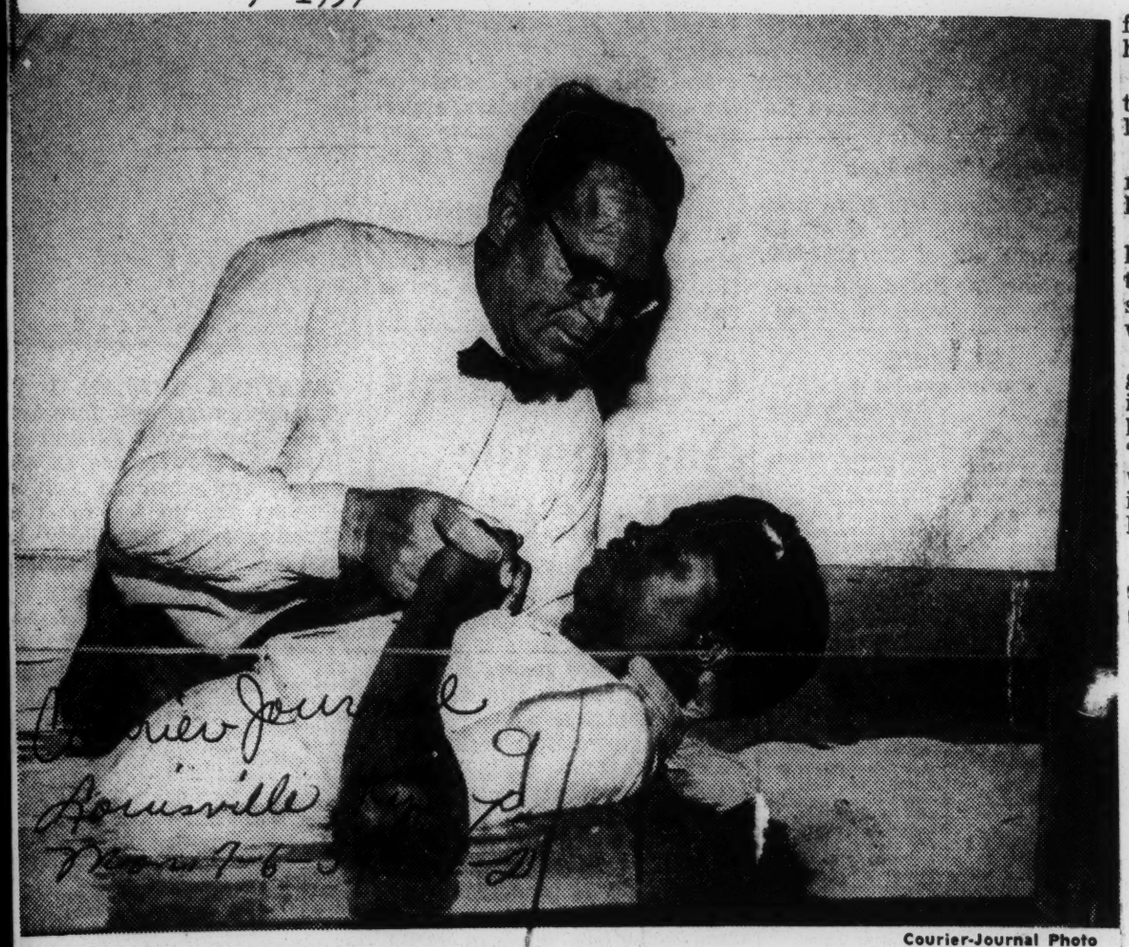
In Israel he expects to have talks with Prime Minister David Ben Gurion and other administrators.

Dr. Taylor, who is a Negro, has been told by friends returning from the Middle East that he can expect to be questioned sharply there on the American attitude toward race.

"I'm apprehensive about how to tell the truth and the hope of strides we are making on race, and yet not seem to be whitewashing us," he said.

"We are making strides—in the courts, mainly. But there is great suspicion when you tell this to people abroad. I guess it's just simething I will have to play by ear."

The minister will begin his preaching Aug. 18 in the Sydney Town Hall. He will then visit Melbourne and other municipalities on the East Coast. On Aug. 27 he will go to Perth in the West to address the Triennial Assembly of the Baptist Union.



Courier-Journal Photo

NO RACIAL BARRIERS exist as Betty Ann Stokes becomes the fifth Negro member of Brooks Baptist Church. The Rev. Chester C. Carden, pastor, baptized Betty Ann yesterday. The church at Brooks, Ky., in Bullitt County, is believed to be the only integrated Baptist Church in the state.

Girl Becomes 5th Negro Baptized At Integrated Brooks Baptist Church

By HANK MESSICK

A fifth Negro member was added to Brooks Baptist Church yesterday.

The church is believed to be the only integrated Baptist Church in Kentucky, according to the Rev. Ben F. Mitchell, superintendent of the Long Run Association of Baptists.

The Bible lay open to Romans: 12:13, "The night is far spent, the day is at hand . . ." as the Rev. Chester C. Carden, pastor, baptized person after person "in the name of the Father, the Son, and the Holy Spirit."

To the watching congregation, Betty Ann Stokes, 12, of Brooks in Bullitt County, was just another person being welcomed into the church.

To Mr. Carden, however, she represented a personal triumph over prejudice. He is a native of Alabama who, until called to the ministry, was a salesman in Florida.

Integrated Three Years Ago

Brooks Baptist Church is his first pastorate. It was integrated three years ago under the leadership of the Rev. Elmer Lee, now pastor of Pleasant Ridge Church, Falmouth, Ky.

Mr. Carden, now 46, took over two years ago with "some misgivings." As he put it: "I had some ' ercoming to do myself as to prejudices. I ha\ grown a whole lot. My prejudices have completely evaporated."

The church was first integrated, Mr. Carden said, because there was an isolated group of Negroes in the community who were cut off from other churches. 'They were elated when invited to join," he said.

As vet. not all have joined, but a number of others attend services regularly. The church has a total membership of 180.

Integration brought only a few complaints from churchmembers, Mr. Carden said, and a few outsiders told him they did not attend services because of the Negroes.

'Racial Differences Imagined'

"We learned," he continued, "that racial differences are imagined rather than real. We have had no problems."

He said one couple at first declined to join the church because of the Negroes, but they later changed their minds and came on in.

No complaints have been received from other ministers in the area, Mr. Carden said, and some have given difinite encouragement.

South Park Baptist Church sent a delegation headed by its pastor, the Rev. Alton McEachern, to observe the integrated services. As a result, said Mr. Carden, the South Park church has voted to accept Negroes.

Mr. Carden said he is convinced racial integration should have started in the churches instead of in the schools. "I believe churches have overlooked their opportunity," he added. "They should have taken the first step. If people would swallow their pride a little and enter into integration, the difficulties would not seem so large."

To any church that may be hesitating about admitting Negro members, Mr. Carden had this comment:

"Fears of internal dissension are groundless. I believe there are enough people in any church who would favor integration, and enough others who would go along with it, that any problem would be minor."

The baptism was conducted at Little Flock Baptist Church off Preston Highway in Bullitt County. (Brooks Baptist Church has no baptistery).

20,000 Baptists To Meet In California

SAN FRANCISCO — Twenty thousand delegates are expected to move on San Francisco for the annual meeting of the National Baptist Convention, USA., Inc., September 8-13th, Dr. J. H. Jackson, president. This is one of the largest organizations of its kind among the Negro people. It represents about one-third of the total Negro population. An unusual interest has been manifested in this annual session. This is indicated by the number of special trains that are scheduled to depart for San Francisco, according to the presidents of state conventions and leaders of delegates.

President J. H. Jackson of Chicago will carry the largest train ever to be carried to this national body by its president. His will be a train of about fifty or sixty cars which will be broken down into three sections or three trains. They will leave Chicago September 5th at 12:30 P. M., from the LaSalle Street Station, arriving in San Francisco Tuesday morning, September 8th, 9:30 A. M. The Board of Directors will open with a Noon Day Communion Service among all the pastors of the convention.

Speakers will be presented representing different phases of denominational life as well as civic leaders of distinction. In addition to many great preachers addresses will be delivered by the governor of California, the mayor of San Francisco, the president of the Southern Baptist Convention and the president of the American Baptist Convention.

Dr. Samuel D. Proctor, of Virginia Union University and President Felton Clark of Southern University will represent the educational field. President Clark will bring the traditional Booker T. Washington Night address.

The key note address will be delivered as usual on Thursday morning by President J. H. Jackson.

Other features will be the special services by the Minister's Wives and their contribution to the Minister's Retirement Fund. There will be reports from the representative of the United Nations, Rural Life Commission, and many other assembled commissions, and also the annual Oratorical Contest, out of which $1,750 is given to help high school students to enter college.

BAPTIST CONGRESS LEADERS PLAN 1960 SESSION: Left to right (seated), Dr. T. Oscar Chappelle, Tulsa, Okla., associate director general; Dr. Martin Luther King, Jr., Montgomery, Ala., vice-president; Mrs. Bessie S. Estell, Birmingham, Ala., secretary; Dr. A. Franklin Fisher, Atlanta, Ga., dean. Left to right (standing) Dr R. M. Mitchell, Buffalo, N. Y., chariman of the Buffalo entertainment committee and Dr. N. A. Mason, Buffalo, co-chairman.

Buffalo, N. Y. (SNS)—Members of the executive committee of the National Baptist Sunday School and Baptist Training Union Congress met here in Buffalo, N. Y., Dec. 16 to check facilities and map plans for the 1960 session of the Congress which will convene here June 17-23, 1960.

All General Assembly Sessions will be held in the Buffalo Memorial Auditorium, Main and Terrace Streets. Classes will be held at the University of Buffalo, Main Street. The Ministers Seminars, Ministers Wives Division, Larboratory School, and Youth Rally Rehearsals will meet in various churches in the vicinity.

Members of the Inspection Committee congratulated and expressed appreciation to the local group for the extensive plans they have underway for entertaining the more than 8,000 messengers that will be in attendance when the Congress convenes. In addition to plans for meeting places, adequate housing facilities will also b available. Hotel accomodations and homes of the city will be in readiness to receive the host of messengers from all sections of the country. The Rev. Samuel Austin, 108 Clinton Street, is chairman of the Housing Committee.

Dr. O. Clay Maxwell, New York City, President of the Congress, was unable to attend the Committee Meeting due to illness. He states that plans will be completed when the General Mid-winter Board meets in Hot Springs, Arkansas January 19, 1960.

9 1959

BAPTIST
CONCERVATIVE BAPTIST ASSOCIATION OF AMERICA

Baptist group decides race policy, elects its officers

CINCINNATI, May 26—Individual congregations of the Conservative Baptist Assn. of America will decide questions involving race relations for themselves.

Delegates representing its 300 churches adopted a policy resolution at the group's 16th annual fellowship meeting yesterday which said:

"Recognizing that it is our obligation to preach the gospel to every creature regardless of race, color or creed, but in view of the political and divisive nature of the problem of race relations . . . we leave the matter of race relations to be decided upon by the individual churches of the association."

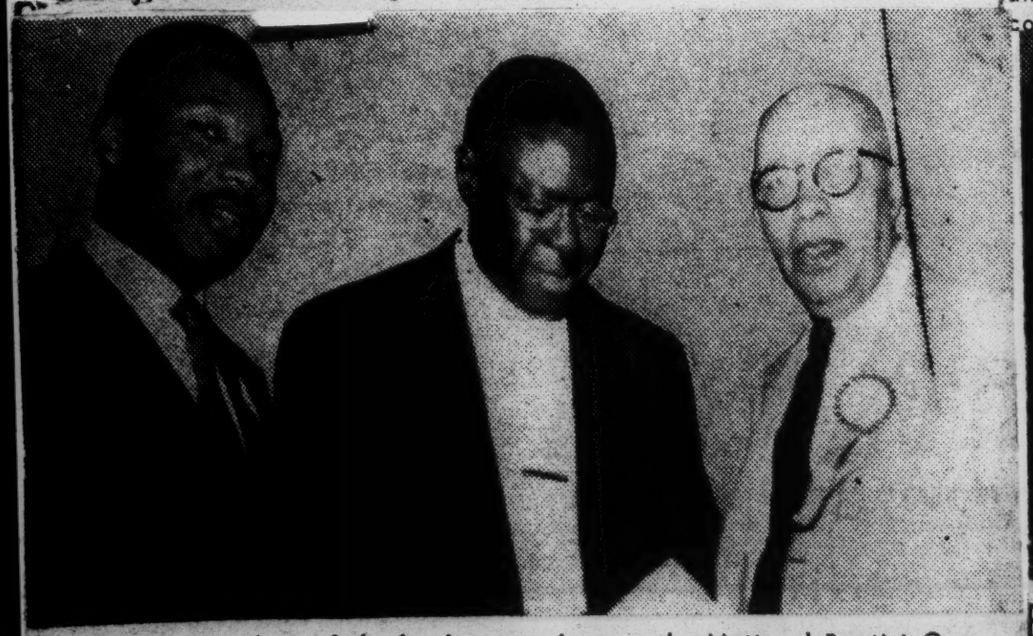
Delegates reelected the Rev. Russell Pavy, Fresno, Calif., association president, and named three others. The Rev. Robert Wessell, New London, Conn., recording secretary; the Rev. W. H. Leespratt, Decatur, Ala., corresponding secretary, and the Rev. Chester McCullough, Tipton, Ind., treasurer.

The Conservative Assn was formed in 1950, three years after a group of churches had broken away from the parent body of American Baptists, now called the North American Baptist Assn.

National Baptist Congress Highlights

Fighters— Four ministers who achieved national prominence tor the part they played as Freedom Fighters are shown during sessions of the National Baptist Convention held in Memphis. Left to right: Revs. Ralph D Abernathy, Martin Luther King, F. L. Shuttlesworth and Thomas Kilgore.

Friendly Chat— Three outstanding church leaders take time out during the National Baptist Convention in Memphis, Tenn., to discuss church affairs. Left to right: Dr. James B. Cayce of Pittsburgh and Mrs. and Dr. O. Clay Maxwell. More than 6,000 delegates attended the confab.



Speakers— Four of the leading speakers at the National Baptist Convention are shown the the speakers' platform. Left to right: Rev. A. Franklin Fisher, Roy Wilkins, NAACP president; Dr. Martin Luther King and Dr. O. Clay Maxwell.

Baptist Congress Officials— Officers of the National Baptist Congress, which met in Memphis, Tenn., during the National Baptist Convention, are shown above. Left to right: Dr. Martin Luther King, vice president of the Sunday School and BTU Congress; Dr. J. H. Jackson, president of National Baptist Congress, and Dr. O. Clay Maxwell, president of the Sunday School and BTU Congress.

Delegates From 40 States Attend Baptist Congress

MEMPHIS, Tenn.—The largest crowd ever to attend the National Sunday School and Baptist Training Union Congress was present, in Ellis Auditorium, where Dr. O. Clay Maxwell, president, presided.

He was assisted by Dr. Martin Luther King Jr., vice president-at-large.

More than 8,000 knowledge-seeking leaders from 49 states attended classes in Booker T. Washington High School, Porter Junior High and the S. A. Owen Junior College.

A pre-Congress concert was presented by the music committee, headed by the Rev. J. W. Williams. The horus of more than 500 voices was conducted by Lucy Campbell, assisted by Mrs. Bessie McKenzie, Mrs. Kathryn Johnson, Mrs. Jennie B. Vance, Aaron Twigg, James Shell, Leonard Mitchell and the Rev. O. M. Hoover.

Outstanding soloists during the concert were Mrs. V. Dickins, Mrs. Roy Love and Miss Lora Banks. Lucie Campbell wrote six of the anthems which were used on the program, and she arranged the "Lord's Prayer."

■

THE REGULAR sessions opened with Dr. O. Clay Maxwell, presiding. Miss Lucie Campbell directed the singing, assisted by J. Robert Bradley. The devotional message was delivered by Dr. E. L. Harrison, Washington, D.C. An inspirational address was delivered by the Rev. Frank T. Fair of South Carolina.

THE TUESDAY evening session featured local persons who came to bring welcome greetings to the delegates and visitors of the congress. Greetings were extended to Maceo Walker, president of the Universal Life Insurance Co., Memphis, Tenn.; Hon. Edmund Orgill, mayor of Memphis; Dr. L. A. Hamblin, co-chairman of the general committee of arrangements, and Dr. Roy Love, who presided over the meeting.

Other speakers in the five-day meeting were: Drs. J. H. Jackson, president of the National Baptist Convention; O. Clay Maxwell, president of the Congress; S. D. Proctor, president of Virginia Union University; Benjamin E. Mays, president of Merohouse College; the Revs. A. Franklin Fisher, dean of the congress; K. L. Brazil, secretary of the American Bible Society, and Joseph L. Griffin, Colorado; the Rev. Julius James, Indiana, and Dr. Robert S. Denny, youth secretary of the Baptist World Alliance.

One of the highlights of the session was the Youth Rally and program. The program included a mass choir, panel discussion and pageant, written by Mrs. Pauline Campbell of Detroit. The panel was under the direction of the Rev. S. H. James of San Antonio, Tex. Mrs. Grace Burt directed the choir and Dr. Calvin K. Stalnaker, Tulsa, Okla., is supervisor of the Youth Division, of which the Rev. S. H. James is assistant supervisor. The Rev. W. H. Clairborne of Missouri was in charge of worship with the youth group.

The youth parade was directed by the Rev. L. J. Burt of Michigan, and Mrs. Marguerite Moore of California. Following the youth rally and program, the group had a fellowship social at the S. A. Owen Junior College. Directing the fellowship hour were Mrs. Marie Fowler, New Jersey; Mrs. W. O. Hoyle, Illinois, and Mrs. E. B. Young, Oklahoma.

The awarding of credits and certificates of progress were made by President O. Clay Maxwell. The commencement address was delivered by the Rev. Charles Butler of Michigan. He was introduced by Dean A. Franklin Fisher.

The 1960 session will be held in Buffalo, N. Y.

Dr. D. C. Washington Draws "Highly Pleased" Endorsement; New S.S.P.B. Executive Officer

DR. D. C. WASHINGTON

"SSPB . . . . Trend of Progress"

A strong endorsement of the new executive officer of the Sunday School Publishing Board of the National Baptist Convention, USA, has been made here by the SSPB's operating board of directors.

"We are highly pleased with the trend of progress shown under leadership of Dr. D. C. Washington," was the substance of a statement issued by the board following a recent meeting.

Dr. D. C. Washington is the executive officer of the Sunday School Publishing Board. He was elected at the convention's 1959 session at San Francisco to fill the vacancy created by the death of Dr. A. M. Townsend.

Dr. Washington was for 20 years pastor of the Seventeenth Street Baptist Church, Anniston, Ala., before coming here. He is high in official circles of the Alabama State Baptist Convention as well as the National convention, having at one time served as a member of the SSPB operation board.

He is at present a member of the board of trustees at American Baptist Theological Seminary, where his son, Dennis Comer Washington, Jr. is a student.

Among some of Dr. Washington's impression of Nashville have been the "fine spirit" with which he has been received by the SSPB personnel and the large operation carried on by the several million dollar enterprise. He said his plans include continuing the present greatness of the business as well as enlarging it.

Mrs. Washington, the former Miss Bessie M. Randall of Belleville, Ala., is a public school teacher in Anniston. Their other three living children are Prof. William Moses Washington, Alabama high school, principal; Mrs. Bessie M. Jones, faculty member at Alabama State A&M College, now studying for the Ph.D. degree in English at Boston University; and Prof. Harold Edward Washington, science and mathematics teacher in Anniston's Cobb Avenue High School. A fifth child died in infancy.

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BAPTIST

Dr. Gardner C. Taylor On Trip Around World

NEW YORK — (ANP) — Dr. Gardner C. Taylor, pastor and president of the New York Protestant Council, will fly to Australia July 27, from Idlewild airport on a two-month trip which will take him around the world.

Dr. Taylor goes to Australia on a preaching mission as guest of the Baptist Union of the Continent. He will preach in the principal cities and at the Convention of All-Australia Baptists.

Dr. Taylor, who is a member of the New York City Board of Education, will have a conference with the minister of education of Australia in Melbourne.

On "Radio Pulpit Of The Air"

A group of ministers will see the preacher of the Radio Pulpit of the Air take off on Pan-American Jet Liner Flight 100 for Dublin. Other stops en route to Australia will be made in India, Greece, Pakisan, Egypt, Veitnam and China. He will return by the way of the Fiji Islands and the Philippines.

While Dr. Taylor is away services at Concord will be conducted by his assistant, the Rev. Richard Gay, also associate pastor, Rev. Richards, and visiting pastors. His radio program, substituting for Dr. Ralph Sockman, which has attracted wide response will be heard on tape over NBC each Sunday at 10:35 a.m.

Kentucky Baptist Church Has Fifth Negro Member

BROOKS, Ky. — (ANP) — The Brooks Baptist church now has its fifth Negro baptized member. Brooks, integrated in 1957 and having a total membership of 180, is believed to be the only integrated Baptist church in the state.

The newly baptized member is 12-year - old Betty Ann Stokes. The present pastor, the Rev. Chester C. Cardon, officiated at the baptismal services. A native of Alabama, he took over the pastorate two years ago and freely admits he had some misgivings and "some overcoming to do myself as to prejudices."

"I have grown a lot," he said. "My prejudices have completely evaporated."

Brooks Baptist church was first integrated under the leadership of the Rev. Elmer Lee, because there was an isolatd group of Negroes in the community who were cut off from other churches.

ON PREACHING MISSION — The Reverend Doctor Gardner C. Taylor, a member of the New York City Board of Higher Education and president of the Protestant Council of the city of New York, and Mrs. Taylor are shown at New York International Airport boarding a Pan American World Airways Jet Clipper on the first leg of their trip to Australia where he will deliver 102 sermons and addresses on a six-week tour at the invitation of the Australian Baptist Union. Doctor Taylor, who is pastor of Brooklyn's Concord Baptist Church, intends to stress the need for religion to counteract "the dehumanizing factors of city living" in his sermons. In addition, he will confer with Australian officials on juvenile delinquency and other problems of education. He and his wife will visit a number of other cities enroute to Australia, and Doctor Taylor plans to meet with Prime Minister David Ben Gurion in Israel and other officials.

ENVOY SENT SOUTH BY NORTH BAPTISTS

Minister Ousted There Will Aid 9 Negro Colleges From Center at Chapel Hill

By JOHN WICKLEIN

A minister ousted by the Southern Baptists for promoting interracial and interdenominational activities has been commissioned by the Northern Baptists to organize an agency in the South to further such activities.

The minister, the Rev. Julius Caesar Herrin, has set up an office in Chapel Hill, N. C., where once he was Southern Baptist chaplain to students at the University of North Carolina.

Working from there, he will re-establish support by the American (Northern) Baptist Convention for nine Negro colleges that it started after the Civil War. These colleges, he said here yesterday in an interview, have been under strong pressure in their states to conform to segregationist requirements.

The Northern denomination has received a two-year, $40,000 grant from the Marshall Field Foundation, Inc., for the college work.

A representative of the foundation, headed by Adlai E. Stevenson, said it was chiefly interested in providing a clearing house through which aid could be channeled to the Negro schools. The aim would be to make them strong enough to withstand harassment in carrying on their functions in the community, such as the training of Negro leaders.

College Episode Recalled

As an example of harassment, Mr. Herrin cited this incident:

After the Hungarian uprising in 1956, Benedict College, an all-Negro institution in Columbia, S. C., wanted to enroll some Hungarian refugee students.

The Governor at that time, George Bell Timmerman Jr., called the three white faculty members integrationists and Communists. He said the Hungarians must be kept out and the white professors dismissed, or the fifty Negro graduates of the school would not be accredited to each in South Carolina. In the fact of this threat, the trustees dismissed the professors.

"That is why the Marshall Field Foundation wants to re-establish support of these schools—so they can stand up to such attacks," Mr. Herrin said.

Five years ago the minister himself was dismissed from his post at Chapel Hill after a heresy trial conducted by the North Carolina Baptist Convention. In it Mr. Herrin was charged with developing an interracial program on the state university campus and encouraging more liberal cooperation with other denominations.

Mr. Herrin then became associate pastor of a Northern Baptist church in Scarsdale, N. Y., and stayed there until he set up the new Chapel Hill office last June.

Aims in Return to South

He decided to go back, he said, "because we need to know what the Negroes are undergoing in the South, and they need to know that somebody cares."

He picked Chapel Hill for headquarters because he felt the city and the university community would not be unfriendly to his work. The city has several integrated churches, and the university itself is integrated.

The 46-year-old minister, his wife and their three children have rented a house in town and moved in "to see how things will go," he said.

Mr. Herrin will be working officially for the American Baptist Home Missions Societies. As this group's representative he will try to provide a denominational "home" for churches and Baptists in the South who do not feel at ease in the Southern Baptist Convention.

Since the Southern Baptists maintain no ties with the National or World Councils of Churches, he said, Baptists moving South find themselves cut off from the social and evangelistic work of these groups.

He also wants to start student religious groups on the Negro college campuses, which now have none. "If we could produce 100 'Martin Luther Kings," he commented, referring to the Alabama integration leader, "we would be making progress."

The nine institutions from which almost all American Baptist Convention support had previously been withdrawn are:

Benedict College; Shaw University, Raleigh, N. C.; Mather School, Beaufort, S. C.; Spellman and Morehouse Colleges in Atlanta; Florida Normal and Industrial Memorial College in St. Augustine, Fla.; Leland College, Baker, La.; Bishop College, Marshall, Tex., and Virginia Union University, Richmond.

Mountain Air on Sale In Australia—In Cans

TOOWOOMBA, Australia —Robert Weiss, a holiday resort keeper here said dozens of tourists daily paid one shilling and six pence (17 cents) for a can of pure mountain air. He had also sent many cans of Toowoomba air overseas, the Australian News and Information Bureau reports

Mr. Weiss said he had taken the idea of marketing canned air from a United States magazine as part of a program of popularizing the beautiful mountain district in which Toowoomba is situated.

Church Group For Integration

KANSAS CITY, Mo. (AP) — The Missouri Baptist Convention approved a report Wednesday stating that racial segregation cannot be maintained in a truly Christian society.

The report said public places "designed to serve all the people cannot be regarded as private institutions from which a group may be excluded because of color. That is a denial of basic human rights in a democracy; it is a rejection of Christian ethics.

"White people in America must learn to separate their private lives from their public institutions to reach a solution of the problem."

Adopted without a dissent by about 1,000 persons, the report said: "Let us insist on respect for our colored neighbors in Missouri and actively support their rights as fellow Americans and, in many cases, as fellow Christians."

His Ministers For Filing 1957 Suit Against Him

BY THADDEUS T. STOKES
Editor

MEMPHIS, Tenn. — (SNS) — The president of the National Baptist Convention, USA, Inc. — Dr. J. H. Jackson of Chicago — released a three-sided blast when he was addressing an estimated 800 persons at Mason Temple last Friday night. He censured Negroes for clinging to their past conditions of servitude. He criticized white Americans for making "idol Gods of" racial segregation. And he denounced the ten Baptist ministers who challenged the legality of the method he employed to be elected president in Louisville, Ky., in 1957, by filing a suit against him in Federal court, which cleared him of using illegal methods.

His triple-sided blast took on the heat and fervor, usually found in the speeches of men who stump the country prior to a presidential election.

Dr. Jackson, a native Mississippian and pastor of a Baptist church in Chicago, urged Negroes to "forget those things behind and reach for those things before you. Press forth with Christ and make Him your central figure. We have to learn how to honor revere, and respect our past. We must not be ashamed of it. Some of our past was heaped upon us, we did not choose it."

He then advised his audience to "break with the past and look to the future. Some people find their golden age in what used to be. Some will say that experience is the best teacher — but this applies to a man who has a goodly bit of experience. It is a sin to worship the past. If you hold to the past too much, you will miss the blessings of today."

IDOL GOD

Dr. Jackson termed "racial segregation in America" as one of the greatest tragedies of "this great nation." He explained "we have made an idol God of segregation — both whites and Negroes — we worship racial segregation."

He continued to explain that racial segregation has permeated the fields of religion and education in this country because "it is thought that segregation is a defender of race purity. Many young people have been led to believe that color of their skin makes them great. Some would rather see the United States defeated rather than sacrifice their idol God. Governors, mayors, board of education and the like have taught the wrong idea more than 400 years because they worshipped this idol God," segregation. He added, "as a nation, we are still bowing down to this idol God."

Dr. Jackson's face became contorted, his voice took on added fervor, and he told a photographer who was attempting to photograph him to stop shooting photos of him now . . . as he started to denounce the ten ministers who filed suit against him. He said:

TEN MINISTERS

"We have too many churches and too many conventions and so much is going on in the church. Negro Baptists are not hypocrites — but they love you when they talk about you.

"If the Negro Baptist Convention speaks, they will not accept the decision. They'll go to the other man (court) about it." He had reference to the suit being filed against him at Louisville, Ky. in 1957.

Dr. Jackson said emphatically, "I was elected president of the National Baptist Convention in Louisville. And because, I accepted the post — mind you, not because I was elected to the past — 10 brothers (convention members) took me to court. So it is not how you are elected but how you are accepted."

MUST APOLOGIZE

The audience punctuated the air with "yes sir" "amen" God help, "tell the truth" clapping of hands and stomping of feet.

The national president went on:

"The Negro race has come to maturity. The National Convention is proof. We know how to elect a president. And if you break a law we will drop you."

"These 10 men who filed the suit will never be members of the National Baptist Convention again until they appear before the body and apologize.

"One such man, did apologize, but the other nine did not. We have not dismissed the various state conventions from the national body. If the state conventions insist on any of these men, then we'll throw the state convention and the man out of the national convention," blasted Dr. Jackson.

Later during an interview with Dr. Jackson, he told a Memphis World reporter that the man who came to the convention and apologized was "Rev. Roland Smith of Little Rock, Ark.," who spends much of his time in Atlanta, Ga.

RACE MIXING

One of the other nine men was Dr. S. A. Owen, pastor of Metropolitan Baptist Church, who was one of the leading contenders for the presidency before the upheaval at the 1957 convention. Dr. Owen, recently elected for the 24th consecutive term as president of the Tennessee Baptist State Convention, was one of the 10 men who filed suit against Dr. Jackson. Dr. Owen did not attend the Friday night meeting.

Dr. Jackson said "no Baptist church has any business in court. I am not looking for a job. I've been elected to something bigger than President Eisenhower could give me.

"When I talk about segregation, I'm not talking about race mixing. This is not a biological struggle, but a struggle for equal opportunity for all people.

"I am opposed to segregation with all my heart — but I am for being with my own people, with all my heart. I believe in my race, the church, the state and the United States," said the head of the five-million membership convention.

I'VE SWORN

Dr. Jackson said vehemently, "If I cannot lead this convention into respectability, then I have sworn to never speak before a white audience again.

"A lot of Negroes are afraid of togetherness. The matter of race pride makes people believe you are practicing segregation. We forget the facts that brought us together. To elect to be together is high class statesmanship. A lot of Negroes believe that white people are better than they are. That is why we have so many churches and conventions.

Dr. Jackson said "the future doesn't belong to destructive science . . . but to those who believe in Christ.

"Christ knows my problems, my difficulties, the darkness of the night. Go on church, when they talk about you. If they knock you down, go on. If they call you everything but a child of God, go on, concluded Dr. Jackson. His topic was "Facing the Future with Christ."

He was introduced by Dr. A. E. Campbell, state president of the Regular Baptist State Convention, and official of the National Convention. While presenting Dr. Jackson, Campbell called him, "the greatest minister in the world."

Chairman of the meeting and master of ceremonies was Dr. W. Herbert Brewster, pastor of East Trigg Avenue Baptist Church, and corresponding secretary of the National Convention.

Among other church dignitaries on the platform were: Dr. Washington of Nashville, who became head of the National Publishing House after the death of Dr. A. M. Townsend, Sr. He said, "We can say we are not ashamed of our president."

Dr. C. C. Coleman of Mississippi said, "I'm standing where I've always stood — with the National Convention."

Dr. W. T. Crutcher of Knoxville, who was defeated in an attempt to be elected at the Tennessee State Baptist Convention said: "I have just returned from the chopping block. I am still bleeding, but I am still supporting Dr. Jackson as president of the National Convention. I have never fought a national president. He is the greatest president we have ever had."

Elder Blair T. Hunt, pastor of Mississippi Blvd. Christian Church, said: "Dr. Jackson is sun crowned and God crowned, let no man uncrown him. I have heard Dr. Mordecai Johnson of Howard University, Dr. Benjamin Mays of Morehouse and Dr. Jackson. Of the three, Dr. Jackson is the greatest."

Mrs. J. F. Collins, president of the Women Convention of the Regular Baptist State Convention of Tennessee; and Miss Lucie Campbell, also praised Dr. Jackson as "the greatest minister on this side of Jordan." They added, "where he leads us, we will follow."

Also attending was Dr. Henry C. Bunton, pastor of Mt. Olive CME Cathedral.

RESPECT NEGRO RIGHTS, IS PLEA

Missouri Baptists' Report Approved

KANSAS CITY (AP) — The Missouri Baptist Convention has today approved a report stating its churches should use their community positions to take a leading role in extending "to our Negro citizens the rights and social respect which they are entitled as free Americans to have."

The report was approved without opposition at the annual meeting, attended by approximately 100 messengers and visitors.

The convention is composed of Southern Baptist churches, of which the latest report showed 1764 in Missouri.

The report pleaded for more active leadership from the church groups in "a field of endeavor which has been largely dominated by secular leadership."

It also said: "Let us insist on respect for our colored neighbors in Missouri and actively support their rights as fellow-Americans and, in many cases, as fellow-Christians.

"Racial segregation cannot be maintained in a truly Christian society. Public facilities, community institutions and those places which in their nature and function are designed to serve all the people cannot be regarded as private institutions from which a group may be excluded because learn to separate their private of color. That is a denial of basic human rights in a democracy; to reach a solution of the it is a rejection of Christian ethics.

"White people in America must
lives from their public institutions
lem."

9 1959

BAPTIST

Olivet Baptist Calls Dr. Jackson For Life

CHICAGO — In its annual church conference January 8, the Olivet Baptist church extended to Dr. J. H. Jackson, its pastor, a call for life. This is the first time that this historic church that is 108 years old, has ever extended such a call. It came after 17 years of service, and was based on the church's appreciation for the type of leadership given.

About ten days ago while the official board was in session, a large committee of the members of the church sought an audience with the board. So large was the committee that there was no room for them to be seated; hence they stood. They read to the board of deacons a prepared statement requesting the board to recommend to the annual church conference that the pastor would be extended a call for life.

The substance of the resolution was as follows:

1. "Because of the quality of leadership that Dr. J. H. Jackson has given to the Olivet Baptist church for the past 17 years;

II. 'Because of our appreciation for all the services that he ha rendered in the past;

III. "Because we desire to protect him from the forces of uncertainty and insecurity, and render him free to serve the church, his denomination, his people and the cause of Christ through the world;

We request the official board of the Olivet Baptist church to recommend to the church in its anual church meeting, that Dr. J. H. Jackson will be extended a call for life. And when in your judgment and in the judgment of the church he is incapacitated from active service because of human frailties or infirmities, that he will be given emeritus status as pastor of the Olivet Baptist church.

The above resolution was unanimously approved by the board of deacons and recommended to the church. The church accepted the recommendation from the board of deacons and adopted the same in the annual meeting.

Negro Church Fire Loss Put At $55,000

Special to The Post-Herald

GADSDEN, Jan. 12—The 300 members of Mt. Zion Negro Baptist Church, Attalla, are without a place to conduct their services.

A fire Saturday burned the church building to the ground.

Damage was estimated at $55,000

The fire was discovered at about 10 a.m. and within two hours the building was in ruins.

Thomas P. Walker, pastor, said the damage would run at least $55,000. He said $2000 worth of pews, installed last year, were included in the loss, and a new floor costing $1500.

Cause of the fire was undetermined, but Attalla Fire Chief John Bigham said he was "told" it started when someone attempted to thaw out frozen pipes. A fireman said a section of burned newspaper was found near a hydrant at the church.

The Rev. Walker said, however, that the fire started in the ceiling of the church, and that only a Negro woman janito was in the church at the time. He said the woman smelled smoke but could not locate a blaze. She went to the parsonage next door and told Walker about smelling smoke.

He and the janitor went to the church basement where they smelled smoke and called the fire department. Walker then went upstairs and discovered the ceiling was afire, he said.

The church was of brick veneer construction, built in about 1910, it was one of the largest Negro churches in this area.

Illinois Baptists To End Foreign Mission Campaign

The Baptists throughout Illinois are looking forward to the culmination of the annual drive for Foreign Missions Tuesday, Jan. 13, at a meeting to be held at Greater St. John Baptist church 4821 S. Michigan ave., where the Rev. W. A. Johnson, is pastor.

The meeting begins at 12 noon

Members of the Baptist State Convention and the General Baptist State convention will meet jointly for this major effort among their churches, and Dr. C. C. Adams, corresponding secretary of the Foreign Mission Board, Philadelphia, will be the guest speaker at the meeting. Dr. Adams recently returned from a visit of the missions in Africa. He will give first-hand information about the work being done by the workers in the field there.

State chairmen, Rev. Richard C. Keller and Rev. Shelvin J. Hall, and Mrs. Margaret Smith, national field representative and wife of Senator Fred J. Smith, are working with great enthusiasm and interest to make this the most successful campaign conducted so far in Illinois.

Leaders of this drive are urging early reports from individual churches, District associations, Local mission societies, Pastor's Honor rolls, and persons who want to help with the work which is being done in Africa.

A system has been devised to work this year's campaign in such a way as to make a complete report of funds on hand by the close of the meeting. This system will be greatly appreciated by the membership and at the same time allow the contributors an opportunity to know what they have done in one major effort.

While members of the two conventions have always rallied to the cause of Mission throughout Illinois every effort is being made to make this year the crowning point of the work.

Past chairmen of Foreign Missions in Chicago are Dr. J. C. Austin, sr., and Rev. T. E. Brown, and with Rev. Keller and Rev. Hall, the present State chairman following their leadership the drive is an assured success.

State presidents, Rev. C. V. Johnson, and Rev. J. L. Horace, and Mrs. Smith, have urged a large response to the meeting.

Rev. Story Freeman, president of the Pastor's Conference is also giving active support to the drive. The work is a part of the National Baptist convention, USA, Inc., of which Dr. J. H. Jackson, is president.

MARGARET C. SMITH

Detroit's Oldest Negro Baptist Church Joins White Association

DETROIT. — (ANP) — Second Baptist church, the city's most historic church and the oldest Negro congregation in the state last week was granted membership in the all-white Detroit Association of American Baptist churches.

The church, 123 years old, previously was a member of the DAABC, but withdrew in the early 1920's to lead other congregations in the formation of the all-Negro Wolverine Baptist State Convention. Admittance to DAABC in no way affects the church's membership in the latter association, but gives the congregatio n f ullsusatti IIIII the congregation full status in both.

Dr. Richard C. Cummings, executive secretary of the DAABC when asked about the new member church said: "This is just a mod e ststafr-bruuw r ee --EEE modest start, but we are very happy about it."

"The Association represents 45 area churches with a combined membership of 24,000.

The DAABC has a few Negro congregations in other cities but Second Baptist church is the only Negro member church in Detroit.

Second Baptist church pastored by the Rev. A. A. Banks Jr., since 1957, was founded in 1836 by 13 ex-slaves who were members of the first Baptist church. The building which houses the church was purchased in 1857. Second Baptist is one of the five oldest congregations in the U.S.

Washington Churchmen

Metropolitan Baptist's Pastor Called Denomination's 'Daniel Webster'

By Kenneth Dole
Staff Reporter

The Rev. Dr. Ernest S. Smith is regarded as the Daniel Webster of the National Baptist Convention.

Heavy-set and powerful, at 64 he holds forth at Metropolitan Baptist Church, 1225 R st. nw.

Mainly through preaching, Dr. Smith has nearly doubled the membership of Metropolitan Church in 31 years. With 5800 names on the roll, the church can claim to be the largest in the area.

Evangelism has also played a part. The church's Each-One-Convert-One program produces 500 additions a year. Five hundred members volunteer to concentrate on an individual and bring him into the fold.

The second week in February evangelism will reach a high pitch at the church, which is joining in the area-wide "Week of Witnessing" sponsored by the Council of Churches National Capital Area. Dr. Smith is a committee member.

Born the grandson of freedmen, Dr. Smith entered Virginia Seminary and College, Lynchburg, Va., and has received three offers to return as president. At the start he earned his way cleaning classrooms, then advanced to ringing the bell for change of classes. In summer, he ran an elevator in New York.

Within a span of 10 years he finished his elementary school education, attended high school and completed his work for an A.B., all at the one institution.

His first church was a student pastorate at Mount Carmel Baptist Church, Lynchbu[illegible], where he remained five [illegible]. From 1924 to 1928 he [illegible]d the Second Baptist [illegible]h, South Richmond, then his Washington minis-

[illegible]irst wife was Mamie [illegible]nith, a college class-[illegible]e died in 1953 and [illegible]s later he married [illegible]Butler, an employe [illegible]antic Life Insurance as two sons, Ernest Jr., a transit com-pany employe, and the Rev. Oswald G. Smith, pastor of Mount Zion Baptist Church, Arlington.

From the vantage point of a Negro leader (He has been president of the Bapitst Ministers' Conference and the Baptist Educational Congress) he observes "phenomenal progress" by members of his race, and he adds "the future seems to be pretty good."

The Washington Post

DR. ERNEST C. SMITH
. . . pastor of Metropolitan Baptist Church

Rev. J. H. Jackson Offered Lifetime Post At Olivet

The congregation of Olivet Baptist church, 3101 S. Parkway, has offered a lifetime pastorate to Dr. J. H. Jackson, who has headed the church for the past 17 years.

A spokesman for the 108-year-old church said that it is the first time such an invitation has been extended and that it was based on the church's appreciation of the type of leadership shown by Dr. Jackson.

The proposal to offer the pastor a lifetime post came from a committe of members who presented a statement to the official board urging the action.

The resolution stated that the congregation desired "to protect" Jackson from "the forces of uncertainty and insecurity, and render him free to serve the church, his denomination, his people and the cause of Christ."

It also recommended that Dr. Jackson, "when he is incapacitated from active service because of human frailties or infirmities," be given an emeritus status as pastor of Olivet.

The board of deacons unanimously approved the resolution and recommended it to the entire congregation for ratification.

MRS. LOUISE QUARLES, assistant secretary of the Illinois Federal Savings and Loan Association, has been elected to the National Board of Home Missions of the Congregational Christian Churches of America, which has headquarters in New York. The board has under its direction all of the educational and missionary work of the denomination in the U.S. and Puerto Rico.

9 1959

DEAN HOWARD THURMAN
BOSTON UNIVERSITY

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New Year Message

By DEAN HOWARD THURMAN
Of Boston University

BOSTON, Mass. — "Our Father, another New Year has moved within our ken and our minds linger over many moments that stand stark against the background of the year—

"Moments that filled our cup of fear to the brim, spilling over into the byways of our mind until there was no longer room even to know that we were afraid—

"Moments of decision, when all that we were, seemed to hang in the balance, waiting for a gentle nudging of Thy spirit to break the tie and send us on with a new direction, a new way of life—

"Moments of sadness, brought on by the violent collapse or quiet sagging of a lifetime of dream-building upon which our hopes and aspirations rested in sure integrity—

"Moments of awareness, when our whole landscape was invaded by the glow of Thy spirit, making dead things come to newness of life and old accepted ways turn into radiant shafts of beauteous light —

"Moments of joy mingled with the deadly round of daily living, when all our inward parts clapped their hands and a new song was born in our heart—

"Moments of peace amid the noisy clang of many conflicts within and without—

"Moments of reassurance when we discovered that our searching anxieties were groundless, without foundation—

"Moments of reconciliation, made possible by a deeper understanding and a greater wisdom—

"Moments of renewal, without which life would have been utterly impossible and for us this day there would be no Christmas and no day—

"Moments of praise and thanksgiving when, in one grand sweep, the sheer wonder and beauty of living overwhelmed us—

"Our Father, another New Year has moved into our ken and our minds linger over many moments that stand stark against the background of the year."

CHURCH IN AFRICA SPURRED BY POPE

Congo and Ruanda-Urundi, Scene of Recent Violence, Made Regular Dioceses

By ARNALDO CORTESI
Special to The New York Times.

ROME, Nov. 28—Pope John XXIII, in the fourth encyclical letter of his reign, urged today that Roman Catholic missions throughout the world increase their efforts.

At the same time he announced that a vast area of West Africa comprising the Belgian Congo and Ruanda-Urundi had been transformed from missionary territory into ordinary ecclesiastical territory, with its own clergy and hierarchy. The area, the scene of recent African unrest and violence, has been divided into eight archdioceses and twenty-nine suffragan, or subordinate, dioceses.

The Archbishops and twenty-eight of the twenty-nine bishops have been appointed. Four of the bishops, including one not yet appointed, are Africans. The whole area will be entrusted to African clergymen as quickly as the changeover can be effected.

In his encyclical the Pope expressed confidence in the native clergy at a time when "the aspiration of the peoples to self-rule and independence is becoming general and the conquest of civil liberties may unfortunately be accompanied by excesses that are not in harmony with the true and deep spiritual interests of humanity."

The Pope told native priests that they must learn to judge and esteem the "true value" of their own cultures. These cultures, he said, often have "unique elements" of great worth.

The missionary priests and bishops must educate the native clergies so that they may "take into their own hands as soon as possible the government of the new churches," he said.

A considerable part of the encyclical was dedicated to promoting the establishment in missionary territories of a progressive, educated and active Catholic laity.

The Pope felt the need of warning the laity by implication against communism. The laity, he said, have many problems and should beware of "solutions that are hasty or that have been mortgaged, with deplorable lightness, by doctrines that do not take into account, or actually contradict, the religious interests of individuals and peoples."

The encyclical of about 10,000 words was published by the Vatican newspaper, L'Osservatore Romano, this afternoon.

From the first two words of the Latin text, the encyclical will be known as "Princeps Pastorum" (The Prince of Pastors). It was issued to commemorate the fortieth anniversary of an apostolic letter in which Pope Benedict XV gave a great impulse to mmissionary activities shortly after the end of World War I.

The area of West Africa involved is inhabited, according to figures made available by Vatican sources, by several million Catholics and catechumens, or persons receiving instruction.

Archbishops Are Named

The archdioceses, or ecclesiastical provinces, and the Archbishops who will govern them are as follows:

Leopoldville, with six suffragan dioceses—the Most Rev. Felix Scalais of the Missionary Congregation of the Immaculate Heart of Mary.

Coquilhatville, with four suffragan dioceses—the Most Rev. Hilaire Marie Vermerein of the Missionaries of the Sacred Heart.

Stanleyville, with five suffragan dioceses — the Most Rev. Nicolas Kinsch of the Missionaries of the Sacred Heart.

Bukavu, with four suffragan dioceses—the Most Rev. Louis van Steene of the White Fathers, or Missionaries of Our Lady of Africa.

Luluabourg, with three suffragan dioceses—the Most Rev. Bernard Mels of the Missionary Congregation of the Immaculate Heart of Mary.

Elisabethville, with four suffragan dioceses—the Most Rev. and Joseph Floribert Cornelis of the Benedictine Order.

Kabgayi, with one suffragan diocese—the Most Rev. André Perraudin of the White Fathers.

Kitega, with two suffragan dioceses—the Most Rev. Antoine Grauls of the White Fathers.

Four African Bishops

The four African Bishops are:

The Most Rev. Joseph Nkongolo, Bishop of Luebo, in the Province of Luluabourg.

The Most Rev. Louis Bigirunwami, Bishop of Nyundo, Kabgayi.

The Most Rev. Michel Ntuyahaga, Bishop of Usumbura, Kitega.

A still unnamed prelate is to be Bishop of Goma, Bukavu.

Pope Prays for Unity with Protestant 'Brothers'

Herald Miami Fla.

By GEORGE W. CORNELL
Associated Press Religion Writer

A world free-for-all of prayer — by Christians of every kind — is the first step Pope John XXIII advocates as the way to church unity.

And while the efforts proceed, he asks his own followers to consider others involved as brothers.

He emphasized the importance of prayer as a preliminary to his projected Ecumenical (worldwide) Council last week in his first encyclical.

Answering a question that has simmered in Protestant circles ever since he made known his plan to hold such a meeting to seek Christian unity, the new Pope made clear his hopes include all who profess the name.

The goal, he said, is a vigorous, militant unity "both for those who are our children in Christ" and also "all those . . . separated from us."

And he suggested that the springboard to success lay in a solemn, grand-scale encounter of all through prayer. He said:

"The outcome of the future Ecumenical Council depends more, indeed, on all vying with each other in the ardor of their united prayers, than of human effort, industry and diligence.

"To take part in this prayerful appeal to God, we invite most lovingly those also who, though they are not of this fold, yet reverently worship God and with goodwill strive to keep His commandments."

Although most news reports of the papal letter dealt chiefly with his plea for peace among nations, the document also elaborated considerably on his aims for the council.

This has been a matter of widespread speculation since the exact nature or extent of the unity bid never had been spelled out. And the Pope, in diplomatic style, left broad areas of procedure still to be settled.

John XXIII
. . . peace bid

He reiterated Roman Catholic claims of being the one, true church, already possessing unity, and he voiced the church's traditional view that a reunion of all Christians means a return to the Roman Catholic fold.

However, he brought out pointedly that the church is not inflexible on all matters, but is open to discussion on them.

"There are quite a number of points which the Catholic Church leaves to the discussion of the theologians," he said.

Such parleying is acceptable under two conditions, he said, including:

1. "In so far as these points are not absolutely certain."

2. "And also . . . insofar as controversies of this kind do not tear asunder the unity of the church, but rather greatly help to a deeper and better understanding . . ."

Just what groups might be asked to take part in the conclave, or under what terms, was left unspecified.

However, the pope made an indirect, but commendatory reference to the World Council of Churches, including most of the world's Protestant, Orthodox and Anglican denominations.

He said it was a consolation to him that Christian communities separated from Rome have held congresses seeking unity among themselves.

Although some previous reports suggested the Pope considered only Eastern Orthodox churches as likely participants in a unity conference, Orthodox leaders have stated they will take part only if Protestants are broadly represented.

In this regard, the Pope set no categorical limits. However, he said he wasn't speaking just to Catholics. "We are speaking to those who are separated from the Apostolic See," he said.

And he added:

"Note, we beg of you, that when we lovingly invite you to the unity of the church, we are inviting you not to the home of a stranger, but to your own, to the Father's house which belongs to all."

And then he gave this instruction to Catholics: "All those, therefore, who are separated from us, address as brothers."

The Pope has named a committee to work out detailed plans for the council, to be held possibly late next year.

The Pope, in approaching the subject, revealed that he felt it was his particular mission to advance Christian unity. He said:

"Let us now speak of that unity which we especially desire, and with which the pastoral office committed to us by God is most closely linked. I mean the unity of the church."

Catholics Urge U.S.A. to Boldly Uphold Freedom Principles Under God

The Pittsburgh Courier
Pittsburgh, Pa. 12-5-59

WASHINGTON — The Catholic Bishops of the country urged that the United States boldly uphold before the world the principle of freedom under God rather than emphasize her material prosperity.

In a statement entitled "Freedom and Peace" issued at the close of their annual meeting here, the Bishops asserted that peace cannot be had without freedom for men and nations.

The Bishops said that in her tradition of freedom "lies the moral strength that makes the contribution of America to the world's rebuilding unique and distinctive."

■

THEY DEPLORED, the fact that "instead of proclaiming freedom under God as we did in a more robust time in our history, we have so praised a program of supplying machines and calories and pleasure that these fruits of freedom and peace are made its substitutes.

'Today throughout the world, too often it is thought that when we speak of our American way of life we are speaking only of a high standard of living,' the prelates said.

About 200 Bishops attended the 41st annual meeting of the Catholic hierarchy at the Catholic University of America. Their 2,260 word statement was signed by the Administrative Board of the National Catholic Welfare Conference, the secretariate of the U. S. Bishops.

It was the sixth time in recent years that the Bishops in their annual statement turned to the theme of peace. Other statements on peace were issued in 1942, '43, '45, '46 and more recently in 1956.

ALLUDING TO THE recent visit of Mr. Khrushchev to the United States, the Bishops noted that he "took every opportunity to compare unfavorably, capitalism with communism in their economic aspects."

"This is not the basic issue," they said. "The choice that men and nations must make today is between freedom and coercion."

The Bishops said the history of the United States has shown what the foundation of peace must be.

"Peace, as demonstrated by our nation's experience, rests on disciplined freedom with its attendant virtues. True peace for nations as well as for individuals comes from justice, from charity, from the faithful observance of the moral law."

The prelates listed four present obstacles to peace and freedom: the "overriding danger" of communism, the spirit of excessive nationalism, inhuman social conditions in many parts of the world, and conditions at home which threaten our moral integrity.

Chief among dangerous conditions at home were listed racial injustice, laxity in home life and discipline, preoccupation with the sensual, selfishness and self-seeking in economic life, and the excessive desire for wealth and ease.

■

THE BISHOPS scored Communists efforts to veil the "sharp" differences between their system and their own. Noting Communist use of such words as "democracy," "republic," "peace" and "friendship," they commented:

"While we may use the same words, we are not speaking the same language. By 'peace' the Communist means submission to his program. By 'friendship' he means the acceptance on the part of others of his formula for co-existence."

Speaking of "inhuman" conditions in many parts of the world, the Bishops said "our people have been generous," but counselled "the greater charity is to help people to help themselves." They urged emphasis on private investment and international trade, rather than governmental aid.

Speaking of the pressure of population, the prelates said "the world needs every element of cooperation and goodwill to step up production and distribution of food and fibers. The potential abundance made possible by modern technology should be made a reality . . ."

Times
New York
Sun. 8-2-58
P. 117

LIVING RELIGION—While most major evening telecasts are on summer reruns, the Sunday religious shows continue with fresh programing. They often attract top talent at minimum rates because of their unusual themes. Above, the Rev. William Hamilton, Andrew Prine and Claudia McNeil, in the background, rehearse "The Sand Pile" for today's "Look

Emil Romano

Up and Live" on C. B. S., 10:30 A. M. Barbara Dana and Billy Dee Williams are in front. Below, N. B. C.'s "The Catholic Hour" prepares a TV version of "The Confessions of St. Augustine" for 5:30 P. M. today. In the cast are, from left, Michael Constantine, John Hallowell, Thayer David, Leslie Daniel, Mildred Dunnock and Robert Gerringer.

Negroes Threatened in Church

By BUTCH CURRY

NEW ORLEANS — Negro church-goers as St. Joseph the Worker Catholic Church in Marrero are faced with the possible use of violence by the whites, unless they relent and return to "their backseats" in the house of God.

Segregated seating came to an end at the church several weeks ago.

The whites objected when Negroes began occupying seats in other areas of the church. The priest stood fast on the church's policy of non-segregated seating.

This brought out the barbarism in the whites. Under a ruse, they invited some Negroes out to a meeting and gave them an back seat, for race violence. The Negroes stood fast.

LAST SUNDAY, white ushers aided by segregationist volunteers, decided to "police" the church in order to keep the Negroes out of the seats.

This they did, and on the verge of violence. They pushed and shoved as some Negroes attempted to pass to get to the seats. Wonder what God thought that Sabbeth morning?

Some whites have threatened to bring weapons to church to maintain segregation, and some Negroes adhere to the age-old defense policy of being ready to defend. This will lead to violence. St. Joseph the Worker Catholic Church in Marrero, just across the river from New Orleans, is sitting on a powder keg. It's the church's move.

Catholic Church Work For Integration Thwarted In South; White Catholic Laymen Seen Fighting Integration

New York—"The Catholic Church is [illegible] for integration in the South," **Jubilee** magazine reports in its January issue in a special survey on the role of Southern Catholic, "but lay Catholics are lagging a good deal behind in the campaign for racial justice. Though there are some priests and bishops [illegible] their parishioners. In general the clergy and hierarchy are in advance of [illegible] of southern Catholics on the decisive moral issue of race relations."

Despite steady pressure for integration by the Holy See, the American bishops and by such orders as the Jesuits, the Dominicans and Benedictines, the Josephites and Divine Word Missionaries which have often given some localities a measure of racial justice beyond that of secular society, the total result is only fragmentary. Only half of the twelve southern Catholic colleges are even partially integrated. There are only two integrated parochial schools out of a total of 586 grammar and 177 high schools in the hard-core racist states, reports **Jubilee.**

The reasons are manifold: in some places a tug-of-war is going on between the clergy and white Catholic laymen who all too often follow the pattern set by their non-Catholic neighbors. **Jubilee** reveals that in many areas the state has threatened to tax the Church out of existence if it integrates.

In some cities Catholic organizations working for racial justice have been forced to disband. In many cases Catholics have deliberately defied the teaching of the Church.

In Louisiana, a Catholic woman teaching catechism to an integrated class of children was beaten by fellow parishioners. In New Orleans, a white Catholic group opposed the efforts of Archbishop Rummel for integration and appealed over his head, in violation of Church custom, to the Vatican. However, Archbishop Rummel's work was supported by the Holy See.

White Catholics who have tried to follow the Church's teaching on race find themselves in a precarious position. They are boycotted by their fellow Catholics and are often publicly insulted. As the result of the increased pressure against the Church, **Jubilee** finds that the hierarchy and priests are tending to become more cautious in working for integration.

CATHOLIC EDITOR SEES RACIST DOOM

Davis of America Appeals for Saving the South From 'Massive Strangulation'

The Rev. Thurston N. Davis, editor of America, the Jesuit weekly, said yesterday that the South's policy of massive resistance to integration would lead ultimately to "massive strangulation."

In so far as the South follows the example of the Union of South Africa in establishing apartheid (racial segregation) it will "doom itself, morally and spiritually, just as surely as that far-off country in another hemisphere is doing," he declared.

The Jesuit editor addressed an interracial communion breakfast at Fordham University, Downtown, 302 Broadway. The breakfast, after mass at Old St. Peter's Roman Catholic Church, Barclay and Church Streets, was held under the joint sponsorship of the Catholic Interracial Council, the Catholic Laymen's Union and the Alumni Race Relations Council.

Need for Christian Charity

"We who love the South cannot consent to her self-destruction in a segregated gas chamber of hatred," Father Davis said. "For the chill of death is on the South unless it can break out of its enclosure into the warm sun of Christian charity.

"If we are to crush this massive ice pack of prejudice and false pride, if we are to relax those stiffened attitudes that now characterize the South, if we are to dispel the rigor mortis that is creeping along the extremities of the body of the South and on to its vital organs, then there is need for initiative and courage among our leaders.

"The burden of leadership in this crucial area cannot be left to the church alone. The church has been speaking for years. It may in the past have sounded only uncertain notes on its trumpet, but today its note is clear and unmistakable. If it was ineffective in the past, it now raises its hand with assurance and points the way.

Plea to Seats of Learning

"Surely our colleges and universities must do the same. Their administrations and boards of trustees must be brave enough to face this dilemma honestly. They must withstand the obscene pressures of the racist and the hatemonger. They have the duty of speaking out firmly and unequivocally above the din raised by the hooded hoodlums and White Citizens Councils."

Waldemar A. Roebuck, a member of the interracial council and the laymen's union, reported that on Jan. 25 all of the Catholic churches in Harlem joined for the first time in a service ending the annual Chair of Unity Octave.

On May 17 the Catholic Interracial Council will observe in Town Hall the twenty-fifth anniversary of its establishment. In April, the magazine America will commemorate the fiftieth anniversary of its founding.

"Segregation Is Immoral"

Priest Blasts Using Bible As Support Of Segregation

NEW ORLEANS — (ANP) — The use of the Bible in an effort to bolster the cause of segregation was blasted as blasphemous by a Roman Catholic priest at a meeting of the newly organized New Orleans chapter of the Academy of Religion and Mental Health recently.

The priest, Father Joseph H. Ficher, a Jesuit in charge of the sociology department of Loyola University of the South, said "There is nothing in the Bible for enforced segregation."

In fact, he added, the ancient Hebrews were a racial mixture; but what they were concerned with was religious purity.

Father Ficher also criticized those who favor integration but do nothing to support it. He said such people are all for it when they gather in public assembly, "but when some of them get back to their own parishes, you don't hear a peep out of them."

SUPPORTS INTEGRATION —NOW

He added: "I present that segregation, discrimination of the races as practiced is immoral. Any Catholic has to accept this if he is going to accept membership in the church. I am in favor of integration, before midnight, without any hold barred. Le us quit kidding ourselves about 'separate but equal.' There are all kinds of separations, but racial segregation differs because the whole racial segregation system debases the Negro.

AN AMERICAN DILEMMA

"There is an American moral dilemma. I am not going to say that segregationists are not sincere. Some of the most vociferous segregationists show tender feelings for one Negro family, but I would still say that segregation is immoral because it prevents love."

Father Ficher also flayed the lack of leadership among liberals in the South calling their action a "sin of omission."

Theme of the meeting was "Ethical and Psychological Aspects of Racial Integration."

Some Priests and Bishops Included:

Lay Catholics Are Lagging In Integration, Savs Jubilee

NEW YORK — "The Catholic Church is working steadily for integration in the South but lay Catholics are lagging a good deal behind in the campaign for racial justice," Jubilee magazine reports in its January issue in a special survey on the role of Southern Catholics.

"Though there are some priests and Bishops who share the attitudes of their parishioners, in general the clergy and hierarchy are in advance of the main body of Southern Catholics on the deeply vexing and morally decisive issue of race relations," the article says in part.

The article adds: "To begin with, the church does not labor for integration from a narrow obedience to the Constitution, but upon a broad moral basis. Segregation is unjust, it says, not simply illegal; it is a sin, not simply a flaw. And it is to move its people past that barrier of sin in their society and to reknit and head a fractured mystical body that the church has made integration one of its most pressing problems."

DESPITE STEADY pressure for integration by the Holy See, the American Bishops, and by such orders as the Jesuits, the Dominicans and the Benedictines, the Josephites and Divine Word Missionaries which have often given some localities a measure of racial justice beyond that of secular society, the total result is only fragmentary.

Only half of the 12 Southern Catholic colleges are even partially integrated. There are only two integrated parochial schools out of a total of 586 grammar and 177 high schools in the hard-core racist states, reports Jubilee.

The reasons are manifold. In some places, a tug of war is going on between the clergy and the white Catholic laymen, who, all too often, follow the pattern set by their non-Catholic neighbors. Jubilee reveals that in many areas the state has threatened to tax the church out of existence if it integrates.

In some cities, Catholic organizations working for racial justice have been forced to disband. In many cases, Catholics have deliberately defied the teaching of the church.

■

IN LOUISIANA, a Catholic woman teaching catechism to an integrated class of children was beaten by fellow parishioners.

In New Orleans, a white Catholic group opposed the efforts of Archbishop Rummel for integration and appealed over his head, in violation of church custom, to the Vatican.

However, Archbishop Rummel's work was supported by the Holy See.

Racial Fight In New Orleans Erupts After Catholic Mass

NEW ORLEANS (AP)—An inter-racial fight involving about 15 persons broke out after 8 o'clock Mass Sunday at the integrated Catholic church of St. Joseph the Worker in nearby Marrero.

Three Negroes were hurt, two of them were discharged from a hospital after treatment.

Jefferson Parish county — authorities picked up four Negroes and two whites for questioning.

Officers said apparently the only weapon used was a tire tool. The melee occurred in front of the church.

Officers attributed the outbreak to antagonism following a magazine article—Jet, March 5—entitled "How Negro Kids Integrated Louisiana Catholic Church." The author, Marc Crawford, credited the integration to the leadership of teen-agers in the church.

After the disorder, Archbishop Joseph Francis Rummel of New Orleans issued a statement in which he said the magazine article had been published contrary to his advice. He said that neither he nor the Rev. Anthony Rousso, pastor of the church, was responsible for the publication.

The archbishop expressed shock, regret, grief and disapproval concerning the incident.

He added that the church had "made every effort to bring about a conciliatory understanding among the races."

The three Negroes injured were James Jackson Jr., 19, Lionel Jackson, 18, and Oneal Dumas, 35, all of Marrero. Most seriously injured was Lionel Jackson with deep cuts about his face and head.

All three said they were mobbed and beaten on the sidewalk in front of the church after leaving the building.

James Jackson said he and his brother Lionel took seats toward the front of the church for the first time last Sunday, and afterward they were theatened by a white man who warned them not to do it again.

The brothers sat toward the front again Sunday, James said.

"When I was coming back to my pew after taking Communion, James said, "some of the white fellows sitting in the pew kept their legs out so I couldn't pass. I had to step over their legs."

After Mass, James said, "I walked out of the church. I saw them kicking my brother and hitting at him. I went to help him."

James said some of the men grabbed him and held him while others beat him. He said at least 10 white men mobbed him and his brother, using blackjacks, a tire tool and pistols.

He said most of the assailant were adults who attended the church.

Dumas said he was beaten in front of the church.

Two deputies broke up the attack.

TWENTY-TWO NEGROES WERE CANONIZED BY POPE BENEDICT XV IN 1920... THEY ARE KNOWN AS THE MARTYRS OF UGANDA, AFRICA, HAVING BEEN SLAIN IN 1886 BY ORDER OF THE KING BECAUSE THEY WERE CHRISTIANS..

54 Negro Priests Made Since 1950

BAY ST. LOUIS, Miss. — Fifty - four American Negroes have been ordained Catholic priests since 1950, a survey completed here reveals.

The figure reflects a substantial increase since 1950 when there were only 37.

Negroes account for 91 of 50,000 American priests. One Negro is a bishop, the Most Rev. Joseph Bowers, assigned to Ghana, Africa.

THE SURVEY was conducted by St. Augustine's Seminary, which is integrated, and trains priests for the Society of the Divine Word, a missionary order.

Of the 91 Negro priests, 31 belong to the Divine Word order. Thirty are members of 11 other religious orders, and a like number are diocesan priests. Religious orders lead a communal life under a superior general. Diocesan priests are responsible to the bishop of a diocese.

More Than 54 Negro Priests Ordained By Catholic Church Since 1950

Bay St. Louis, Miss., May 22.— Fifty-four American Negroes have been ordained Catholic priests since 1950, a survey completed here reveals.

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CATHOLIC

Hail First Negro Priests!

BAY ST. LOUIS, Miss.—May 26 The Divine Word Seminary of St. Augustine here, will celebrate the silver jubilee of its Negro priests.

Bishop Fulton J. Sheen, D.D., New York, will preach at the jubilee ceremonies which will see the simultaneous celebration of Holy Mass by three Negro priests.

The priests are Fathers Anthony Bourges, S.V.D.; Maurice Rousseve, S.V.D., and Francis Wade, S.V.D.

THESE THREE, with Father Vincent Smith, O.C.S.O., a fourth Negro priest now deceased, were ordained here twenty-five years ago amidst a great gathering of the Catholic clergy and laity.

Their ordination was heralded widely a quarter of a century ago as they were the first priests produced by St. Augustine Seminary which had been founded here especially to increase the number of Negro priests in the United States.

After just 25 years, the number of U.S. Negro priests nears 100.

■

WITH ITS DRIVE for more U.S. Negro priests thus successfully launched, and with Negro candidates for the priesthood now welcomed in all U. S. seminaries, the Divine Word Seminary of St. Augustine has integrated its student body, racially.

Number Of Negro Catholic Priests Has Increased

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Fr. Bahan New Priest At Marrero

The Rev. John B. Bahan has been appointed temporary pastor of St. Joseph the Worker Catholic Church in Marrero, La.

He fills a vacancy made when the archbishop's chancery announced that Fr. Anthony J. Rousso had been extended leave of absence as pastor of the church, which was recently the scene and background of an unwarranted attack by white catholics upon their Negro catholic worshippers.

Fr. Russo, according to the report, left his pastorate last weekend to reside with his parents in Morgan City. In an extreme "state of nerves," Fr. Rousso was ordered by his physician to take a sick leave. His replacement, Fr. Bahan, is an assistant pastor of Our Lady of Prompt Succor Church in Chalmette.

The Marerro church was the scene of an interracial fight involving "a host of whites against three Negro worshippers who were brutally beaten, hospital-treated, and later arrested" for "probably having survived the cowardly attack." The odds (in the fight) were about 10 to 1. It was reported.

Fr. Rousso's denouncement of an article recently appearing in JET on "How Negro Youth Integrated a Louisiana Catholic Church," set off the fuse of the already aroused white members who were against Negro worshippers taking seats in sections of the church not "reserved for them."

Father Enette is 1st in 33 years

BALTIMORE

The Rev. Rawlin B. Enette, S. S. J., assumes his duties as assistant priest at St. Francis Xavier Church, Caroline and Eager Sts., on Monday, July 6.

Announcement of the appointment was made by the Very Rev. Thomas P. McNamara, superior general of the St. Joseph's Society of the Sacred Heart.

Father Enette, becomes the first colored Catholic priest assigned to Baltimore in 33 years. The last priest was Father John Dorsey, who was assigned to St. Monica's at the time of his death on June 30, 1926.

The new priest, who is 27, is a native of Port Arthur, Tex., son of Mr. and Mrs. Jules Enette.

FATHER ENETTE was educated at the Sacred Heart High School in Port Arthur. He was graduated from the Epiphany Apostolic College, Newburgh, N.Y., the Mary Immaculate Novitiate, Walden, N.Y.

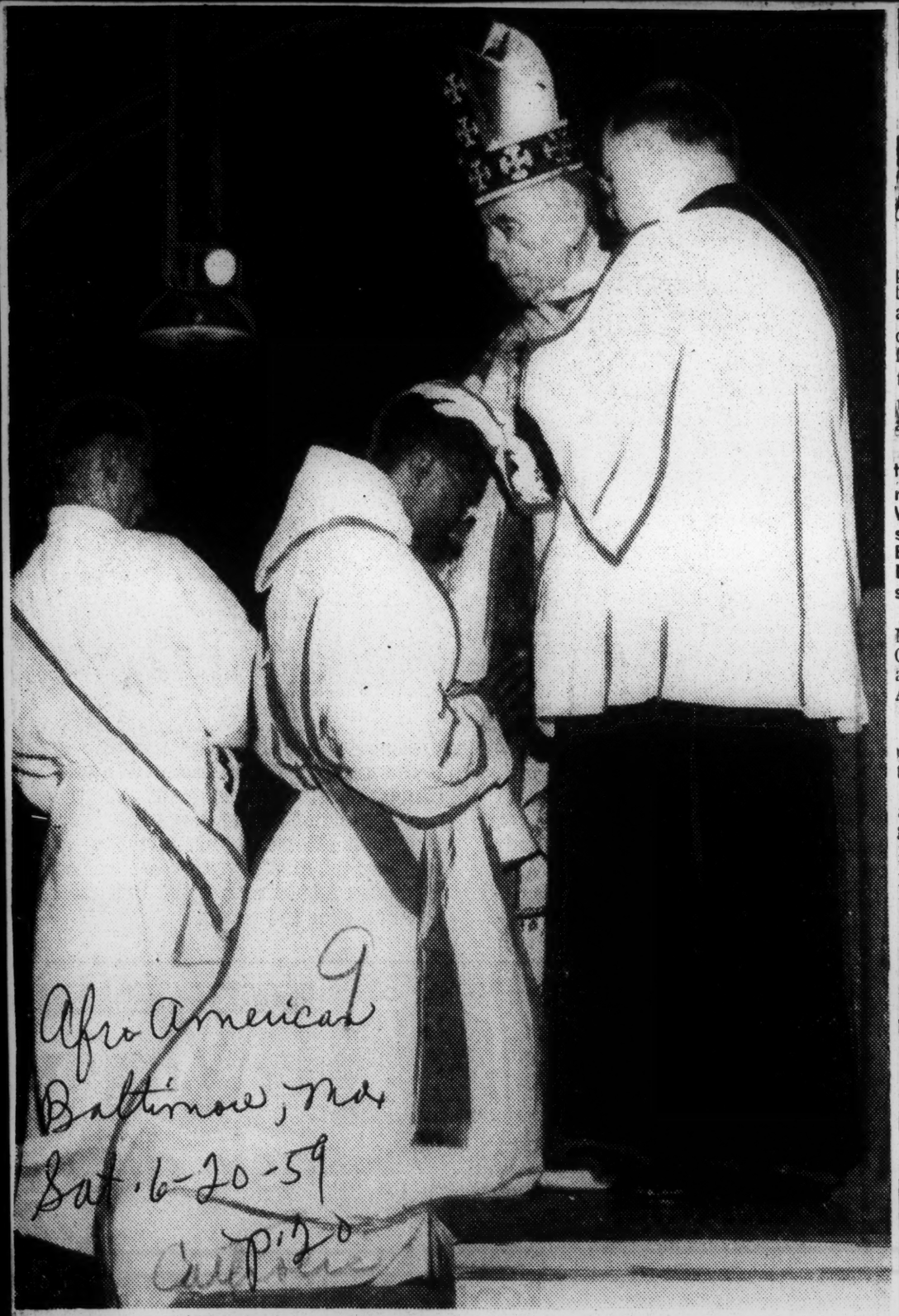
He became a professed member of the St. Joseph's Society in Aug. 1953; entered the St. Joseph's Seminary in Washington in Sept. 1953.

He was ordained on June 6, 1959, at the Shrine of the Immaculate Conception in Washington by the Most Rev. John M. McNamara, D.D., auxiliary bishop of Washington.

He celebrated his first solemn mass on June 14, 1959, at the Sacred Heart Church in Port Arthur, Tex.

The Society of St. Joseph of the Sacred Heart is 65 years old. It was established as a society to provide missionaries for colored Americans in 1893. the headquarters is at 1130 N. Calvert St.

FATHER RAWLIN B. ENETTE
assinged to St. Frances Xavier



'THOU ART A PRIEST FOREVER' with these words, the Most Rev. John M. McNamara, Auxiliary Bishop of Washington, ordained Father Aloysius R. Clarke, Order of St. Benedict, a priest in a ceremony at the National Shrine of Immaculate Conception here Saturday. Father Clarke, son of Mr. and Mrs. William L. Clarke, 1500 Crittenden St., NW, said his First Mass at St. Augustine's Church Sunday morning. (Stories on Page 6)

Parents see sons ordained priests

Afro-American p. 20
Baltimore, Md.
Sat. 6-20-59

WASHINGTON

By EDWARD PEEKS

The parents of two colored priests witnessed their ordination Saturday in a two- and-a-half hour ceremony of sacred pageantry and beauty before an overflow audience at the National Shrine of Immaculate Conception, Fourth St. and Michigan Ave., NE.

Ordained with 41 others by the Most Rev. John McNamara, auxiliary bishop of Washington, were Father Aloysius R. Clarke, Order of St. Benedict, and Father Rawlin B. Enette, Society of St. Joseph.

Their parents are Mr. and Mrs. William L. Clarke, 1500 Crittenden St., NW, and Mr. and Mrs. Jules Enette, Port Arthur, Tex.

* * *

"IT'S A wonderful feeling," parents said after the ordination.

They along with relatives and friends in the interracial gathering received blessings from the young priests on the lawn during the period of fellowship that came after the 8 a.m. services.

White and colored communicants knelt before Father Clarke, a graduate of Armstrong High School, and Father Enette for blessings, a power bestowed upon them through ordination.

Other powers include "the power to offer sacrifice to God and to celebrate mass for the living as well as for the dead."

* * *

DURING THE fellowship, priests wore "the yoke of the Lord" represented by a stole. This vestment like others had been arranged on them by the bishop.

Relatives and friends made pictures with the newly ordained now prepared for a life of service "in the world .... but not of the world. To live in the midst of the world without wishing its pleasures; to be a member of each family, yet belonging to none ..."

In addition to parents, relatives of Father Clarke were his sister and her husband, Mr. and Mrs. Albert Curseen, their sons, Albert Jr., 8, and Michael, 6, of Jamaica, N.Y.

PRELATE URGES BIRACIAL GROUP

Afro-American p. 20
Baltimore, Md.
Sat. 7-4-59

CDA Told to Work for Gradual Change

Inter-Racial
Sun. 7-5-59
New Orleans
Star 7-7-59

CLEVELAND (AP) — A North Carolina bishop has urged members of the supreme directorate of the Catholic Daughters of America to work for a gradual change in any "local pattern" of racial injustice.

Vincent S. Waters, Bishop of Raleigh, told the representatives, who are meeting here, progress is being made in his mission diocese, which embraces all but one county of North Carolina.

He cited the diocesan newspaper, which accepts items from Negro groups simply as news items with no racial designation. He said all religious societies in the diocese are encouraged to have a biracial membership.

"Biracial banquets and conventions now are possible in North Carolina even in some of the best hotels," said Bishop Walters. "religious services are biracial at least as far as the altar boys and ushers are concerned."

A native of Lynchburg, Va., Bishop Waters said he had to overcome his own prejudice.

"Segregation based wholly on race is immoral and therefore may not be approved by a Catholic," he declared. "Negroes have the same basic rights as white men.

"They have the right of free access of our churches, schools, and programs on equal basis with white persons."

The bishop, who is chaplain for the 250,000-member organization, made his remarks at a business meeting. Earlier he offered Mass in St. John Cathedral for the directorate.

Negro Priest Gets Diocese In Raleigh

Raleigh, N. C. (ANP)—Father Thomas P. Hadden, first Negro priest ordained for the local diocese, sung his first Solemn High Mass at his home parrish of St. Monica's Sunday, July 12, at 10 a.m.

Father Hadden, a convert to Catholicism who attended parochial school at St. Monica's last December 20, also became the first American Negro to be ordained at the North American College in Rome.

On hand for the ceremony was His Excellency Vincent S. Waters, Raleigh's liberal bishop who, some months ago, ordered integrated a Negro and a white parish in his diocese.

Father Jerome Tierney, O. P., former pastor of St. Monica's, preached the sermon.

Another Negro priest, Father Joseph Howze, acted as Deacon of the Mass. The Sub Deacon was the Rev. William Pharr. The Rev. Edward Clancy, pastor, St. Monica's, was master of ceremonies.

Following the Mass, a reception was held for Father Hadden in the school auditorium.

Father Hadden finished preparatory work in 1949 and was sent to St. Meinrad Seminary in Indiana. From there, he went to Rome, where he finished the last three years of theological work.

Church Racial Brawl 'Shocks' Archbishop

NEW ORLEANS (UPI) — Archbishop Joseph Francis Rummel expressed shock, regret, grief and disapproval today over an interracial fight outside the St. Joseph the Worker Catholic Church Sunday in which three Negroes were injured.

The melee was apparently brought about over a sermon preached by the Rev. Anthony Rousso, who discussed and disapproved of an article in the March 5 issue of the Negro magazine, Jet, entitled "How Negro Kids Integrated Louisiana's Catholic Church."

Hospitalized with head, face and internal injuries were James Jackson Jr., 19, his brother, Lionel, 18, and O'Neal Dumas, 35.

The injured said they were set upon by about 15 white persons and were beaten with fists, blackjacks, pistols and a tire tool as they emerged from the church after mass. After they fell to the ground, they were kicked, the trio said.

James Jackson told Jefferson Parish deputies that his brother was threatened by a white man after church services the previous Sunday after the brothers took front seats for mass and participated in communion.

Jackson said when they attempted to seat themselves near the front Sunday, they found their way blocked by the legs of some white parishoners.

After leaving mass, James Jackson said he saw his brother being beaten and went to his aid.

Witnesses said the fight continued for 10 or 15 minutes before two cruising deputies broke it up.

In his statement, the archbishod said " . . . we have made every effort to bring about a conciliatory understanding between the races, even to issuing to the congregation a letter on the spirit of charity in sharing religious facilities in common in a peaceful atmosphere.

"Certainly we are shocked and grieved to learn that an incident occurred outside the church after service and hope that the experience will prompt even the most agitated members of the congregation on both sides to recognize the merits of conciliation and a peaceful co-existence."

The Rev. Rousso and the archbishop said they both expressed disapproval of the article printed in the magazine and had no responsibility for the article.

A spokesman for the church official said, "On the contrary, the archbishop had notified the author of that article that he was not to publish anything of this in his magazine. Both the archbishop and the pastor refused to see the reporter from Jet magazine."

Victims' Are Charged In Racial Fight

The quiet, solemn sacredness of Sunday morning was marred and took on the atmosphere of ancient Roman Coliseum where the early professors of a new religious faith to be known universally as Christianity were thrown to the lions by nonconformist of their day.

The scene of the non-Christian act of violence was in front of the St. Joseph the Worker Catholic Church in Marrero,

BULLETIN

On Tuesday morning the character of the racial inci- was interpreted as a "street fight" by the Jefferson parish sheriff's office with the announcement that six persons had been arrested in the interracial disturbance.

Those arrested were Lionel Jackson and Carol Pierre. Other Negroes arrested were James Jackson and a 16-year-old boy from Marrero for juvenile delinquency.

Whites arrested were Anthony P. Saulto and Anthony Ditcharo, both from Marrero.

The arrest of four Negroes and only two whites, with the announcement by Captain Cy Di Liberto of the Jefferson parish sheriff's office that an additional Negro was wanted in connection with the brutal attack on Negroes outside the St. Joseph of the Worker church in Marrero following the 9 a.m. mass Sunday, caused wide speculation in the New Orleans area.

The Jackson brothers suffered severe head injuries and numerous body contusions as a result of the attack by whites, yet one of the victims of the Sabbath Day attack, Lionel Jackson along with Carol Pierre who allegedly cursed and used [illegible] purse for a club were booked with aggravated battery. The two whites arrested were booked only with fighting and disturbing the peace.

La., following the 9 a.m. mass.

White worshippers allegedly irritated over the breakdown of their existing custom of "Negro Catholic worshippers sitting in the rear of the church," obviously gave vent to their feelings. Without warning and with heavy odds in their favor attacked several Negro worshippers who had dared to cross the barrier and take seats to the front of the church.

According to reports, the spark which might have set off the inter-racial fight was the expressed disapproval of Rev. Anthony Rousso, pastor of St. Joseph, during the sermon of the mass of an article that appeared in the March 5 issue of Jet Magazine written by Marc Crawford, a correspondent for the Johnson Publication.

"How Negro Kids Integrated Louisiana's Catholic Church" was the title of the article, which carried pictures of a teenager kneeling in prayer and a group of youths at a meeting discussing "their plans of attack on the existing segregated procedure of worship."

Residents of the incident area alleged that Negroes had been threatened previously by diehard whites. This expression was apparently interpreted and the mob-like attack on their fellow Catholic worshippers followed immediately after they had shared in the Holy Communion, a symbol of oneness in Christ.

Archbishop Joseph Francis Rummel earlier had declared the practice of segregated seating in all Catholic churches un-Catholic and ordered it discontinued. Men are normally resentful to change and try to cling to the past regardless to the price.

To James Jackson, Jr., 19, of 517 1/2 Cohn, Marrero, and his 18 year old brother, Lionel, the price was dear. For more than fifteen minutes with tremendous odds in their favor the "lions" gave vent to their "inner-feelings" and beat the Jackson brothers and O'Neal Dumas severely before two deputies passing stopped the near-slaughter attack.

The Jackson brothers were treated at Charity Hospital for severe head injuries and numerous body contusions. Dumas later went to the hospital complaining of pains about his entire body.

Archbishop Rummel issued a statement expressing "keen regret for what has happened this morning." He further expressed the belief that "the difficulties were practically composed and were not prepared for any incident of this kinds. We had made every effort to bring about a conciliatory understanding between the races, even to issuing to the congregation a letter on the spirit of charity in sharing religious facilities in common in a peaceful atmosphere."

In a special statement to this paper by Monsignor Plauche, the statement released earlier in the daily papers was incorrect. "Archbishop Rummel did talk with Mr. Crawford (Marc Crawford of Jet) over the telephone and asked that he (Crawford) refrain from releasing the article, which he disapproved. And, Mr. Crawford and another man (not identified) did have an audience in person with Fr. Rousso, who asked that the article not be released." It had been reported that the Archbishop and the pastor had refused to see the Jet reporter.

Races Fight After Mass In Louisiana

Outbreak Is Attributed To Magazine Article

New Orleans, March 1 (AP)— An interracial fight involving about 15 persons broke out after 9 o'clock Mass Sunday in front of the integrated Catholic Church of St. Joseph The Worker in nearby Marrero.

Three Negroes were hurt. Authorities picked up four Negroes and two whites for questioning.

Officers attributed the outbreak to antagonism after publication of a magazine article entitled "How Negro Kids Integrated Louisiana Catholic Church." The author credited the integration to the leadership of teen-agers in the church

Says Attackers Adults

The three Negroes said they were clubbed and beaten on the sidewalk in front of the church after leaving the building.

One, James Jackson, Jr., 18, said he and his brother, Lionel, 19, had taken seats toward the front of the church for the first time last Sunday, and afterward they were threatened by a white man who warned them not to do it again.

He said most of the assailants were adults who attended the church.

After the disorder, Archbishop Joseph Francis Rummel of New Orleans said the article had been published contrary to his advice.

He added that the church had "made every effort to bring about a conciliatory understanding amoug the races."

Interracial Melee Rocks N.O. Church

Atlanta Constitution

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Jefferson Parish—county—authorities picked up four Negroes and two whites for questioning.

Officers said apparently the only weapon used was a tire tool. The melee occurred in front of the church.

'JET' STORY BLAMED

Officers attributed the outbreak to antagonism following a magazine article—Jet, March 5—entitled "How Negro Kids Integrated Louisiana Catholic Church." The author, Marc Crawford, credited the integration to the leadership of teen-agers in the church.

After the disorder, Archbishop Joseph Francis Rummel of New Orleans issued a statement in which he said the magazine article had been published contrary to his advice. He said that neither he nor the Rev. Anthony Rousso, pastor of the church, was responsible for the publication.

Crowds demonstrate against Negro neighbor in Wilmington, Del. Page 2.

The archbishop expressed shock regret, grief and disapproval concerning the incident.

SOUGHT 'UNDERSTANDING'

He added that the church had "made every effort to bring about a conciliatory understanding among the races."

The three Negroes injured are James Jackson Jr., 19, Lionel Jackson, 18, and Oneal Dumas, 35, all of Marrero. Most seriously injured was Lionel Jackson with deep cuts about his face and head.

All three said they were mobbed and beaten on the sidewalk in front of the church after leaving the building.

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Dumas said he was beaten in front of the church.

Two deputies broke up the attack.

VICTIMS IN RACIAL INCIDENT---Lionel Jackson (foreground) and his brother, James, are shown leaving Charity Hospital where they had been treated following injuries received from a brutal beating suffered at the hands of a white mob following a 9 a. m. mass at St. Joseph the Worker last Sunday. - (Photo by Porter).

9 1959

CATHOLIC

Scott Heads Interracial Catholic Unit

The Catholic Interracial Council elected Llewellyn J. Scott, Director of the Blessed Martin de Porres Center, a president for 1959 at a meeting yesterday in Newman House.

Scott, who recently was awarded a Papal citation for his work at the Center, a shelter for homeless men at 38 I st. ne., succeeds John J. O'Connor.

Paul Cooke, reelected secretary of the Council, reported a Fund for the Republic survey he is conducting shows "segregation is gradually disappearing" in the Archdiocese but still exists in some Maryland parishes.

Other officers of the Council, which works to end racial desegregation, include Adam Holman, vice president, and Patricia McGeer, treasurer.

91 American Negroes Serving In Priesthood, Seminary Survey Shows

BAY ST. LOUIS, Miss. (NC)—There are 91 American Negroes actively engaged in the Catholic priesthood, a survey conducted by St. Augustine's Seminary here has disclosed.

Seventy eight of these priests are stationed in the United States and 13 have assignments abroad. Since 1950 the number of American Negro priests has increased from 37 to 91, an increase of nearly 150 percent in nine years, according to the seminary which is conducted by the Society of the Divine Word. One of these priests is a bishop, the Most Rev. Joseph Oliver Bowers, S.V.D. of Accra, Ghana, West Africa.

* * *

TABULATING INFORMATION on American Negro priests was begun in May, 1950, by Father Clarence J. Howard, S. V. D., former editor of St. Augustine's Catholic Messenger, a Negro missions monthly review published by the Divine Word missionaries.

At that time there were 30 Negro priests in this country six in foreign missions and one studying abroad. A second listing was compiled in January, 1953, Father Robert E. Pung, S.V.D., and showed 53 Negro priests in this country and nine foreign missions.

Another listing in 1957 by Father Carlos A. Lewis, S.V.D., showed 62 Negro priests in this country and 11 in foreign missions. The latest listing was compiled for the seminary magazine.

* * *

OF THE 91 PRIESTS, the listing shows, 31 are Divine Word missionaries, 12 are Benedictines, 4 are Holy Ghost Fathers, 3 are members of the Society of St. Joseph, 2 are members of the Socety of St. Edmund, 2 are members of the Order of Friars Minor Conventual, 2 are Blessed Sacrament Fathers, and one each are members of the Claretians, the Sacred Heart of Jesus Fathers, Redemptorists, the White Fathers and Maryknoll missionaries.

The Negro priests in this country are serving in 30 archdioceses and dioceses.

* * *

WITH THE ORDINATION of Father Jerome LeDoux, S.V.D., on May 11, 1957, at the seminary here, there now are three sets of Negro priests who are blood brothers. His brother is Father Louis V. LeDoux, who was ordained in 1952. They are from Lake Charles, La. The other brothers Richard and Arthur Winters, S.V.D., both of Pleasantville, N. J., and Fathers Carlos and Gerald Lewis, S.V.D., of the Panama Canal Zone.

The growth of American Negroes in the priesthood began 25 years ago at the seminary here when Father Anthony Bourges, Maurice Rousseve, Francis Wade and Vincent Smith were ordained in the Society of the Divine Word priesthood. Father Smith later joined the Trappists. He died in 1952.

Father Bourges, Rousseve and Wade returned to the seminary here on May 26 to celebrate the silver jubilee of their ordination. Bishop Richard O. Gerow of Natchez-Jackson, who ordained them presided at the celebration which was attended by Archbishop Joseph F. Rummel of New Orleans, Auxiliary Bishop Fulton J. Sheen of New York, national director of the Society for the Propagation of the Faith, preached the sermon.

Bias Called No. 1 Problem By LaFarge

Tells Catholic Racial Group of Progress

The Rev. John LaFargo, S. J., chaplain of the Catholic Interracial Council of New York, said yesterday that combating prejudice and misunderstanding between white persons and Negroes is "the No. 1 problem of our nation and the No. 1 challenge to our Catholic faith."

Father LaFarge spoke at a meeting attended by 600 Negro and white Catholics marking the twenty-fifth anniversary of the council, at Town Hall, 123 W. 43d St. Since the New York Council was formed, thirty-four similar councils have been established throughout the country.

Noting the progress that has been made in interracial understanding, Father LaFarge said:

"Today, as far as the position of the Catholic Interracial Council is concerned, the ideological controversy — the acknowledgement of the principle of interracial justice is won.

"That it is won is evident in the Catholic press; in the national Catholic organizations—their policies and resolutions; in our colleges and universities and other institutions. The interracial cause receives the official approval of the church, from Rome down, and the decision is crowned by the epoch-making pronouncement of the American Bishops on Nov. 14 of last year. Practice may and unfortunately still does often fall short of doctrine, as is natural with most human affairs. But the cause itself admits now of no further argument."

Gerald L. Carroll, chairman of the board of directors of the Catholic Interracial Council, presided.

Rev. Boniface Hardin Becomes First Race Priest from Louisville

On Monday, May 11th, the Archbishop of Indianapolis, the Most Reverend Paul C. Schulte, D.D., ordained Reverend Boniface Hardin O.S.B. to the Roman Catholic Priesthood. Father Boniface will offer his first Solemn Mass at St. Peter Claver Church, 526 Lampton St., Louisville, Ky., on May 24th and another Solemn Mass at St. Monica Church, Bardstown, Ky., on May 28th.

He is the son of Mr. and Mrs. Albert Hardin. 2701 Greenwood Ave. He has three brothers, the eldest of whom is serving the Air Force in France.

He is the first Negro from the city of Louisville and the second Negro from the state of Kentucky to be ordained a priest. Father Simon, O.C.S.O. (Fr. Vincent Smith) who died in 1952, was the first and only Negro priest Kentucky has had.

Since Father Boniface is a monk, he will be stationed at his monastery which is at St. Meinrad. Indiana.

Priest Who Struggled For Negro Poor, Seen As Saint

Daily World Sat. 7-11-59 p. 1
Atlanta, Ga.

MILWAUKEE, Wis — (ANP) — A Catholic priest, who walked the streets of Milwaukee begging alms for the colored poor of his parish, may some day be declared a saint.

Father Stephen Eckert died in 1923. But this week a volumnious file, testimony to his saintliness, was shipped to Rome. There the evidence will be examined and another step ended in the lengthy investigation of the priest's life.

From 1913 until shortly before his death Father Stephen served as pastor of St. Benedict the Moor Missions here. The parish was made up of several hundred poor families.

For ten years he championed the causes of his destitute parishioners. He worked for the education of their children. He spent much of his time begging for money, food and clothing for the people.

His work did not go unnoticed. His superiors told him to give up his parish and devote himself exclusively to missionary activity to promote inter-racial justice. Regretfully, Father Stephen left St. Benedict the Moor parish. He travelled throughout the Midwest. He conducted missions and preached the brotherhood of man.

On one of his tours he caught pneumonia. Returning to Milwaukee, he died on February 16, 1923. In 1948, his body was transferred from Calvary cemetery to St. Benedict parish.

In 1952 the Archbishop of Milwaukee started an investigation of the priest's life with a view toward canonization as a sait. The investigation has now ended. iWtnesses who knew Father Stephen were heard in Milwaukee, his oLndon, Ontario, birthplace and New York City, where he served after his ordination in 1896. Documents sent to Rome comprise 900 pages written in longhand, a transcript of all testimony taken during 90 hearings and eight typewritten volumes of Father Stephen's writings.

At the Vatican Father Stephen's life and writings will be given a searching look. If approved there are about a half-dozen more steps before he can be declared a saint. The final decision rests with the Pope.

MARYKNOLL, NEW YORK—Four-year old Mary Margaret Monahan of Crofton, N. Y., stands to receive the first priestly blessing of newly ordained Father Leslie Rogers, M.M., of Hayward, Calif. After 13 years of study and training Father Rogers realized his young life's ambition with his ordination to the priesthood here on Saturday, June 13. The first Negro to be ordained at Maryknoll, Father Rogers took part in Maryknoll's 42nd annual Departure Ceremony on Sunday, June 14th, when he was officially assigned to the Maryknoll missions of Tanganyika, East Africa. A graduate of public schools in Hayward, Father Rogers entered Maryknoll in 1946 to begin studies for the foreign mission priesthood. During his summer vacations, he worked in Hunts Brothers cannery in Hayward to help pay for his priestly education.

54 priests in U.S. since 1950

BAY ST. LOUIS, Mo. —Fifty four colored Americans have been ordained as Catholic priests since 1950, according to a survey recently completed here.

The current figure of 91 reflects a substantial increase since 1957, when there were only 37. One of the group is a bishop, the Most Rev. Joseph Bowers, assigned to Ghana.

54 ordained into priesthood since 1954, survey reveals

Afro-American p. 3
Baltimore, Md.

BAY ST. LOUIS, Miss. — Fifty-four colored Americans have been ordained Catholic priests since 1950, a survey completed here reveals. There were only 37 colored priests in 1950.

Of the 50,000 American priests, 91 are colored—including a bishop, the Most Rev. Joseph Bowers, assigned to Ghana, Africa.

The survey was conducted by St. Augustine's seminary here. The integrated seminary trains priests for the Society of the Divine Word, a missionary order.

Of the 91 priests, 31 belong to the Divine Word order. Thirty are members of 11 other religious orders, and a like number are diocesan priests.

Religious orders lead a communal life under a superior general. Diocesan priests are responsible to the bishop of a diocese.

African Nun Is Beatified

Defender p. 12
Chicago, Ill.

VATICAN CITY — (UPI)—The Roman Catholic Sacred Congregation of Rites has taken steps toward an unprecedented beatification of an African nun.

The late Sister Josephine Bakhita, whose writings were examined by the congregation Tuesday, would be the first Negro to become blessed for individual merits, Vatican sources said.

Other Africans, killed for their Roman Catholic faith, have been beatified in groups as martyrs. Sister Josephine, who died in Italy in 1947, was a member of the Institute of the Daughters of Charity.

Whites Resent Mixing

Mob Attacks Negroes at Catholic Church

By JOHN E. ROUSSEAU

MARRERO, La.—A movement for integrated seating, which dated back to January, exploded in mob violence March 1 when some 15 white men attacked three Negroes in front of St. Joseph the Worker Catholic Church here after a 9 o'clock Sunday mass. The Rev. Anthony Rousse is pastor.

A committee of Negro parishioners will ask Archbishop Joseph Francis Rummel for assurance that they will not be molested further for integrated seating. Prior to January, all Negroes were seated in the rear of the church.

• Jefferson Parish authorities disclosed that four Negroes, three of whom were severely beaten, and two whites had been arrested.

• Lionel Jackson, 18, a high school student; his brother, James (Bobby) Jackson, 19, and O'Neal Dumas, 35, who were beaten with fists, blackjacks and tire tools, have been booked for fighting and disturbing the peace. Miss Carol Pierre, 18, was charged with fighting, disturbing the peace, and aggravated assault.

• Whites arrested were Anthony P. Saluto, 31, and Anthony Ditcharo, 32, who were charged with fighting and disturbing the peace.

Catholic churches were ordered desegregated some time ago by Archbishop Rummel. Negroes who participate in fund-raising and other activities for St. Joseph the Worker Church decided in January to take steps toward integrated seating.

WHITE PERSONS resented Negroes sitting any place except in the rear. In mid-January, the **THE MAGAZINE,** containing an article entitled "How Negro Kids Integrated Louisiana's Catholic Church," appeared on newsstands here the following Wednesday. It featured Carol Pierre as the youths' leader and quoted James (Bobby) Jackson as saying, "We are willing to die for our rights."

• The pastor, having seen a copy of the magazine, spoke out against the article in the services Friday night, Feb. 27, and said he would speak on the subject at the 5 A. M., 7 A. M. and 9 A. M. masses that Sunday.

More than 100 Negroes attended the 9 o'clock mass Sunday, March 1. Many sat in the rear, some sat about mid-way in the church, and the Jackson brothers sat near the front. White men began leaving before the closing prayers were said.

THE JACKSON BROTHERS, among the last to leave the church, were practically alone. The other Negroes, having been among the first to leave, were some distance away when the white mob struck. Police arrived shortly afterward.

• Whites, who were resentful since January, now blame the magazine article for the outbreak. Negro residents say the mob action had been planned at least a week in advance.

Archbishop Rummel issued this statement through a spokesman:

• "The Archbishop expresses his very keen regret over what has happened this morning. He stated we had been led to believe that the difficulties were practically composed, and we were not prepared for any incident of this kind.

"We had made every effort to bring about a conciliatory understanding between the races, even to issuing to the congregation a letter on the spirit of charity in sharing religious facilities in common in a peaceful atmosphere."

A LETTER from Archbishop Rummel was read to the congregation Feb. 15. It urged "Christian charity" and supported his previous order for integration.

One white man named Fricano jumped up and walked out. Some 40 other whites followed his example, and then the ushers refused to take up the collection.

Following the service, the Negro group went from house to house and raised $49 which they turned over to the pastor.

The following Friday night when the ushers still refused to serve, two white women assumed their duties and received the offering.

Sunday, Feb. 22, found the ushers back and performing all usual duties. Integrated seating worked smoothly except for one incident. A white man told a Negro youth he would be "cut up" if he sat in the white section again.

The same day, a reporter and a photographer for a pocket magazine attended the 9 o'clock mass. Holy Name Society (a Catholic men's group), Charles Licciardi, president, invited a committee of Negro men to attend a special meeting.

• Jack P. Montagino, spokesmen for the society, urged the Negro men to "go back and tell your people not to sit in the front of the church."

Nick Christiana, a poultry dealer, told the Negro group he would be an usher and would seat Negroes in the rear. Asked what would happen if Negroes refused to sit in the back, he said he would have them charged with "disturbing the peace" and would see that they went to jail.

The following Sunday there were 24 ushers on duty instead of the usual four. Christiana, a special Jefferson Parish deputy, angered because a Negro woman refused to obey his order, opened his coat to show his badge; a revolver holster was visible, also.

WITNESSES SAY the pastor, Father Rousso, ordered Christiana to stop molesting the woman.

Policemen waiting outside the church to arrest Negroes who had been seated up front were told by the pastor that no wrong had been done.

Meanwhile, Negroes reactivated an organization which was dormant and elected officers. They are Carol Pierre, president; Clifford Nicholas, vice president; Edna Nicholas, secretary, and John Mitchell, chaplain. The Archbishop was informed of the threats experienced by the Negroes who dared to integrate the seating.

■

Shock Is Not Enough

Archbishop Joseph Francis Rummel of New Orleans has expressed shock, grief and disapproval of an ugly incident which occurred following mass Sunday in front of the Church of St. Joseph the Worker.

It seems three teen-aged boys, although warned not to do so, took seats near the front of the church.

As they left the service, the youngsters were set upon and severely beaten by a mob of 10 white men armed with blackjacks, a tire tool and pistols. The mob was composed of St. Joseph parishioners.

There is sound reason to believe the mob was comprised of the same Catholic laymen who have frustrated Archbishop Rummel's three year effort to integrate parochial schools in New Orleans.

The Catholic segregationists became so bold they carried their challenge of Archbishop Rummel's authority to the Pope, who refused to dignify their insubordination by answering their query.

Catholic schools in Texas, Virginia, South Carolina, North Carolina, Alabama and even Mississippi have been integrted, but not in New Orleans. Yet, there are more Catholics in Louisiana than in any of these states.

The blame could be placed at Archbishop Rummel's door.

Instead of expressing shock and grief over such brazen breaches of Catholic discipline as occurred Sunday, he might well take a page out of Bishop Vincent S. Waters' book.

When Bishop Waters decided to integrate parochial schools and a church in Raleigh, he did it first and announced it later. And he backed up his decision with the stern authority of his office. There was no trouble.

And there would be no trouble in New Orleans either if Archbishop Rummel made it crystal clear to recalcitrant laymen that he will brook no foolishness.

Church Race Fight Shocks Archbishop

United Press International.

NEW ORLEANS, March 2.—Archbishop Joseph Francis Rummel expressed shocked disapproval today over an interracial fight outside the St. Joseph the Worker Catholic church yesterday in which three Negroes were injured.

The melee apparently stemmed from a sermon preached by the Rev. Anthony Rousso, who discussed an disapproved of an article in the March 5 issue of the Negro magazine Jet entitled "How Negro Kids Integrated Louisiana's Catholic Church."

Hospitalized with head, face and internal injuries were James Jackson Jr., 19, his brother, Lionel, 18, and O'Neal Dumas, 35.

The injured said 15 white persons beat them with fists, blackjacks, pistols and a tire tool as they emerged from the church after mass. After they fell to the ground, the trio said, they were kicked.

James Jackson said his brother was threatened by a white man after church services the previous Sunday when the brothers took front seats for mass and received communion.

Mr. Jackson said when they attempted to seat themselves near the front yesterday they found their way blocked by the outstretched legs of white parishoners.

After leaving mass, James Jackson said, he saw his brother being beaten and went to his aid. Witnesses said the fight continued for 10 or 15 minutes before police broke it up.

The archbishop said ". . . we had made every effort to bring about a conciliatory understanding between the races." He said he was "shocked and grieved" to learn about the attack outside the church.

Associated Press.

WILMINGTON, Del., March 2.—Demonstrations against a Negro family in a previously all-white housing development near here occurred again over the weekend.

Magistrate Frank J. Carello, after ordering one group away, said the protests may be the work of "outside agitators and organizations."

About 150 persons gathered yesterday at the home of George and Lucille Rayfield, a Negro couple who early last week moved into Collins Park.

Magistrate Carello used a police loudspeaker to tell the people to disband or face being placed under a $500 peace bond. The group broke up quietly without incident.

United Press International.

FRONT ROYAL, Va., March 2.—Warren County's board of supervisors was urged today in a petition containing 3000 names to shut off appropriations to any integrated school in the county.

E. F. Bowen, chairman of the board, said there also have been requests taking the opposite stand and the board would count the names of the petition before taking any action on school allocations.

Marrero Settles Down to 'Peace'

Catholics Sit 'Integrated'

MARRERO, La.—All was quiet but tense last week in the wake of the March 1 attack by some 15 whites on three Negroes who sat "integrated" in the St. Joseph the Worker Catholic Church.

The Rev. Anthony Rousse, pastor, is reported to be on "sick leave." Another priest from Chalmette, La., is in charge.

It was learned that seven white and seven Negro members of the church held a closed meeting with Archbishop Joseph F. Rummel and that all pledged to work for racial harmony.

CHURCH SERVICES last week were not as well-attended as formerly, however, the integrated seating pattern was followed. Throngs of persons waited outside the church, however, it was known that Jefferson Parish police were keeping an eye on the situation.

No untoward incidents were reported.

The Archbishop had ordered all Catholic churches in this area to cease segregating members according to race. Integration processes in St. Joseph the Worker Church began in January when Negroes occupied pews in the front section.

■

SEVERAL WHITES resented the action and the March 1 incident followed. Four Negroes, including the three who were beaten, and two whites were arrested and charged with "fighting and disturbing the peace."

Three Negroes Beaten At Integrated Church

NEW ORLEANS, March 2 (AP).—Three Negroes were injured in a fight with about 10 white men outside an integrated Catholic church in nearby Marreror yesterday after morning services.

The Negroes told officers they were mobbed and beaten on the sidewalk in front of St. Joseph the Worker Church after attending mass.

Jefferson Parish (County) deputies broke up the battle and questioned several of the white men, but declined to release names or say if any were arrested or charged.

Archbishop Grieved

Archbishop Joseph Francis Rummel of the New Orleans Archdiocese expressed shock, grief, regret and disapproval of the incident.

He said the church had "made every effort to bring about a conciliatory understanding among the races."

Parish authorities attributed the outbreak to an article in the March 5 issue of Jet, a magazine about Negroes. The article, entitled "How Negro kids integrated Louisiana Catholic churches," credited teen-agers in the church with the integration.

Archbishop Rummel said the article had been published contrary to his advice and neither he nor the Rev. Anthony Rousso, pastor of the church was responsible for its publication.

Brothers Beaten

Injured in the fight were James Jackson, jr., 19; Lionel Jackson, 18, and Oneal Dumas, 35, all of Marrero. Lionel was the most seriously hurt with deep cuts about his face and head.

James Jackson said he and his brother Lionel had been warned by a white man a week ago not to take seats toward the front of the church, but they ignored the warning and again yesterday sat near the front.

"When I walked out of the church after mass," James said, "I saw them kicking my

Christian Church Race Relations Record Deplored

Daily World Atlanta Ga

VALPARAISO, Ind. (Special) — "The record of the Christian Church in its reaction to slavery and racial injustice is unspeakably abominable and a nauseating stench in the nostrils of God," Rev. Ralph Moellering told a human relations workshop in an essay prepared for delivery at Valparaiso university.

Fri, 7-24-59

Former pastor of First Immanuel Lutheran Church, Chicago and now a Danforth Scholar at Harvard university, Rev. Moellering's topic was "The Record and Reputation of the Church in Race Relation."

It was the third of six major essays at a workshop for professional church people underway this week at Valparaiso.

"The whole history of human servitude and imperialistic exploitation," he said, "has been either tolerated, sanctioned, or blessed by ecclesiastical leaders."

Continuing the strong accusation, he commented, "Within the United States the over-all pattern, with a few notable exceptions, has been to follow a policy of expediency and conform with the prevailing climate of opinion, varying only according to the epoch or the geographical region in which the Church has spoken.

"By default American Christianity has failed to perform its prophetic task and counteract the forces of evil because it has been deemed unwise, or improper to touch on such 'controversial issues' as desegregation in churches, schools, housing, and employment."

At convention—

Christian Churches hit at divorce, segregation

News Birmingham Ala.

DENVER, Aug. 29—(AP)—New Protestant moves were launched Saturday to combat divorce and to stop racial segregation in church and community life.

Sun 8-30-59

The actions came in a swift-paced round of resolutions at the international convention of Christian Churches (Disciples of Christ).

Representatives of the 2-million-member denomination also asserted that churches must speak out clearly on social issues however controversial.

Convention President Dr. John Paul Pack of Seattle said the step was aimed at countering attempts to silence the churches on current social questions.

THE MASS GATHERING—more than 8000 strong — declared the soaring divorce rate has brought about an American marriage crisis.

Besides the actual breakups, the resolution said, "competent authorities estimate that from one-third to one-half of all married couples in the United States are chaffing at the martial bit."

A broad-scale program, involving more pre-marital education, pastoral counseling and special courses in colleges and seminaries, was recommended to curb the trend.

THE CONVENTION also authorized a program to aid its 8000 congregations across the country in an "intensive study" of racial practices, and urged elimination of "segregation and discrimination everywhere."

In the church, the resolution said Christians should "work steadily toward a more inclusive fellowship in Christ of all races at all levels" and for opening of "more channels of fellowship" between Negroes and whites.

The denomination, in which only a small percentage of congregations are integrated, includes heavy membership in the Midwest, West and South.

Protestant Moves Launched To Fight Divorce, Stop Segregation Of Races

Advertiser-Alabama Journal Montgomery Ala.

Sun 8-30-59

By GEORGE W. CORNELL
Associated Press Religion Writer

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A broadscale program, involving more premarital education, pastoral counseling and special courses in colleges and seminaries, was recommended to curb the trend.

Studies show "three-fourths of all marriage failures could be prevented" by proper counseling, the resolution said. It asked more training and activity of ministers in this field.

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The denomination, in which only a small percentage of congregations are integrated, includes heavy membership in the Midwest West and South.

The convention also affirmed its support for policies of the National Council of Churches in speaking out boldly on controversial issues.

The council had been widely criticized after a study conference in Cleveland, sponsored by one of its agencies, proposed U.S. recognition and U.N. membership for Red China.

WIDELY CRITICIZED

The council itself has never taken a stand on this issue, but it defended the right of church groups to voice their views on such matters.

Upholding this concept, the convention here urged Christians to resist all efforts to suppress full freedom of discussion of social issues, and declared: "The church must speak out as it functions as the champion of Christian idealism measuring men and institutions by Christian ethical norms."

GROWTH, PROGRESS

The convention also heard Dr. Spencer P. Austin, of Indianapolis, executive secretary of the denomination's unified promotion, review the church's growth and progress since 1950.

He reported contributions to national causes have risen 137 per cent, mission work opened in four new fields, a 4½-million-dollar expansion in benevolence work, including three new homes for the aged, a 50-million-dollar college building expansion program, and a 20-million-dollar rise in endowments.

In an address, the Rev. Jack V. Reeve, of Indianapolis, stewardship secretary, said many American Christians are obsessed by material possessions.

"The vastness of this mountain of material riches is standing in the way of the church and most of its members," he said. He said it is eclipsing "the light of spiritual values."

"We need to love enough to become generous enough to give enough to nullify our basic selfishness and materialistic motivation," he said.

More than 8,000 men and women, clergymen and plain churchgoers are here for the six-day mass assembly, which marks the 150th anniversary of their founding idea.

BECAME NEW BODY

It was, as voiced by "old light" Thomas Campbell back in 1809, the belief that church divisions hurt the cause, and that all Christians should share fellowship.

But in the tide of history, the movement to reduce the denominational cleavages became itself another Protestant body, largest of U.S. origin.

It has about two million members, predominantly in the Midwest, Southwest and on the West Coast, in more than 8,000 congregations.

The church, however, still upholds its founding principle that theological interpretations should not be allowed to keep Christians apart.

It avoids prescribed creedal definitions, leaving such matters open to individual interpretation, and welcomes to baptism and the Lord's table anyone who simply professes Christ as the Son of God.

The church also has taken a lead in national and world interdenominational efforts for Christian unity.

Formal opening of their assembly, in which any member may participate was in Denver's big Municipal Auditorium. Member congregations, like Baptists and Congregationalists, are autonomous, but look to the assembly for guidance.

LEADERSHIP URGED

In a prepared keynote address, Dr. John Paul Pack, of Seattle, urged Christian ministers to exert leadership in achieving racial integration.

But he added: "My own hope is that Christian preachers everywhere will stay far enough ahead of the people on this issue to lead them, but not get so far ahead that they get their heads cut off."

At present, he said, clergymen generally are out in front on the issue, but "they find themselves on the spot."

"They are damned if they do and damned if they don't," he said. "If they preach integration they are damned at home. If they don't they are damned away from home by the 'damnyankees'."

He observed that 100 years ago

CHURCH GROUP OPENS MEETING

Issue

Disciples of Christ Gather in Denver

New Orleans, La.

By GEORGE W. CORNELL

DENVER, Colo. (AP) — A multitude of church people convened here Friday as representatives of a denomination that never wanted to be one.

P 28

In fact, many still shun the term.

But as the International Convention of Christian Churches (Disciples of Christ) opened, it had become America's largest native church.

Sun 8-30-59

"Sometimes it's frightfully frustrating," said church historian Dr. Howard E. Short, "that by a twist of fate we became what we set out to diminish — an additional group."

most Christian bodies defended slavery as Christian, but the notion collapsed. Today, he added, many Southern Christians apparently believe segregation is Christian, but no major church upholds such a view.

"The opportunity for Christian witness today is unlimited," he said. "The whole world is a Macedonia crying 'Come over and help us'."

Lines Drawn for Church Bias Fight in Little Rock

LITTLE ROCK, Ark. — The lines are being drawn here for one of the most spectacular death fights of the great crisis that has ripped this city apart.

It could mean the political and ethical death of one of the chief architects of Arkansas' resistance to integration.

• On one side is the Rev. Wesley Pruden, the fiery racist pastor of suburban Broadmoor Baptist Church, and past president of the militant Capital Citizens Council.

On the other is a determined Texan who, until two months ago, virtually was unknown except in the councils of the white Arkansas Baptist Convention. His name is O. C. Robinson, the convention's Pulaski County missionary.

REV. MR. ROBINSON was one of the first white ministers in the state to agitate for the destruction of the South's traditional system of segregation.

With one or two other Baptist ministers here, he has worked, quietly, behind the scenes for the eventual integration of Little Rock's white churches.

Six weeks ago, on his own, he began real missionary endeavor in the neighborhood surrounding Segregationist Pruden's church. Working without fanfare, he found that several members of Pruden's church were far from satisfied with things the way they were going.

■

THERE WAS Howard Evans, an appliance repair shop owner whose falling out with Pruden dates to the segregationist's untiring work in behalf of Gov. Orval Faubus.

Mr. Robinson found Charles Temple, the Arkansas state postal inspector who had little use for his minister who refused to side with the Federal authorities when the President called Faubus' bluff at Central High School.

With these two men to work with, Mr. Robinson began to plan his strategy. The anti-Pruden forces, unable to justify segregation with what they read in their Bibles, gathered their strength for an attempt to force the racist preacher's resignation.

But they were outnumbered at the November business session. ..Undaunted, Mr. Robinson called a meeting in a nearby Federal armory where the University Baptist Church was organized. Then, daringly, the insurgents threw the challenge into the face of the dumbfounded Pruden.

■

THEY BOUGHT property directly adjacent to Broadmoor Baptist Church with plans to build a church "for everyone."

• Does this mean the new congregation will welcome Negroes into its fold? A key to this question may be contained in this significant statement by Rev. Robinson:

• "No one in P laski County can produce evidence to show that I ever have sided with segregationists." This he wrote in the January issue of the Arkansas Baptist Bulletin.

But the road ahead appears rough. Already pro-segregation pals of Pruden have filed suit in state courts to stop the Baptist Convention from paying Rev. Robinson's salary as county missionary.

■

ALL THIS may seem like nothing much to those removed from the Little Rock scene . . . but in this segregation capital of the South, O. C. Robinson is a brave man.

• But he has his friends, and among them are men of affluence. Dr. Dale Cowling, pastor of the Influential Second Baptist Church, publicly commended him for his "Christian brotherhood." Dr. Cowling has told friends, privately, that he hopes to be the first white pastor in Arkansas to preach to Negro parishoners.

In 1959 Arkansas, this is nc less than raw bravery.

9 1959

CHURCH OF FAITH

Unique Gift—Bishop Pierce Johnson of the Church of Faith of Brooklyn, N. Y., sits on the $1,000 throne that was given to him and unveiled by members of his church. Among other gifts was a Hammond organ. A minister for 39 years, Bishop Johnson founded the Church of Faith less than a year ago.

9 1959

Church Of God In Christ Women To Meet This May

PHILADELPHIA (ANP)—Thousands of religious women from all over the nation and many foreign countries will meet here May 5-10, to attend a five-day Women's International Convention of the Church of God in Christ, Inc.

Bishop O. T. Jones, bishop of Pennsylvania, will be host and Dr. Harriet M. Ways, Philadelphia, supervisor of Pennsylvania Women's Department, hostess to the five-day convention at the Holy Temple Church. Bishop Jones is entertaining the special steering committee of leading national women who are in Philadelphia finalizing plans for the mammoth church annual women's meeting.

LEADERS TO ATTEND

Mrs. Annie L. Bailey, vice president, National Women's Department, Detroit, Mich., stated that the convention usually entertains six to eight thousand women at each session. Other prominent women church leaders who make up the committee are Mrs. O. T. Jones, Philadelphia, national president of the Bishop Wives Circles; Mrs. Mary Davis, Chicago, national secretary of the convention; Dr. Ways; Mrs. Jennie Lou Hunter, Harvey, Ill., National Council of Volunteer Missions; Mrs. Anna B. Crockett, Chicago, minister of music, and Mrs. Ida B. Martin, Tyrone, Penna., supervisor of women for Western Pennsylvania.

The governor and mayor of Philadelphia will read an impressive list of Pennsylvanians who will welcome the huge gathering. Objective of the mass confab is to advance better homes, better communities, and a better world through "world evangelism."

AT WOMEN'S CONFAB—Mrs. Lillian (Mother) Coffee, left, and Mrs. Harriet Ways, right, hostess to the 1959 session of the Women's Convention of the Churches of God in Christ, were snapped in front of the George Washington Tomb at Valley Forge, Pa., where the saints held a memorial session on May 8. Mother Coffee is president of the Women's Convention. This was the ninth annual session.—Brown Photo.

Church of God in Christ Women Hold 9th Session

PHILADELPHIA — Over 2,000 delegates and visitors from every section of the United States, Haiti and West Africa attended the ninth annual session of the International Women's Convention of the Church of God in Christ at the Holy Temple of God in Christ, Bishop O. T. Jones, pastor.

The delegates attended a pre-conventional musical on Tuesday evening. During the musical, buses and special trains poured into the city from all points of the country. The largest delegations came on the special train that arrived on Tuesday morning at 8 o'clock.

THE WEEK'S activities included seminars, panel discussions, prayer periods, addresses, sermons and workshops.

One panel topic was "What Is Communism and Why Is It Necessary to Denounce Its Ideology for Victorious Living?"

Another topic was "What Is the All Forms of Segregation and Prejudice for Victorious Living?" One of the speakers was Miss Audrey Bronson, fellowship student of Howard University.

ONE OF THE HIGHLIGHTS of the convention was the shower and reception given in honor of Miss Dorothy Webster, who recently became Mrs. Dorothy Humes. Most of the singing of the convention was provided by the Ministers Wives' Choir.

Bishop S. M. Crouch delivered a powerful message on Friday evening. Mrs. Cora Berry assisted Mrs. Coffey with presiding over most of the meetings. Mrs. L. J. Christian, E. K. Johnson, Ida B. Martin of Tyrone and Dr. Alma Illery of Pittsburgh also addressed the convention.

Bishop C. H. Mason was given his usual honor by the large delegation. Mother Coffey was also blessed by the large delegation.

9 1959 CHURCH OF THE LIVING GOD (CWFF)

Church of The Living God In Annual Assembly Here Oct. 13

Dispatch

Oklahoma City, Okla.

Bishops of Several Districts of Religious Group Scheduled to Be Present

Fri. 10-2-59. 111.

The 67th annual assembly of the Church of the Living God (CWFF) will convene in Oklahoma City at 800 N.E. 9th street for a six-day session, October 13 through the 18th. This convention will bring together delegates from throughout the United States.

In attendance will be the following bishops: Bishop O. M. Overton, 1st district, Texarkana, Ark.; Bishop C. E. Fonville, 2nd district, Chicago, Ill.; Bishop M. Ross, general treasurer, Cincinnati, Ohio, 5th district; Bishop L. M. Musgrove, Tulsa, Okla., 6th district; Bishop J. B. W. Minor, Memphis, Tenn., 8th district; Bishop J. W. Mason, Birmingham, Ala., 9th district; Bishop R. J. Bryant, Dallas, Texas, 10th district, also director of Religious Education; Bishop N. S. Spurlock, 11th and 12th districts; Bishop I. C. Collins, 5th district; and the vice chief bishop; Chief Bishop F. C. Scott, presiding chief bishop.

BISHOP F. C. SCOTT

Chief Bishop

Many important matters will be brought before the National Assembly. All departments are reporting. National Women's Work presided over by Missionary A. S. Mayfitld of Muskogee, Okla., national president of Women's Work; Overseer R. H. Coleman of Los Angeles, Calif., national superintendent of Sunday schools; J. W. Stuckey of Kansas City, Kans., national president of the YPPU; Mrs. Adele Cleveland, Chicago, Ill., national director of the Youth Education; Lowell Burks of Louisville, Ky., editor of the Fellowship cho; Mrs. Annie Hall of Los Angeles, Calif., national director of music; Mrs. L. B. Butler, national president of the Usher Board.

Highlights of the national convention will be inspirational topic discussions following the growth of the denomination and address of the national chief bishop on Thursday, October 15, and Friday reports of each department. Sunday morning, memorial sermon by Bishop R. J. Bryant. Sunday evening, appointments of evangelists, missionaries and local ministers.

Theme of the assembly is "The Gospel of Christ Is the Only Hope of the World Today."

9 1959

Gulf Central Nazarenes Set for Memphis Meet

MEMPHIS, Tenn.—Dr. D. I. Vanderpool of San Jose, Calif., will be the presiding general superintendent for the annual Gulf Central Negro Nazarene District Assembly which will be held in the Friendship Church of the Nazarene, 1341 Richmond St., Memphis, Tenn., April 4-5.

Camp meeting services will be held for three days preceding the assembly, on April 1-3, according to the Rev. Warren A. Rogers, of Detroit, Mich., district superintendent.

Mr. Rogers, veteran of 18 years in the Nazarene ministry, is the first Negro district superintendent in the denomination.

HIS DISTRICT takes in Negro Nazarene work in 13 Gulf Central states.

Pastor of the host church is the Rev. Henry Terry, 312 West Trigg Ave., Memphis.

Mr. Rogers has been instrumental in organizing six Negro Nazarene churches. He pastored in Indianapolis, Ind.; Detroit, Mich., and Oakland, Calif., and has been in evangelistic work from coast-to-coast.

■

WITH HIS WIFE, Dorothy, who sings and plays the piano, he has preached in and directed many camp meetings.

The Rev. and Mrs. Rogers have appeared on radio and TV, and are recording artists. He is a composer of several gospel songs including: "I Will Mind God," and "Praise God for Full Salvation." The Rev. and Mrs. Rogers have four children.

The Memphis District Assembly will entertain delegates and guests from 15 Negro Nazarene churches from the following states: Texas, Oklahoma, Arkansas, Louisiana, Kentucky, Virginia, North and South Carolina, Georgia, Alabama, Mississippi, Tennessee and Florida.

■

THE CHURCH of the Nazarene in 50 years has become one of the larger holiness denominations. It is in the Wesleyan tradition, and stands for the conservation and spread of the doctrine of entire sanctification as a second work of grace. It also holds to all the historic doctrines of the New Testament.

It now has a domestic membership totaling 301,700 in 4,587 churches in the U. S., Canada and the British Isles. It maintains more than 450 missionaries in 40 world areas. World offices and publishing house are in Kansas City, Mo.

W. A. ROGERS
. . . heads district assembly

9 1959

CME

CHRISTIAN METHODIST EPISCOPAL CHURCH

C.M.E. Bishops Hold Session In St. Louis

St. Louis, Mo. — More than 600 leaders of the Christian Methodist Episcopal church, including nine active and two retired bishops, eight general officers and ministers and laymen from all sections of the United States ended a two-day session of the Council of Bishops and the Ministers and Laymen Connectional Council here Wednesday evening, Jan. 7 at Lane Tabernacle church, Newstead and Enright avenues. The session began Tuesday morning. Dr. Amos Ryce II was the entertaining pastor.

The session of ministers and laymen was presided over by the Rev. A. Ralph Davis, Omaha. Among the matters considered were: The million dollar budget assessment; the report of a committee on designation of the forms for ascertaining the ages of those who enlist in the ministry of the Christian Methodist Episcopal church; the organization of the presiding elders and pastors; and addresses by Dr. W. A. Bell, president of Miles college, Birmingham; Dr. Chester A. Kirkendoll, president of Lane college, Jackson, Tennessee and Prof. E. E. Rankins Jr., president of Mississippi Industrial college, Holy Springs, Miss.

Liaison Committee Report

Of special interest was the report of the Liaison committee on special items presented the College of Bishops. The committee members were Rev. D. W. Bass, Jacksonville, Fla.; Rev. E. A. Wadloe, Dayton, O.; Dr. Norris S. Curry, editor of The Christian Index, Jackson, Tenn.; Rev. U. Z. McKinnion, president of Phillips School of Theology, Jackson, Tenn.; Rev. O. C. Burrows, Oklahoma City, and Rev. H. C. Sells, Newark, N. J.

The eleven bishops of the CME church—two of whom are retired —were Bishops J. A. Hamlett (retired), Kansas City, Kas.; H. P. Porter, (retired), Louisville, Ky.; W. Y. Bell, South Boston, Va.; Luther Stewart, Hopkinsville, Ky.; F. L. Lewis, Los Angeles; Bertram W. Doyle, Nashville, Tenn.; Arthur W. Womack, Indianapolis; B. Julian Smith, Chicago; J. Claude Allen, Gary, Ind.; Elisha P. Murchison, Chicago; and P. R. Shy, Atlanta, Ga.

Among the general officers in attendance were Doctors N. S. Curry, editor of the Christian Index Jackson, Tenn.; Grover H. Carter. publishing agent, Jackson, Tenn.; F. T. Jeans, financial secretary, Jackson, Tenn.; J. B. Boyd, secretary of conference claimants. Memphis; J. L. Tolbert, secy of Evangelism, New Albany, Miss., H. L. Burton, editor of The Eastern Index, Indianapolis, M. Leander Breeding, secretary of Missions and Church Extension, Indianapolis; C. D. Coleman, secretary of Christian education, Chicago; and M. W. Braham, secretary of Lay Activities, Augusta, Ga.

Bishop J. Claude Allen Preaches

Bishop J. Claude Allen delivered a sermon Tuesday night before a large audience. The two choirs of Lane Tabernacle church entertained the council with several renditions prior to the sermon by Bishop Allen at Tuesday night's session.

At the final session Wednesday evening, the council heard Bishops B. Julian Smith and J. Claude Allen in two special reports from the College of Bishops— the one dealing with the action taken with regard to establishing a joint School of Theology on the part of the CME church, the AME church, the Methodist church and the Baptist church in Atlanta. Ga.

Big Crowds Attend CME's Dallas Board Meet

Indianapolis Bishop Gives Opening Sermon

By C. E. CHAPMAN

DALLAS, Tex. — The Bell St. CME Temple played host to the General board of the CME church here last week. The General board brought one of the largest crowds in the history of Dallas.

The Rev. Sherman Mallard was pastor of the host church, Boll Street Temple. Bishop Bertram W. Doyle was the host Bishop. Rev. L. Rucker was the host presiding elder.

The Revs. J. B. Bullock and William A. Price were assistants to the Revs. Mallard and Rucker in housing the more than 2,000 people from all sections of the United States.

BISHOP PREACHES

The opening sermon was delivered by Bishop Arthur W. Womack, Indianapolis, Ind. Standing room was at a premium Wednesday morning when the visiting bishop delivered the sermon. It was followed by the administration of the Holy Eucharist, with Bishop W. Y. Bell, senior bishop of the CHE church, leading in the administration of the Holy Eucharist. Participating in the feast were Bishops J. A. Hamlett Kansas City, Kans., and H. P Porter, Louisville, Ky., the two retired Bishops of the church.

Other Bishops who participated were Bishops W. Y. Bell, South Boston, Va.; Luther Stewart, secretary of the College of Bishops, Hopkinsville, Ky.; F. L. Lewis, Los Angeles, Calif.; Bertram W. Doyle, host to the General board, Nashville, Tenn.; Arthur W. Womack, Indianapolis Ind.; B. Julian Smith, Chicago; J. Claude Allen, Gary, Ind.; Elisha P. Murchison, Chicago; and P. Randolph Shy, Atlanta, Ga.

The General Officers of the church are Drs. N. S. Curry, editor of the Christian Index, Jackson, Tenn.; Grover H. Carter, publishing agent, Jackson, Tenn.; F. T. Jeans, Secretary of Finance, Jackson, Tenn.; J. B. Boyd, Secretary of Conference Claimants, Memphis, Tenn.; Millard L. Breeding, secretary of Kingdom extension, Indianapolis, Ind.; C. D. Coleman, secretary of Christian Education, Chicago; J. L. Tolbert, secretary of Evangelism, Memphis, Tenn.; Mrs. E. W. F. Harris, president of the Women's Connectional Missionary council, Greenville, Tex.

REPORTS MADE

According to information released at the General board, "The CME's reported the largest sum of money that has ever been reported since 1870 when it was organized for general church purposes." Dr. F. T. Jeans, financial secretary of the CME church, reported a total of $748,664.85 having been received from the nine Episcopal districts of the church. The actual "cash balance" on hand at the time of the General board sessions was $366,516.48. The financial reports made by the nine Episcopal districts for the 1958 General funds follow:

First District, Bishop B. Julian Smith, $44,245.58, which lead the other Episcopal districts. The eighth district, presided over by Bishop Bertram W. Doyle, reported $40,066.73 from the five conferences in Texas took second place in the largest sum paid. Bishop A. W. Womack, presiding bishop of Mississippi and Louisiana, paid the third highest sum, $3,788.66. Bishop P. Randolph Shy, of the Sixth district, paid $37.563.80 from the four Georgia annual conferences. Bishop J. Claude Allen of the Third District reported $34,984.02 from two annual conferences — Southeast Missouri and Illinois and the Kansas-Missouri conference for 1958.

Bishop E. P. Murchison reported $36,144.64 from the conferences of the Fifth district, Alabama and Florida. The other Bishops also reported 100 percent of their General Funds assessment: Bishop W. Y. Bell's district reported $20,258.75; Bishop Luther Stewart's district, Ohio and Kentucky, reported $15,395.10; Bishop F. L. Lewis' district reported $13,621.18 from California, Arizona-New Mexico and Oklahoma.

A total of $300,36.10 was reported from the annual conferences for the current Annual Conference year. The big Southeast Missouri and Illinois Conference, presided over by Bishop J. Claude Allen, led the annual conferences in the total sum of General Funds raised for 1959, followed closely by Bishop B. Julian Smith who reported $24,544.28, taking second place to Bishop Allen who presides over the Southeast Missouri and Illinois conference with $38,100.00 on general funds.

Others who lead for 1959 are Bishop B. W. Doyle of Texas whose Dallas-Ft. Worth conference reported $19,500 on the 1959 General Funds assessment. The Michigan-Indiana conference, under Bishop Allen, also reported $19,000 on the 1959 General Funds. The Texas Conference, under Bishop Doyle, reported $16,275.42 on the 1959 General Funds. Central Texas, also under Bishop Doyle, reported $14,700 on the 1959 General Funds assessment. East Texas also reported $11,093.12 on the 1959 General Funds assessment. The Ohio conference, under Bishop W. Y. Bell, reported $17,500 on the 1959 assessment. The Kansas - Missouri conference,

presided over by Bishop Allen, reported $13,250 on the 1959 assessment. The Ohio Conference, under Bishop Luther Stewart, reported $17,500 on the 1959 assessment.

DEPARTMENTAL REPORTS

Dr. J. B. Boyd, secretary of Conference Claimants, reported $136,452.22 for the current year's support to retired ministers, widows and orphans of widows. Dr. M. L. Greeding reported the sum of $77,458.01 for the Kingdom Extension department.

Dr. C. D. Coleman of the Board of Christian Education reported the following: Paine college, Dr. E. C. Calhoun, president, valuation $1,232,842.33 with a student body of 453. Texas college, Dr. D. R. Glass, president, valuation of $1,511,395.28 and a student body of 666.

Miles college, Birmingham, Ala., Dr. W. A. Bell, president, property valuation of $1,561,844.24 and a student body of 812, incidentally the largest numerically among the CME colleges. Mississippi Industrial college, Holly Springs, Miss., Dr. E. E. Rankins, president, with a student body of 400 and a valuation of college property amounting to $750.000. Lane college, Jackson, Tenn., under the presidency of Dr. Chester A. Kirkendohl, has a college enrollment of 453. The Board of Christian Education had a total income of $128,088.81 with a net cash balance of $19,391.49.

The Woman's Missionary Connectional council, under the presidency of Mrs. E. W. F. Harris and Bishop Bertram W. Doyle as Board chairman, had receipts of $22,454.21, with a cash balance of $10,110.58.

2000 CME Women To Cleveland For National Council Meeting

Call Kansas City, Mo.
Tri S-2-1-59

CLEVELAND, Ohio — More than two thousand women of the Christian Methodist Episcopal church have begun to gather here in advance of the first session of the Women's Connectional council since the recent General Conference of the CME Church, which was held at Detroit, Mich., in May, 1958. Bishop Luther Stewart, LL.D., Hopkinsville, Ky., is the general host. The Rev. J. C. Coles, Jr., is the host pastor.

To Hold Spiritual Retreat

One of the significant and outstanding features of the 1959 Council sessions will be the Spiritual Retreat held each morning from 6 to 7 o'clock. The theme song for the Spiritual Retreats is "Tis the Old Ship Of Zion," to be conducted by Mesdames W. V. Calloway, Gertrude Livingston and others. The meditations each morning will be delivered by one of the bishops of the church.

The first day, Bishop P. Randolph Shy, Atlanta, Ga., theme "The Joy of Fellowship;" second day, Bishop J. Claude Allen, Gary, Ind., theme: "Worship Together for God;" third day, Bishop B. Julian Smith, Chicago, Ill.; theme: "Renewal Strength for the Missionary Task;" and fourth day, Bishop A. W. Womack, Indianapolis, Ind., theme: "Followers of Jesus."

African To Speak

The Thursday evening program will be centered around the missionary activities of the Christian Methodist Episcopal church in Africa. Mrs. Ralph S. Wright of Ghana, Africa, will be presented. Dr. M. L. Breeding, general secretary of Missions and Church Extensions, Indianapolis, Ind., will relate important incidents of the recent African tour.

Bishop Elisha P. Murchison, Chicago, Ill., who joined Dr. Breeding in the recent African tour, will give the principal address. Bishop Murchison has the distinction of being the first bishop of the CME church to preside over an annual conference in Africa.

Workshops will be conducted on the following interest groups: official and departmental secretaries. Theme: "Road Signs are Placed for Missionary Education." Chairman and co-chairman — Mesdames L. L. Jackson and Phyllis Bedford. The consultants are: Mesdames Bertha Womack, Bertram W. Doyle, Addie R. Mashaw, H. P. Porter, R. A. Carter and Ida Elias.

Christian Social Relations and Foreign Missions Group: Theme: 'We Journey Toward World Christian Community." Chairman and co-chairman: Mesdames E. U. Robinson, Claire Bailey and V. U. Robinson. Consultants are: Mesdames Imogene Murchison, Luther Stewart, F. L. Lewis, A. T. Clark, A. P. Porter and Cora Carnes.

Rural Work Group: Theme: "New Opportunities for Christian Landing Fields in Rural Areas." Chairman and co-chairman: Mesdames Missouri Bluster, Annie Mae Naylor, Mattie L. Copeland. Consultants: Mesdames W. Y. Bell, J. B. Bullock, Doris DeHoney, A. P. Suggs, Julia Burton and Portia Hooper. Children's Work Group: Theme: "Friends Around The World." Chairman and co-chairman: Mesdames Dora Viser, Judith Trammell and Florida Thompson. Consultants: Mesdames Rena Brannon, Wilnina Ransom, Mattie Suttles, Lena A. Hamlett, Gladys Thompson and J. Claude Allen.

The Mattie E. Coleman Circle Group: Theme — "Adventuring in Paths that Lead to Christian Service." Theme song: "Follow the Gleam." Chairman and co-chairman: Mesdames L. O. Crofton, Frankie Woodard and Miss Hilda Kirkendoll. Consultants: Dr. Capitolia D. Newborn, Mesdames B. Julian Smith, P. Randolph Shy, R. B. Shorts, Miss Viola Easley, Mesdames Marjorie Hodge and Lottie P. Storey.

Official Council Staff

The official staff of officers of the Woman's Connectional Missionary Council of the Christian Methodist Episcopal church consists of the following: Mesdames E. W. F. Harris, president, Greenville, Texas; Phyllis Bedford, vice president, Ohio; Miss M. L. Monroe, secretary, Louisiana; Mesdames R. T. Hollis, editor of the Messenger (official organ of the Missionary Council), Spencer, Okla.; E. E. Hightower, Mississippi, treasurer; Ida B. Elias, correspondence secretary, New York. Bishop Bertram W. Doyle, patron bishop.

Some of the other major Methodist leaders expected here for the Women's Connectional Council next Tuesday are: Bishops W. Y. Bell, senior of the present bench of bishops, South Boston, Va.; Bertram W. Doyle, patron bishop of the Missionary Council, Nashville, Tenn.; F. L. Lewis, Los Angeles, Calif.. The two retired bishops are J. A. Hamlett, Kansas City, Kansas and H. P. Porter, Louisville, Ky.

In addition to the Woman's Connectional council meetings, the Bench of Bishops have also called a special session of the nine active bishops of the CME church to meet in a "closed session" next Tuesday.

9 1959

Dr. Richardson To Keynote Nat'l Church Meeting

Daily World
Atlanta, Ga.
July 1959

Dr. Harry V. Richardson, President of Gammon Theological Seminary, is the keynote speaker this week at the National Meeting of the Council of Community Churches of the USA. The Council is meeting in session at Massanetta Springs, Va.

Dr. Richardson's series of addresses is on the theme of the Conference "A Religion of Open Faith." The subjects of the lectures are; "A Workable Faith", "The Secular and the Sacred", "Religion and Life", "The Fact of Love." A major part of the Conference program each day will be discussion groups based on these addresses.

Delegates from California to Massachusetts are present at this Conference in a beautiful, mountainous section of Virginia.

Integration aid set for churches

NEW YORK — The Board of Home Missions of the Congregational Christian Churches last week announced its determination for the "achievement of a racially inclusive church life at the local and regional levels" and pledged financial support of churches whose treasuries are jeopardized by efforts toward integration.

The board said it was ready to receive appeals from local churches for money to finance additional personnel or procedures to facilitate church reorganization on a racially integrated basis.

The board appealed to the denomination's churches, and to individual members, to give financial support to community and national movements which promote racial justice and equality.

THE BOARD is one of two major mission bodies of the Churches. (The denomination's General Council united with the Evangilical and Reformed Church in June, 1957, to form the United Church of Christ.)

Two "token" contributions of $2,500 each were immediately made by the board to the department of racial and cultural relations of the National Council of the Churches of Christ in the U.S.A. and to the legal defense fund of the National Association for the Advancement of Colored People.

At the same time, the board made public a study of racial inclusiveness within the denomination. This study, which covered 70 per cent of the denomination's churches in the nation's metropolitan areas, showed that nearly 27 per cent of the membership of such urban-type Congregational Christian churches are racially inclusive, but that 63 per cent are not.

The term, "racially inclusive," as used in the study, was defined as describing a congregation with at least one member other than the dominant racial group.

* * *

THE STUDY, which surveyed 1,054 churches, was made to determine how far the denomination has come toward effecting a non-segregated church.

"We commend this carefully documented report to the churches for their study," said the board. It added that the report "gives us scant basis for complacency."

"It clearly indicates that whatever beginnings we have made in breaking down racial segregation in our churches, we have much yet to undertake in order to live up to our commitment as Christians and our reiterated statements that racial segregation is a sin."

* * *

THE BOARD also joined with the World Order Conference of the National Council, recently held in Cleveland, and other national religious organizations, in urging President Eisenhower to call a citizen's White House conference "for the purpose of dealing responsibly with the crisis of school integration and the manifestations of violence and lawlessness that threaten our American democratic life."

The study of racial inclusiveness was conducted by Dr. Herman H. Long, Nashville, Tenn., the board's secretary for race relations. Interviews in each church were held with the minister and church officers responsible for membership policy.

The number of inclusive churches is growing, Dr. Long reported. He compared his finding that 27 per cent of today's churches are inclusive with a study made in 1944 that showed only 17 per cent of Congregational Christian churches were integrated.

Where people of minority groups have been admitted to local churches, Dr. Long found church life was "strengthened" in nearly 38 per cent of the cases and "remained about the same" in 62 per cent. Nineteen churches reported loss of members when minority group persons joined the church; but only three suffered permament membersip losses.

Congregationalists Find 49% Ready To Accept Negroes

BY JOHN WICKLEIN

Only 12 per cent of surveyed white Congregational Christian churches in metropolitan areas have accepted Negro members, and only 49 per cent show a willingness to accept them.

The situation, disclosed yesterday by the denomination, was discovered in a two-year interview survey of 1,054 congregations with 528,800 members. It was the first such study any major church has made and released for publication.

As a result of the findings, the church's Board of Home Missions has voted to finance a campaign to put into practice the denomination's publicly stated policy for a nonsegregated church in a nonsegregated society."

The board adopted a resolution to give money to any congregation whose financial support was jeopardized by its moves to integrate.

In addition, the home missions agency appropriated $2,500 for the work of the racial relations division of the National Council of Churches, an interdenominational group. It also appropriated $2,500 for the legal defense fund of the National Association for the Advancement of Colored People.

"The diligent efforts of the N. A. A. C. P. in this area," the board asserted, "are in behalf of the civil rights and freedom of all Americans."

The Rev. Truman B. Douglass, executive vice president of the Board of Home Missions, said that this was the first time that a denominational integration drive had been backed by cash to the individual churches.

The money will come from the reserve funds of the board, with help from the regional conference of which the local church is a member.

The denominational agency, whose headquarters are at 287 Fourth Avenue, also wants to do some experimental things, its executive said.

For instance, if a church in a rapidly changing community needs an associate pastor of another race, the board will help support that man to give the church an interracial status.

In the South, it would give financial aid to white conferences that took Negroes on their staffs to help coordinate activities with Negro conferences in the same geographical areas. This, Dr. Douglass said, would be a first step toward integration of the churches themselves.

South Also Surveyed

Interviewers for the board's survey reached 70 per cent of the churches in the "standard metropolitan areas" of thirty-eight states—South as well as North. These urban areas, which include at least one city of 50,000 or more people, were chosen for the survey because most racial problems arise within them. Including rural areas, the denomination reports a total of 5,544 churches and 1,392,600 members.

The interviewers talked to the minister and at least one layman officer of each church. They learned that 27 per cent of the congregations had admitted members of at least one minority group—Negro, Oriental, Spanish-speaking or Indian-American.

This is a "modest gain" over the situation of twelve years ago, Mr. Douglass said. At that time, he said, a less thorough study showed that about 17 per cent of the Congregational Christian churches could be classified as racially inclusive in this respect.

"Church bodies," Mr. Douglass declared, "are prone to make grandiose proclamations of high ethical purposes through their general assemblies and then assume that because brave words have been spoken something significant has been done.

"This study tries to find out how far the 'non-segregated church' resolutions adopted by Congregationalists have been implemented. Such self-examination requires a measure of courage."

'Good Start' Made

Mr. Douglass said he was encouraged to think that a good start had been made toward the inclusion of minority groups, especially in the East and in the West. In those areas, 32 per cent and 28 per cent of the churches, respectively, had classified themselves as racially inclusive in membership.

The Midwest had 21 per cent of such churches, and the South, 19 per cent, but almost all the Southern churches were from Washington north.

Many of the survey's findings were disheartening, Mr. Douglass said. Among them, he said, were these:

¶"In a period when events in the realm of human relations move with lethal swiftness, the churches proceed with glacial slowness."

¶The extent of integration in the churches compares unfavorably with accomplishments by other institutions and governments.

¶A large number of lay officers said their pastors would have more support for programs of desegregation in the community than in their own churches.

Cause for Disquietude

"Surely," said Mr. Douglass, "there is cause for disquietude in every indication that church people are more willing to accept a desegregated society than a desegregated church."

Dr. Herman Long, the board's secretary for race relations, who directed the study, called this its "most negative finding."

Mr. Douglass also found it disturbing that 51 per cent of the lay respondents from the Midwest believed that there were legitimate exceptions in community life that permitted segregation without violating the Christian commitment to brotherhood.

"It is alarming that what has been considered the 'Southern pattern' may be also the Midwest pattern," he said.

The church leader was asked whether he thought the white conferences and churches in the South felt that they ought to integrate.

"I think that in the conferences, and even in the individual churches, the majority think integration is the Christian thing to do," he replied. "But they are baffled about how to do it, because of the racial tensions. I can say for certain that there is none of this hooey about 'God wouldn't have created all these separate races if he didn't want to keep them apart.' "

38% Have Policy

Among all the churches in the survey, only 38 per cent had adopted a racial policy, despite General Council pronouncements dating to 1944. Of those that had adopted a policy, 72 per cent were for racial inclusiveness and 28 per cent were restricted.

Ministers of all the churches were asked candidly whether they thought their churches were racially inclusive, policy or no. Forty-nine per cent replied that their churches were inclusive in actuality; 51 per cent said that they were not.

"This is probably the best approximation to reality which we were able to obtain," Dr. Long said in his report.

He said that minority-group membership findings could be summed up this way:

¶The metropolitan Congregational churches appear to be strongly middle, upper middle and upper class in character (81 per cent).

¶They contain about 528,800 members, among whom are 14,127 persons of Negro, Oriental, Spanish-speaking and other minority-group background.

¶Minority members amount to 2.7 per cent of the total, and at least one of the principal groups is found in about 3 of every 10 churches.

"In general," said Dr. Long, "acceptance of minority persons into membership has been accompanied by a wholesome effect and only minor losses in members."

Congregational Christians On Move

Church Supports Full Integration

United Press International

NEW YORK — The board of home missions of the Congregational Christian churches promised financial support Monday to churches whose treasuries are jeopardized by integration efforts.

The board said it was pledging financial support with a view toward achieving "a racially inclusive church life at the local and regional levels."

IT ALSO disclosed the results of a study which showed that the number of integrated churches is growing but "gives us scant basis for complacency."

The study, which surveyed 1,054 churches with 528,800 members, showed that 27 per cent have at least one member other than the dominant racial group, compared with 17 per cent in a 1944 survey. The survey covered 70 per cent of the denomination's churches in metropolitan areas.

(over)

THE SURVEY showed, the board said, that slightly less than half of the churches are prepared to admit minority persons or have already done so. By comparison, slightly more than half of the churches are defined as "closed," the board said.

Dr. Herman H. Long of Nashville, Tenn., the board's secretary for race relations, interviewed the minister of each church along with church officers responsible for membership policy.

As a result of the study, 32 per cent of the churches in the East were classified as inclusive; 27.5 in the West; 21 per cent in the Midwest and 19 per cent in the South.

Integration aid set for churches

NEW YORK — The Board of Home Missions of the Congregational Christian Churches last week announced its determination for the "achievement of a racially inclusive church life at the local and regional levels and pledged financial support of churches whose treasuries are jeopardized by efforts toward integration.

The board said it was ready to receive appeals from local churches for money to finance additional personnel or procedures to facilitate church reorganization on a racially integrated basis.

The board appealed to the denomination's churches, and to individual members, to give financial support to community and national movements which promote racial justice and equality.

THE BOARD is one of two major mission bodies of the Churches. (The denomination's General Council united with the Evangilical and Reformed Church in June, 1957, to form the United Church of Christ.)

Two "token" contributions of $2,500 each were immediately made by the board to the department of racial and cultural relations of the National Council of the Churches of Christ in the U.S.A. and to the legal defense fund of the National Association for the Advancement of Colored People.

At the same time, the board made public a study of racial inclusiveness within the denomination. This study, which covered 70 per cent of the denomination's churches in the nation's metropolitan areas, showed that nearly 27 per cent of the membership of such urban-type Congregational Christian churches are racially inclusive, but that 63 per cent are not.

The term, "racially inclusive," as used in the study, was defined as describing a congregation with at least one member other than the dominant racial group.

* * *

THE STUDY, which surveyed 1,054 churches, was made to determine how far the denomination has come toward effecting a non-segregated church.

"We commend this carefully documented report to the churches for their study," said the board. It added that the report "gives us scant basis for complacency."

"It clearly indicates that whatever beginnings we have made in breaking down racial segregation in our churches, we have much yet to undertake in order to live up to our commitment as Christians and our reiterated statements that racial segregation is a sin."

* * *

THE BOARD also joined with the World Order Conference of the National Council, recently held in Cleveland, and other national religious organizations, in urging President Eisenhower to call a citizen's White House conference "for the purpose of dealing responsibly with the crisis of school integration and the manifestations of violence and lawlessness that threaten our American democratic life."

The study of racial inclusiveness was conducted by Dr. Herman H. Long, Nashville, Tenn., the board's secretary for race relations. Interviews in each church were held with the minister and church officers responsible for membership policy.

The number of inclusive churches is growing, Dr. Long reported. He compared his finding that 27 per cent of today's churches are inclusive with a study made in 1944 that showed only 17 per cent of Congregational Christian churches were integrated.

Where people of minority groups have been admitted to local churches, Dr. Long found church life was "strengthened" in nearly 38 per cent of the cases and "remained about the same" in 62 per cent. Nineteen churches reported loss of members when minority group persons joined the church; but only three suffered permament membersip losses.

CHURCH RAISING EDUCATION FUND

Grants to Schools and Students Aim

By TOM HENSHAW
AP Religion Writer

NEW YORK (AP)—The Congregational Christian Church, founding father of Harvard, Yale and many other colleges, is plunging back into education with a vengeance.

The church is well beyond the planning stage in a drive to raise 7½ million dollars to aid higher education both in the United States and abroad. Kickoff date is Sept. 25.

"Higher education is in pretty bad shape," says Dr. Truman Douglass, executive vice president of the Board of Home Missions and one of those intimately connected with organizing the drive.

GRANTS TO COLLEGE

"Nobody seems to be doing anything about it. Perhaps it's up to the churches. After all, in the early days of the country churches and education were synonymous. Most colleges were founded by churches."

The Congregational Church is not planning to use the fund to found new colleges. It's aimed at encouraging the colleges to do something for themselves, like raising salaries to hang onto scholars.

Half of the fund is earmarked for overseas schools related to Congregational foreign missions. The other half will be spent in the United States in three major educational channels.

The first is direct grants — "grants, not handouts," says Dr. Douglass—to colleges and seminaries to fill a specific need such as raising salaries or building a library.

TO FINANCE STUDY

The second is scholarships, some of which will carry on unusual stipulation.

"We are willing to finance graduate study leading to a Ph. D.," says Dr. Douglass, "provided the student will agree to remain in teaching for a specific period of time, say five years."

The third channel, and the only one directly connected with collegiate religion, is the campus ministry, the students' religious advisers who may be faculty members of pastors of nearby churches.

Farewell to a Pastor

"Some just wept like children. And I guess I did, too—I'd come to like these people very much."

The Rev. Dr. Roland Tilman Heacock is not a sentimental man; nor are the 100-odd members of the Staffordville, Conn., Congregational Church. But pastor and congregation had been together for eight good years and when Dr. Heacock said good-by after his final service last week they both realized how deep was the emotion between them. Moreover, the minister is a Negro and his flock is white. When he asked to retire, at 65, to broaden his contacts a bit and do more for race understanding, a notable relationship came to an end.

A native of New Milford, Conn., and graduate of Howard University, Washington, D.C., and Yale Divinity School, Dr. Heacock had a long and successful ministry in Brockton and Springfield, Mass., and in the Army during the second world war. Retired from the chaplain corps with an eye disease in 1945, he planned to spend a quiet life with his wife in their summer home near Staffordville, but no sooner had they settled down than he received a call to fill in at the Stafford Springs Congregational Church, whose white congregation had just lost its pastor. Two years later he received an invitation to become full-time minister at the Staffordville church.

Under Dr. Heacock church membership has grown from 60 to 108; the building has been remodeled and a new basement added.

The real accomplishment? "The practicality of a Negro pastor and a white congregation working together," says Dr. Heacock. "Of course, I had a few things working in my favor. For one, I'm a Yankee, and I understand it when people are silent. I said from my pulpit one time: 'You're sitting there like icicles, but I know I'm getting through to you, all right'."

Roots: The Heacocks plan to keep their home in Stafford township, for, as the New Englander points out, they are "involved in the community."

When Dr. Heacock sets out in March for speaking engagements in Little Rock, Ark., and Montgomery, Ala., he hopes he can get through to his new audiences as well as he has at home. Most of all he wants to talk to "some ministers in the South and get their impressions of how things are going."

Integration Pastor Forced to Resign

Associated Press.

LEVITTOWN, Pa., Feb. 24.—A Congregational minister who spoke out for Levittown's first Negro family said today outside pressures are forcing him to resign.

The Rev. Dr. Fred Manthey Jr. of the Plymouth Congregational Church told the Associated Press his church's National Board of Home Missions has declared in favor of church integration but refused to back his stand.

He said that "the real reason for my resignation is the reluctance of the Board of Home Missions to shoulder the cost of our action" in running a paid advertisement in the local newspaper favoring integration.

Thirty of the 150 church members walked out in a rift over the ad and over the welcome extended to Mr. and Mrs. William Myers. The Myerses now attend Dr. Manthey's church but are not members. Their two boys attend Sunday School and Bible School at the church—the only Negroes to do so.

It was the Myerses move into this previously all-white community which touched off nine days of riot,s stone-throwing and cross-burning. Another Negro couple has joined the Myerses in Levittown.

Dr. Manthey has not yet secured another post. He submitted his resignation at the annual meeting Jan. 15, to be effective March 15.

At a meeting last Sunday, the church officers asked him to stay on until April 15 because they were having trouble finding a replacement. He agreed.

"Most of the parishioners would like me to remain, although some of the members previously required my resignation," Dr. Manthey said.

Mrs. Adolph Mall, a deaconness in the church, said the Board of Home Missioners had declared it would support Dr. Manthey's integration stand but did not. "You wouldn't believe the insults the minister took over this," she said.

The rift which split the church after the Myers incident brought about the departure of one-third of the church officers to other churches.

Interracial Church In 70th Year

CHICAGO (ANP)—The Warren Avenue Congregation church will celebrate its 70th anniversary this month.

Begun as a Sunday School in 1877 the church was organized May 15, 1889 with 181 members.

In the early 1940's the church started interracial and intercultural programs which provided a background for transition into an interracial church. This took place in 1948.

Today, the church, pastored by the Rev. Edward A. Hawley, white, has Negro, Puerto Rican and Caucasian members.

In addition to the Rev. Mr. Hawley, there is a part time assistant minister, a Negro, Thomas Wilson, and the Rev. Francisco Gallazo, a Puerto Rican, an associate minister.

Outstanding in the church's many sided program is a point bi-lingual Sunday morning worship service, after which the English-speaking and Spanish-speaking congregations separate to hear simultaneous sermons. They reunite for the final hymn and benediction.

BROOKLYN PICKED FOR CHURCH TEST

Nazarene Parish to Set Up Social Work Pilot Project for Congregationalists

By JOHN WICKLEIN

A church in Brooklyn will start working with teen-age gangs and housing problems in June as part of a $30,000 pilot project. The project was voted last night by the Board of Home Missions of the Congregational Christian Churches.

Support of the program was announced here and in Miami Beach, where the board is holding its annual meeting.

The Nazarene Congregational Church, a predominantly Negro congregation in the Bedford-Stuyvesant area, will hire four workers to set up three "half-way houses" in store fronts within a half-mile of its sanctuary. In this way it hopes to carry its work to people it could not otherwise reach.

One of the four men will be a youth worker. He will mingle on the streets with boys 16 to 19 years old and will operate out of a large store front, probably with clubrooms behind it.

A second store front will be set up by a social worker as a headquarters where people may come with their housing problems, from rent gouging to upkeep on their homes. This man will also lead a campaign to get people in the area registered to vote.

The third and fourth members of the team will be ministers.

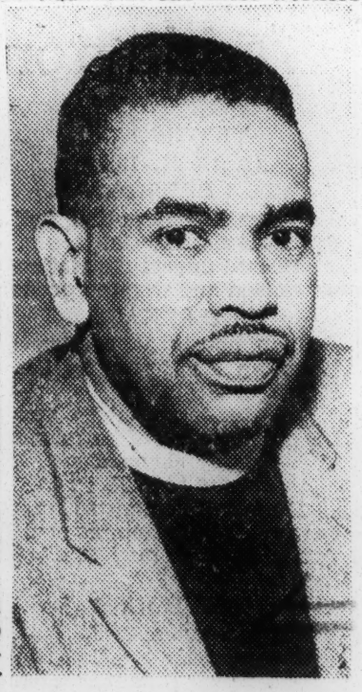
One will form precinct organizations to conduct "house-party evangelism." In this, a member of the church invites friends to a party at which the evangelist is present.

The fourth man will be a Puerto Rican who will try to combine the functions of the three others for Spanish-speaking people.

The Board of Home Missions selected the Brooklyn church for its pilot project after a year's study. If the experiment is successful, it will be extended to other large cities.

The man who devised the "half-way house" idea is the Rev. J. Archie Hargraves, minister of the Nazarene church.

"We're going beyond the 'You come to me" approach," he said. "We want to tell these workers to go out to the people and find out their needs, and then help them to meet them."



The Allen Studio

PLAN IS APPROVED: The Rev. J. Archie Hargraves, minister of the Nazarene Congregational Church. He devised "Half-way House" system to deal with neighborhood problems.

Mr. Hargrave, a 42-year-old graduate of Union Theological Seminary, wants the outlying workers to minister not only to Congregationalists but to other Protestants and to Roman Catholics. The church, he believes, should play a major role in urban civilization.

In the three years Mr. Hargreaves has been at the church, the groundwork has been laid for the new project.

As director of Christian education, he hired Mrs. Neena Mitchell. With her help he has set up a weekday religious school that meets from 4 to 6 P. M. One of its services is remedial reading classes.

The 475-member congregation plans to renovate its church at Macdonough Street and Patchen Avenue and build a community center on a lot next door. The total cost will be $25,000, of which $75,000 has been raised.

The church will contribute $2,500 to the first-year cost of the pilot project. The New York City Congregational Association will match this sum, and the rest will come from the national Board of Home Missions.

REV. WILLIAM J. FAULKNER

Cleric Off For Foreign Task

CHICAGO, Ill. — (Special) — Rev. William J. Faulkner, pastor of the Congregational church of Park Manor, 7000 So. Park Ave., and former chapel dean at Fisk university, who has been appointed to a Protestant preaching mission in France and Germany by the US Army Air Forces, left this week by military jet from New Jersey on Tuesday for his first mission in Germany.

He will serve in both France and Germany until November 5, visiting on preaching missions all of the major air bases including a special trip to Switzerland.

Rev. Faulkner is a member of the Board of Directors of the Welfare Council of Metropolitan Chicago, the Advisory Board of the Chicago Theological Seminary and outstanding radio and television lecturer of American folk stories. He is scheduled to return to America November 15.

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CONGREGATIONAL

PASTOR WHO AIDED NEGROES RESIGNS

Minister in Levittown, Pa., Blames Church Pressure —Board Denies Charge

LEVITTOWN, Pa., Feb. 24 — The Rev. Dr. Fred Manthey Jr., pastor of the Plymouth Congregational Church here, charged today that he was being forced to resign because of his efforts toward racial integration in his church.

Dr. Manthey said that the pressure was being put on him by the National Board of Home Missions of the Congregational Church, with headquarters in New York.

A board spokesman, however, denied Dr. Manthey's accusation and termed it a "red herring." He said the real problem was Dr. Manthey's inability to make his church financially successful.

Dr. Manthey said his troubles had begun after he welcomed into his church Mr. and Mrs. William Myers, the first Negro family to move into this previously all-white community of 70,000.

Crosses Burned on Lawn

The Myers family moved in during August. For nine days afterward there were disturbances in the community. Stones were thrown at the Myers home and crosses were burned on the lawn.

Dr. Manthey said that on Sept. 5 of that year his church had placed an advertisement in Levittown newspapers, pledging the church membership to "support non-segregated practices in selling, buying and leasing property."

The clergyman disclosed that in line with this advertisement his church had invited Mr. and Mrs. Myers to attend services. Since then, he said, about thirty of the 150 parishioners have walked out.

The local church receives funds from the National Board of Home Missions.

"We did not prosper financially after our stand on integration," Dr. Manthey asserted. "And the Board of Missions was not willing to shoulder the extra financial burden."

By refusing financial aid, Dr. Manthey charged, the board was forcing him out as minister. He said that he had submitted his resignation on Jan. 15, to become effective March 15.

Official Denies Charge

In New York, Dr. Stanley U. North, general secretary of the National Board of Home Missions, insisted that the board had not opposed Dr. Manthey's stand on integration.

As a matter of fact, he said, the board had sent copies of the Levittown church's advertisement to all state superintendents and asked them to write letters of commendation to Dr. Manthey.

Congregational churches hire and dismiss their own ministers, Dr. North asserted, and the board serves only as a counselor. The administration of the Levittown church, he said, comes under Dr. Cleon Swarts, of Milroy, Pa., superintendent of the Pennsylvania Conference.

Dr. North said that the board and the conference had lent Dr. Manthey's church jointly a total of $65,000 under a building program. But the church has not yet paid back "one penny," he said.

"This is a new church," Dr. North went on. "The only way it can succeed is for the minister to get out, call on the people and recruit members. This is not Dr. Manthey's strong point. He lacks aggressiveness."

Myers Knows No Reason

LEVITTOWN, Pa., Feb. 24 (AP)—Reached at his unlisted telephone, Mr. Myers said:

"I don't know the reasons for his resignation. But it had nothing to do with my moving to Levittown, I understand. I think it's a long history of action from people outside the church."

Dr. Manthey, who has a wife and two children, holds a Ph. D. degree from the University of Edinburgh, Scotland.

The national board said it stood ready "to assist him in relocating to another church or a college teaching situation where his abilities would be better used."

Integrating Cleric Quits His Church

LEVITTOWN, Pa. (AP)— A Congregational minister who spoke out for Levittown's first Negro family said today outside pressures have forced him to resign.

Rev. Dr. Fred Manthey Jr. of the Plymouth Congregational Church told the Associated Press his church's national board of home missions has declared in favor of church integration but refused to back his stand.

He said, "The real reason for my resignation is the reluctance of the board of home missions to shoulder the cost of our action in running a paid advertisement in the local newspaper favoring integration.

Thirty of the 150 church members walked out in a rift over this ad and over the welcome extended to William Myers and his wife. The Myers now attend Dr. Manthey's church but are not members.

Churches Plan Project to Help Integration, Solve Problems

NEW YORK (AP) — The Congregational Christian churches has authorized a novel experimental "pilot project" here to foster racial integration and cope with inner-city problems of housing and teen-age gangs.

It will involve operation of "half-way houses" established in rented store-fronts and staffed by specialists — to help bridge the gap between church and street life.

If the plan is successful, it will be extended to other large cities, the denomination's board of home missions announced.

The project is being undertaken at Nazarene Congregational church in Brooklyn, a mixed but predominantly Negro congregation situated in the motley, congested Bedford-Stuyvesant section.

The project will involve employment of four new specialists, working out of the "half-way houses." They'll include:

A street-worker to mingle with the area's "left-out youth" to draw them into health activities; an evangelist to do "precinct evangelism" starting in homes of church members and branching out to others; a "community rebuilding co-ordinator" to assist residents in housing problems, and a Puerto Rican minister to work especially with Spanish-speaking people.

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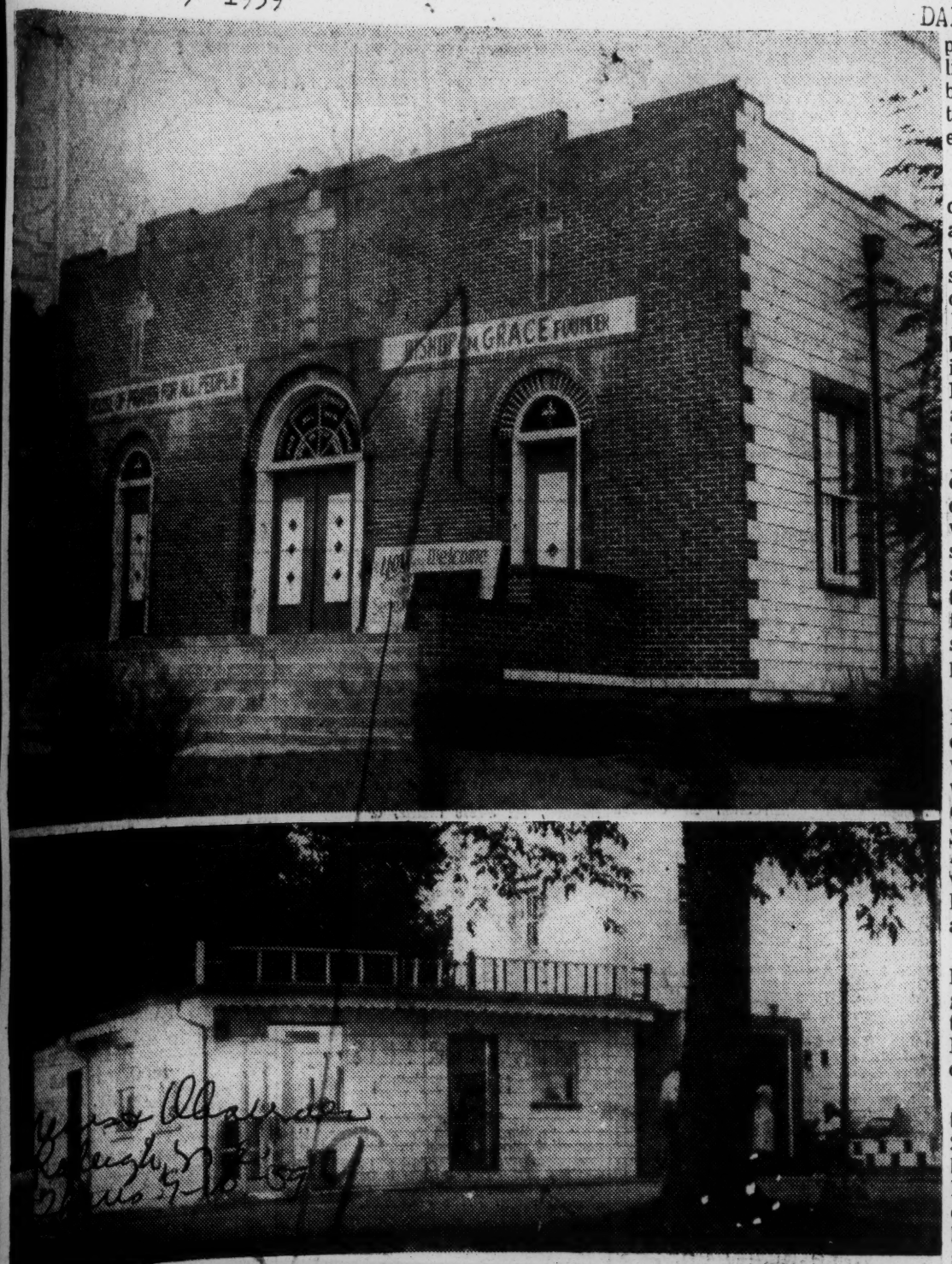

DADDY GRACE'S TEMPLE (TOP) ON SOUTH STREET IN RALEIGH
Below, a confection stand where the congregation can get sweets.

Daddy Grace's 'Soldier' Facing Trial For Shooting Three Youths

By CHARLES CRAVEN.

The services began quiet enough. The jazz band held to a low beat and the first collection went around with the happy tinkle of coins and without incident. Sweet Daddy Grace, resplendent in white, mounted the pulpit and told of the fires of hell and the pearly clouds of eternal peace.

The drummer stepped up his tempo. The congregation swayed with the rythmn of prayer and music.

Then from the darkness came several of the disciples of Daddy Grace. They bore a box-like shape under a flowing white cloth. The object reputedly contained "the new World."

The "World" was placed at the feet of Sweet Daddy Grace and the faithful surged forward to peak under the cloth. Their eyes lifted prayerfully after peeking, but they never spoke of the mystery beneath. "Oh, Sweet Daddy!" exclaimed a large woman.

Interruption.

Sweet Daddy's preaching went on until near midnight. Then about that time, his Reverence was interrupted by shouting outside the Temple window. A crowd of ribald teen-agers had been milling around the white cinder-block temple all during the services. They had patronized Sweet Daddy's confectionary, set up for a one night stand, and danced and shuffled to the hot music.

The shouting had begun in a corner of the Temple yard and one of Daddy Grace's "soldiers" was in the middle of it. The soldiers, some enlisted locally and some a part of Daddy Grace's traveling retinue, wear dark uniforms — and .38 pistols. The soldiers' are body guards who protect Daddy Grace.

This particular soldier, Earl Richmond, 55, was rushed by several teen-age boys, according to witnesses. Whereupon, Richmond whipped out the blue-steel revolver and began firing. Four of the youths were hit in various limbs. Apparently none of the wounds was serious. The soldier explained later to cops: "They already had a rope around my neck."

Patrolmen Neal Andrews and L. C. Puryear said stones and gravel were tossed at them and their prisoner as they escorted Richmond through an angry crowd at the Temple.

Authorities at St. Anges Hospital said yesterday Ira Frazier, 20, of 115 Spaulding Street; Bobby Lewis Rogers, 18, of 816 Ellington St., and Henry Clark, 17, of 704 S. Bloodworth St. — all hit by Richmond's shots — were in good condition.

Frazier was shot in the arm, Rogers in the foot, and Clark in the arm near the shoulder.

Richmond, released under $1,000 bond, is charged with three counts of assault with a deadly weapon. His trial was set for Sept. 23 in City Court.

Daddy Grace Leaves.

Yesterday, Sweet Daddy Grace had moved on to Greensboro. "He only spends one night in a town," said one of his followers.

Elder Morrison, who administers regularly to the Temple, expressed sadness over the shooting incident. As he prepared for services last night, he said the incident was especially painful for him because Daddy Grace was such a wonderful man and possibly could get the wrong impression of his flock in Raleigh.

Elder Morrison said the local flock would stand by the soldier in his travail in the court.

Sweet Daddy visits each of his humerous "Temples" over the country once a year, it was reported. In his absence his Elders administer to the spiritual needs of his flock until his reappearance for a general rejuvenation.

Police said a dozen youths gathered outside the Temple again Wednesday night. Patrolman Norman Artis reported a 12-year-old Negro girl was arrested after she kicked down a "Welcome" sign in front of the church. The girl told officers one of the youths shot the night before was her cousin.

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ELDER MICHAUX

Celebrate Birthday to Wee, Small Hours

The Pittsburgh Courier

Elder Michaux Had a Party!

Pittsburgh, Pa.

WASHINGTON — It was an elaborate birthday celebration for Elder Lightfoot Solomon Michaux which continued to the wee hours of the morning.

Elder Michaux

But in spite of the constant prodding the ageless "Happy Am I" preacher declined to tell his age.

The celebration was held Saturday night at the Elder's modern temple known as the Church of God.

A BIBLICAL pageant depicting the "Homecoming of John" was the highlight of the evening. This was followed with a series of musical selections from his churches in Newport News, Va., Baltimore, Md., New York City, Philadelphia and Washington.

It was near 2:00 A. M., when the services finally came to a close with a generous contribution to the Elder to take care of vacation expenses.

The Elder and Mrs. Michaux invited about 25 special guests to their home to partake of an elaborate repast in honor of the elder.

The dinner, which was served around 3:00 A. M., consisted of baked chicken, roast lamb, smoked tongue and all the fixings, followed with a dessert of ice cream and cake.

Bishop Supports Fast Integration

New Episcopalian Leader Notes South's Problems

URGES RELIGIOUS UNITY

By The Associated Press

WASHINGTON, Jan. 14. — The Rt. Rev. Arthur Lichtenberger became the 21st presiding bishop of the Protestant Episcopal Church Wednesday and urged religious unity of all Christians.

In his inaugural sermon at ceremonious installation rites in Washington Cathedral, Bishop Lichtenberger also set forth this mission of the church: "To be the channel through which God makes Himself known, to be the obedient servant of God."

Leader Of 3 Millions

Bishop Lichtenberger took his seat in a carved oak canopied stall 22 feet high as he was inducted into office as spiritual leader of more than three million Episcopalians in this country.

Retiring Bishop Henry Knox Sherrill conducted the final installation.

Bishop Lichtenberger, 58-year-old former bishop of Missouri, has exercised church authority since last November. This ceremony of grandeur marked the formal induction and acceptance of ecclesiastical and administrative leadership by the son of an Oshkosh, Wis., grocer.

Progress Urged

Bishop Lichtenberger called for progress "as quickly and quietlye as we can into a fully integrated society." He said this in answer to a request for his views on school desegregation.

In striving for desegregation, however, he said Americans should consider what he termed extremely difficult situations in parts of the country.

In the South, he said, the church could help "keep open the lines of communication, not only between whites and Negroes but between whites and whites."

Texas churchmen integrate camps

AUSTIN, Tex. — (NNPA) — Texas Episcopalians, attending the tenth meeting of the Episcopal Council, voted Friday to accept all applicants, including colored applicants, to Episcopal summer camps in the future. The church people voted 246 to 113 to adopt a resolution submitted by their Commission on Race Relations to open the camp.

Question Discussed At Meeting

Commission Split 11 to 8; Both Reports Rejected

ROANOKE, Va. — An old dispute over the racial policies for Hemlock Haven, the Episcopal Diocese of Southwestern Virginia's center near Marion, remained unsettled last week when the commission studying the question split 11 to 8 on whether the center should be segregated or integrated.

After an all-day meeting of the Diocesan executive board in Roanoke, minority and majority reports were made on the controversial issue. Both were rejected and the commission was asked to give the matter "further study."

WHILE some laymen and clergymen are for and against integrated activities at the center, the division has been largely between laymen who favor segregation and clergymen who favor integration. No youth conferences were held at the lodge adjoining Hungry Mother State Park last summer because clergymen and lay leaders can not agree on a race policy.

The study commission was created by the 1958 Diocesan General Council in Roanoke last May after lay and clerical delegates, following a two-day debate, were unable to agree on a policy.

• • •

THE NEXT Diocesan General Council meeting will be held in Lynchburg April 16-18. It would not be learned immediately whether the commission will be able to have another report by that time.

Eleven commission members, mostly laymen, signed the majority report which recommended what was described as "separate but equal facilities." Under their recommendation certain periods at the lodge would be set aside for white communicants and certain periods for colored communicants.

• • •

THE minority report was signed by eight committeemen, mostly clergy. It advocated a "local option" plan by which each parish could reserve a certain time for use of the lodge for conferences.

Informed sources said the minority group was willing to compromise with a "local option" plan which would result in at least token integration after first advocating segregation by sex at the youth conference or setting up periods for various age groups.

• • •

THE MAJORITY report was made to the board by A. Minter Patterson of Rocky Mount, chairman of the study commission. The Rev. Thomas V. Barrett, director of Robert E. Lee Memorial, Lexington, presented the minority report.

After both reports were rejected the Rev. Wilfred Roach, Grace Church, Radford, moved that the matter be referred back to the commision for "further study." It carried unanimously.

* * *

BISHOP William Henry Marmion issued the following statement when the board meeting adjourned.

"The study commission, which was set up to consider the use of Hemlock Haven, the Diocesan camp and conference center, submitted a majority and minority report to the executive board. The executive board voted to refer the matter to the study commission for further study. Any other material released on the matter is unauthorized.

3 Episcopal clerics want racism ended

HOUSTON, Tex. (NNPA) — An anti-segregation petition being circulated by three Episcopal ministers here calls for an end to segregation in the Episcopal Diocese of Texas churches.

Condemned in the petition is the practice of segregation "in our communities and our diocese of Texas."

* * *

"SEGREGATION," says the petition, "is a sin against God."

The trio of ministers — all white — plan to present the petitions to the diocesan council meeting in Austin, Tex., in January, "if enough signatures are collected."

The petition is being circulated among the 150 Episcopal clergymen in the 57 South and East Texas counties which comprise the diocese.

Va. Minister Resigns Over Racial Dispute

ROCKY MOUNT, Va. (AP) — The vicar of Trinity Episcopal Church here has resigned as the upshot of a dispute with his vestrymen involving Hemlock Haven, Episcopal camp and conference center.

The Rev. John H. Teeter announced his resignation Sunday morning, less than three days after the vestry had voted to instruct Trinity's lay delegate to a diocesan council in Lynchburg April 23-25 to "oppose integration of the races at Hemlock Haven in any way and at any time."

The Rev. Mr. Teeter contended that the vestry, in instructing the lay delegate to vote in a certain way, was saying that "when god's Holy Spirit is asked for guidance at Lynchburg, the Holy Spirit can do nothing to change men's minds."

The minister said the question of integration at Hemlock Haven, located near Marion, and the principal summer conference center for the Episcopal Diocese of Southwestern Virginia, was "not involved" in his resignation.

He said the principle involved was "Christian doctrine in the operation of Hemlock Haven."

He told his congregation Sunday morning that he had been hurt that the vestry refused to pray at his request for one minute before voting last Thursday night to instruct the lay delegate.

"When Christian men refuse to pray before making a momentous decision, their priest is no longer any use to them," the minister said.

A. Minter Patterson, originally elected as delegate to the Diocesan Council in Lynchburg, resigned the post. An alternate delegate, Col. Richard Lee, was named to attend the council in Patterson's place.

Teeter, 34, is a former Des Moines and Chicago newspaperman. He is managing editor of the "Southwestern Episcopalian," official publication of the episcopal Diocese of Southwestern Virginia.

Virginia Episcopal Diocese To Tackle Racial Question

LYNCHBURG, Va. (AP) —Delegates to the annual meeting of the Episcopal Diocese of Southwestern Virginia prepared once again Thursday to tackle an issue that has split them before—a racial policy for a diocesan youth camp.

Bishop William H. Marmion of Roanoke said he would take up the subject of Hemlock Haven, the youth camp near Marion, in his speech to the meeting Friday morning. Marmion declined to divulge the theme of his speech.

In the last week, the Rev. John H. Teeter, vicar of Trinity Episcopal Church, Rocky Mount, resigned his pastorate because the vestry instructed a delegate to the diocesan meeting to oppose "any and all integration" at Hemlock Haven. Teeter offered to withdraw his resignation if the vestry rescinded its action and let the delegate free to vote his conscience.

Twice the vestry was summoned to a meeting this week to consider the dispute. Both times a quorum failed to turn up.

Bishop Marmion said he had talked with Teeter as well as the senior warden of Trinity Episcopal Church, Nathan Bushnell.

Hemlock Haven was not used last summer. At last year's meeting of the Diocesan Council, the laity and clergy failed to reach agreement on a racial policy for the camp. The clergy advocated integrated operations.

A study commission appointed at the 1958 meeting investigated the matter but could not agree on an acceptable solution.

Delegates to the council meeting will receive a resolution of the diocesan executive board recommending that Hemlock Haven be run on a segregated basis this summer, with limited integration in 1960.

Vicar's Quitting Probed In Integration Dispute

ROCKY MOUNT, Va., April 14 (AP). — The Episcopal Church is investigating the resignation of a Rocky Mount vicar. He quit his pastorate in a dispute with his vestrymen over integration.

The Rev. John H. Teeter, 34, vicar of Trinity Episcopal Church, announced his resignation Sunday—less than three days after the vestry had instructed the church's delegate to a diocesan convention to vote against racial integration at Hemlock Haven, a church camp and conference center.

The vicar contended that the delegate to the three-day convention beginning Thursday in Lynchburg should be left free to vote "as his conscience and prayers direct him." The vestry —lay members who govern the church—disagreed.

The inquiry began yesterday with a conference between the ex-vicar and the Rev. Cornelius C. Tarplee of Lynchburg, Virginia representative of national headquarters of the Episcopal Church. A "detailed report" was sought.

Meantime, Mr. Teeter offered to withdraw his resignation if the vestry would rescind its vote to instruct the delegate and adopt a resolution leaving him free to vote according to his conscience.

But the senior warden of the vestry, Nathan Bushnell III, said the vestry had no plans to meet until after the Lynchburg meeting.

The controversy at the local church is only one of several which have developed over integration at Hemlock Haven.

The camp and conference center is near Marion, Va., and serves the Episcopal Diocese of Southwestern Virginia.

Generally, the clergy has supported integration of the camp while lay members have opposed it.

Mr. Teeter, a former Des Moines (Iowa) and Chicago newspaperman, who adits "The Southwestern Episcopalian," the official publication of the diocese of Southwestern Virginia, said the basis of his dispute with the vestry was "Christian doctrine."

THE REV. JOHN H. TEETER
—AP Wirephoto

Episcopal Group Votes To Oppose Integration, Minister Quits Post

ROCKY MOUNT, Va. (UPI)—A member of the Episcopal National Council journeyed here Monday to counsel Rector Cornelius C. Teeter, who resigned his ministry in a controversy concerning integration of a children's church camp.

However, the Rev. Cornelius C. Tarplee of Lynchburg, Va., denied Teeter's statement that he had been assigned to watch the situation for the national Episcopal headquarters in New York.

"I'm not in any official position other than to talk the matter over with Mr. Teeter and be prepared to present whatever reports or interpretations I might be called upon to give my superiors," he said.

Teeter quit as minister of Trinity Episcopal Church Sunday because the church's vestry, its business council, voted to instruct its delegate to a diocesan meeting April 23 to "oppose integration of the races at Hemlock Haven in any way at any time."

Hemlock Haven is an Episcopal youth camp near Marion, Va.

It was closed last year because of the integration controversy, but the Executive Board of the Episcopal Diocese of Southwestern Virginia passed a resolution last March 18 calling for integrated operation of the camp by 1960.

Vicar Resigns In Race Dispute

ROCKY MOUNT, Va. (AP) — The vicar of Trinity Episcopal church here has resigned as the upshort of a dispute with his vestrymen involving Hemlock Haven, Episcopal camp and conference center.

The Rev. John H. Teeter announced his resignation Sunday morning, less than three days after the vestry had voted to instruct Trinity's lay delegate to a diocesan council in Lynchburg April 23-25 to "oppose integration of the races at Hemlock Haven in any way and at any time."

The Rev. Mr. Teeter contended that the vestry, in instructing the lay delegate to vote in a certain way, was saying that "when God's Holy Spirit is asked for guidance at Lynchburg, the Holy Spirit can do nothing to change men's minds."

Cleric Flays "Selfish Leaders" Use Of The Civil Rights Issue

NARFOLK Va. — (ANP) — Dr. Richard B. Martin, rector, Grace Protestant Episcopal church, scored leaders who use civil rights causes for their personal gain in an address last week. He said "Such people are willing to step on the feet of others just to gain an advantage fo themselves."

The Episcopal minister was the guest speaker at a public meeting celebrating the fifth anniversary of the Supreme court's school desegregation decision, sponsored by the Norfolk NAACP branch at Ct. John AME church.

Sponsors planned a musical - literary program for the celebration, which included a tribute to the 17 young Negroes whose suit under NAACP auspices caused new walls of segregation to fall in Norfolk. The deadline for total school desegregation was Feb. 2, 1959.

Robert D. Robertson, NAACP branch president, made a passionate plea for the support of the 17 Negroes in integrated public schools. He called for more support for them and the NAACP. He also presented plaques to three clubs which have taken out NAACP life memberships.

Lin Holloway, city editor, Journal and Guide, was master of ceremonies. He was assisted by Sid Woods and Mark Richardson, TV commentators and artists.

White Episcopal Rector Chosen To Head Durham Negro Church

CHARLOTTE (AP) —The Rev. William F. Scholl, a native of Charlotte, will become the first white North Carolina Episcopal rector to minister to an all-Negro congregation.

The Rev. Mr. Scholl will become rector of St. Titus mission in Durham July 1. He also will serve as assistant rector of St. Luke's Episcopal Church, a white congregation in Durham.

His assignment to the Negro church was confirmed at the Diocese meeting here earlier this week.

Mr. Scholl said he chose the work "because it is really the crucial realm of the church's work today in this section. When I was in seminary in New York I debated whether to stay in the North or come back to the South. I decided if I came South, it would be this kind of work."

He presently is rector of Calvary Chapel in Burlington.

The critical shortage of Negro rectors to serve Negro parishes and missions was emphasized during the diocese convention here. The convention called for a program to train Negro lay leaders to serve these congregations.

Bishop Says Segregation Not Tolerated

NEW YORK (AP)—Segregation will not be tolerated in the Episcopal diocese of Long Island "in any shape or form," the Rt. Rev. James P. DeWolfe, bishop of the diocese, said in a Sunday message.

"The love of Christ and the motions of the spirit are needed in Long Island quite as much as in South Africa or Little Rock," the bishop said in a letter read in each of the 172 congregations.

His Whit Sunday message was that "all are one in Christ" and that "in the diocese of Long Island there is no color test."

Bishop DeWolfe said "great responsibility rests upon the church in this day of changing culture, tension and division."

'WE REJOICE'

Asserting the Episcopal Church "is facing the direct challenge of segregation," the bishop said churches throughout the Long Island diocese "are accommodating themselves to meeting their new environments . . . appealing to all kinds of Christians, nationalities and races."

"Today we rejoice ,and I know you do with us, that we can point to many significant steps taken in this direction during our episcopate," he said.

"One may knock on the door of any of our great diocesan institutions of Christian Service and receive a welcome regardless of color or tongue. At our diocesan hospital, your doctors or nurses may be of any race. So, in our youth consultation service, staff and clients are fully integrated."

The bishop said there was no color test in the diocesan school of nursing, school of theology or cathedral schools, or in the youth center at Wading River.

Trinity pastor quits church when vestry opposes mixing

ROCKY MOUNT, Va. — "When Christian men refuse to pray before making a momentous decision, their priest is no longer any use to them."

With those words last week, the Rev. John H. Teeter resigned his Trinity Episcopal Church pastorate following the vote of churchmen to oppose integration at Hemlock Haven, the Episcopal camp and conference center.

The Rev. Mr. Teeter quit the church after the churchmen had instructed Trinity's lay delegate to take a stand against desegregation "in any way and at any time" at Hemlock Haven.

THE LAY delegate was told to oppose integration at a forthcoming Diocesan Council meeting in Lynchburg on April 23-25.

By virtue of the vestry's act, the Rev. Mr. Teeter feels that "when God's Holy Spirit is asked for guidance at Lynchburg, the Holy Spirit can do nothing to change men's minds."

"The Christian doctrine is the principle involved," the minister stated, adding that he was hurt when the vestry refused to pray one minute before voting recently on instructions to the delegate.

No 'color test' in his churches

NEW YORK — "All are one in Christ no matter what language or what color."

The Right Rev. James P. DeWolfe, Bishop of the Protestant Episcopal Diocese of Long Island, made this statement in a pastoral letter urging greater Christianity in race relations in the parish and stating his position on such matters.

Making it clear that the diocese's churches required "no color test,' he said no parochial or church school could receive his blessing until it conformed to Christian principles of dignity for all mankind without regard to color.

HE WROTE: "It is our hope and prayer that while we are yet your Bishop in this jurisdiction as well as throughout the whole Church, a priest will be accpted as a priest in the Church of God regardless of his race or color and will be able to extend his ministry to any and all of God's children."

He continued: "The love of Christ and the motions of the Spirit are needed in Long Island quite as much as in South Africa or Little Rock.

"Monochrome neighborhoods make for monochrome parishes. We expect our parishes to serve their own communities and, thank God, ours do.

"When our colored Puerto Rican churchmen desire a change to open more surroundings for better conditions for the raising of their children, they are moving from the crowded urban areas of our diocese into the vicinity of established parishes and missions, places never before faced with the opportunities of integration.

"LET US all happily accept the new responsibility of broadening the outreach of our parish families. Let the newcomers quickly seek out the nearest parish or mission expecting to find a hearty welcome for fellow-churchmen.

"Let the priest and people actively cultivate and encourage the newcomers that they not be strangers in the House of God.

"Let timidity on the part of old-timers and newcomers be laid aside as love casts out fear."

His letter was read in all the 172 churches under Bishop DeWolfe's jurisdiction. It was read to Puerto Rican churchgoers in Spanish.

Under the bishop's jurisdiction are 12 colored priests and 60 lay readers. There are also four Spanish-speaking priests.

NORTHERN CLERIC BARRED IN SOUTH

Integrationist's Scheduled Sermons at College in Louisiana Canceled

By GEORGE DUGAN

Special to The New York Times.

INDIANAPOLIS, May 23—A prominent priest of the Protestant Episcopal Church charged here today that a scheduled preaching appearance at Silliman College in Clinton, La., early this month had been canceled because of his opposition to segregation.

The engagement was to have been under the sponsorship of the Student Christian Council of Louisiana State University.

The Rev. Malcolm Boyd said that he had been told by telephone that if he spoke at the college the university would not receive a $1,000,000 grant in state funds. He added that 1,500 leaflets announcing his appearance had been destroyed.

The 35-year-old clergyman is rector of St. George's Church here. He is a well-known writer in the field of religion, and has made radio and television appearances.

Studied at Oxford

He studied at Union Theological Seminary in New York and Oxford University in England. He has written articles for The Christian Century, a non-denominational weekly, and The Living Church, an Episcopal periodical.

Father Boyd said that last February he addressed a Religious Emphasis Week Conference at Louisiana State.

His talks at that time were given prominent coverage by The Daily Reveille, the school paper. For the most part the talks were an exposition of the Christian belief in the brotherhood of man and the dignity of the individual.

The clergyman said he was informed of the Silliman cancellation in a letter dated April 21 from Frederick F. Fost, coordinator of religious activities at the university.

In his letter Mr. Fost wrote that the staff members of the University Religious Council "deeply regret that the present situation makes it inadvisable to have such a conference at this time."

Mr. Fost also wrote: "This is to confirm our telephone conversation of April 19 in which I related the circumstances that have necessitated our canceling all arrangements for the Ecumenical Spring Conference on May 8 and 9 at Silliman College."

The letter indicated in a typist's notation that a copy had been sent to Troy H. Middleton, president of Louisiana State.

Mr. Fost could not be reached for comment.

In a telephone conversation, Mr. Middleton declared there was no truth in the charge that the university would have lost financial support if Father Boyd had spoken at Silliman.

He said that he had not spoken to either Mr. Fost or Father Boyd and declined further

Second Invitation Canceled

Father Boyd also disclosed that an invitation to lead a Religious Emphasis Week at Mississippi Southern College in Hattiesburg next year was canceled by letter last week. The letter, written by the Rev. John F. Nau, chaplain of the school's Student Christian Federation, acknowledged Father Boyd's willingness to speak.

It then said: "In the meantime, however, we received word of difficulties you met while at Louisiana State University. We inquired into the nature of the difficulties and now feel that it would be an injustice to you and to the great cause of our program to have you appear as our principal speaker for the year 1960.

"Should the climate of our society change in the coming years, we will not only be proud but happy to present you as a main speaker of our Religious Emphasis Week."

'Tensions' Are Cited

"We pray that you understand fully the position in which we find ourselves doing the work of the church and of the Lord in an atmosphere that is filled with various tensions, which if unduly excited, will bring harm to the essence of our entire religious program."

In commenting on the two cancellations, Father Boyd said that "this is the kind of nightmare situation in which, I am sure, no one wishes to be involved."

"But when one becomes involved in such a situation, one must make a choice either to condone evil or stand up and fight for truth," he said. "It's become an acute problem of conscience. It is saddening as well as frightening for me to see such an example of fascistic tendencies, thought control, irresponsible slander and campus McCarthyism."

Minister Sees Warning In 'Segregated Sunday'

Post P. B-1 Washington, D.C.
Sat. 9-5-59

A specialist on race relations for the Episcopal Church told a congregation yesterday that they soon would have to "face up to the coming interracial aspect of the suburbs."

The Rev. Cornelius Tarplee, Associate Executive Secretary of the Department of Christian Citizenship for the National Council of the Episcopal Church, preached at St. Luke's Episcopal Church at Old Georgetown rd. and Grosvenor lane in Bethesda on the subject of interracial problems.

Mr. Tarplee asked "where the church would be when suburban neighborhoods become integrated." Right now, the minister said, "there is no more segregated time of week than 11 a. m. on Sunday morning" when church services are held.

"If the church is to be the vanguard of those attempting an equitable adjustment to the new situation," the preacher said, the attitude of many churches will be to change. Now, he declared, "the church would be in the back of the line."

Mr. Tarplee urged individuals to prepare for this next step in race relations by "giving moral and actual support to such organizations as the National Urban League, which are working to make these adjustments easier," and to "urge their children to meet all of God's family."

Invitation Ignored

White House Draws Blast From Bishop

Courier
Mon. 9-7-59
Charleston, S.C.

SAN FRANCISCO (AP) — The Episcopal bishop of California Sunday criticized the White House for ignoring his invitation to Nikita Khrushchev to attend nonsectarian church services here Sunday, Sept. 20.

That "suggests that the place of religion in American life is not as important as that of the other aspects of American life" included in the Soviet Premier's tour, the Rt. Rev. James A. Pike told a Grace Cathedral audience.

"This omission would present our country to him on the same materialistic basis that we criticize in the Soviet ideology," he said.

Two weeks ago Bishop Pike formally invited the Soviet Premier to attend one of three services at Grace Cathedral on Sept. 20. He also sent an invitation to the White House, which is helping plan Khrushchev's trip.

He pointed out that 1. Theodore Brown, a Negro who is assistant director, Civil Rights Department, AFL-CIO, would address a morning service aimed at delegates to the national AFL-CIO convention; 2. An afternoon service would commemorate the Battle of Britain, fought when Britain, the Soviet Union and the United States were allies, and 3, representative leaders of 130 churches would attend a night service when the Episcopal bishop of Chicago, the Rt. Rev. Gerald Francis Burrill, would speak.

AME's Reaffirm Position Backing Integrated Schools

World
Birmingham, Ala.
Wed. 9-9-59
P. 1 AME

PHILADELPHIA — A resolution reaffirming the position of the million-member African Methodist Episcopal Church on integration in public education was adopted at the annual meeting of the General Board of Education meeting at Jones Tabernacle AME Church here last week.

The statement prepared by Bishops Frederick D. Jordan, New Orleans, Frank M. Reid, Washington D. C., and O. L. Sherman, Little Rock and Reverends Russell S. Brown, Chicago (General Secretary), J. L. Roberts and Charles S. Spivey, Detroit, read in part. "We of the African Methodist Church Board of Education deplore the efforts being made today to prevent our children from attending public schools which have been established for all children according to the Supreme law of our land. We join leaders of all major religious groups in reaffirming that both the Christian religion and the basic principles of American democracy are directly at variance with discrimination based upon race, color or national origin." The resolution commended public officials who are implementing the Supreme Court's decision and further denounced "any alleged religious movement which advocates "black supremacy." It also alleged that "wherever segregation exists in public education the total educational opportunity for Negroes is seriously inferior to that provided for other citizens."

CHURCH SUPPORT INCREASES

In the annual report of Rev. Dr. Sherman L. Greene, Nashville. Secy-Treas. Division of Educational Institutions of the church, increases in financial support were indicated. Allen University, Columbia, So. Car., and Morris Brown College, Atlanta, each received Danforth Foundation grants of $10,000.00 while Edward Waters College Jacksonville, Fla., received an increase from $50,000.00 to $100,000.00 from the City and Duval County and will begin a 4-year curriculum this September. Campbell College, Jackson, Mississippi also received a 20,000 federal grant for science equipment. The Board receives $1 million per year from the General Board of the AME Church, Bishop Sherman L. Grene, Atlanta, President. This fund is provided by a church-wide $4 per year per member assessment. Since 1956 no other special financial drives have been necessary for school support.

Morris Brown College and Daniel Payne College, Birmingham, Ala., have been granted full membership in the Southern Association of Colleges and Secondary Schools, and Payne Theological Seminary has been accepted into full membership in the American Association of Theological Schools, and has 25 full three-year scholarships available. Bishop George W. Baber, Philadelphia, is Chairman of this Division.

The Board elected Rev. Dr. Andrew White, Nashville, executive secretary of the Division of Christian Education (formerly Director, Editorial Div.) to succeed the late Rev. Dr. S. S. Morris, Sr., who died in July. Dr. White reported 498 AME sponsored Boy Scout troops, the largest sponsorship among Negro denominations. Bishop I. H. Bonner, (So. Car.) Division Chairman, commended Dr. White for his oversight of the two divisions in the interim. The Editorial Division, through its chairman. Bishop E. L. Hickman (ky-Tenn) announced a project that will provide free promotional materials for the church.

World

MINISTRIAL RECRUITMENT

Considerable attention was given to ministerial requirement. Two representatives from the National Council of Churches addressed the assembly. Rev. Dr. Graydon McClellan, Executive Director, Department of Ministry and Rev. Dr. Vernon Strempke, Chairman, presented techniques that will be used to attract qualified young men. The Board scheduled Feb. 28, 1960 as Ministerial Recruitment Sunday.

Heralding this week's session of the General Board of the African Methodist Episcopal Church, Bishop Sherman L. Greene, Atlanta President and senior Bishop, in his opening address as the most significant in the 171 year history of the 1,200,000 member denomination.

The two-day meeting at Jones Tabernacle AME Church, Rev. S. H. Barker, pastor, attracted over 500 ministers and laymen from throughout the country in addition to the 80 board members.

The $1 million dollar minimum salary fund for preachers, initiated in May, 1956 to subsidize underpaid ministers after May, 1960 was the most discussed topic.

Reports of some 17 departments of the church occupied most of the session, with keener interest given to the report of church treasurer, Dr. R. W. Mance, Washington, D. C., physician. Income for the fiscal year was $2,417,869.92, with a balance of over $890,000.00 in the Minimum Salary Fund. Dr. A Chester Clark, Secretary of Home & Foreign Missions (New York) announced the establishment of missions in Tokyo, Japan, Addis Ababa, Ethiopia and plans to investigate mission possibilities in the new state of Hawaii.

President Greene announced that arrangements had been made with a Hollywood movie company to produce the life story of founder, Richard Allen.

The Board elected Rev. G. H. J. Thibideaux, Shreveport, La. Director of Evangelism to succeed the late Rev. E. J. Odom who passed in June.

NO FURTHER APPEAL

Since the church has been able to operate on a $4 per member per year assessment. Attorney Herber L. Dudley, Detroit, President of the Layman's League, urged "that there be no more appeals for money," as he reflected upon the attitude coming from the laymen's recent national meeting in Cleveland, Ohio.

Bishop Greene announced that the Board will be call[illegible] to meet again in March to prepare final budgetary proposals for the May session of the General Conference.

A special meeting of the General Conference Commission is set to meet in Chicago on September

N. C. Episcopal Minister:

Says Segregation Serves Both Races

NEW ORLEANS (AP) — A North Carolina Episcopal minister maintains that "segregation serves the best interests of both the white and Negro races in the South."

The Rev. James P. Dees of Statesville, N.C., also told a Citizens Council rally here Monday night that churches "have no business handing down edicts" regarding segregation problems.

"The church," he declared, "has gotten out of its field and is attempting to attend to what it has no business attending to."

The Rev. Mr. Dees made his appearance here despite protests by New Orleans Episcopal ministers.

After the minister announced plans to go through with his address before the pro-segregation council, the Rt. Rev. Girault M. Jones, Episcopal bishop of Louisiana, issued a statement emphasizing that the appearance did not carry the endorsement of the Episcopal Church.

The Rev. Mr. Dees described as a fallacy the statement that "all men are created equal."

"There are no two things equal under the sun — individuals or races or anything else," he continued.

"They refer to a Negro being traumatized as a 'second class citizen' because of segregation. Segregation does not make a race second class. If a race is considered second class," he asserted, "it is because it is second class."

Vestryman Quits When Negro Joins Church

MILWAUKEE — (ANP) — Although one white family recently withdrew from the congregation of St. John's Episcopal church because a Negro was accepted as a member, the church will continue to accept all races as members, the Rev. Donald Hallock of the Milwaukee diocese announced Monday.

The Rev. George W. Bersch, pastor of the church, said the man in question, a vestryman, resigned when he learned a Negro had joined the congregation. The pastor declined to identify the family.

At Episcopal Meeting

Church's Racial Practices Scored By Harvard Man

A Harvard social scientist told an Episcopalian group here Tuesday night that the Episcopal Church could be no spokesman for public school integration while it is practicing segregation in its own church schools.

PETTIGREW

Dr. Thomas F. Pettigrew, a lay leader in the Episcopal Church and a member of the Harvard faculty, addressed a national conference of the church clergy and laity at St. Augustine's College. The conference's aim is achievement of interracial harmony on "grass roots" levels in the Episcopal Church.

"Before the church can be effective in society at large," said the speaker, "it must straighten its internal affairs."

Pettigrew is the author of a book, "Christians in Racial Crisis," which deals with the Little Rock, Ark., ministry.

He said that the church is caught in a dilemma "between organization and ideals . . . and where the laity opposes social action by the clergy."

Young Men Spoke Out.

He said that in the Little Rock crisis the ministers of various faiths—none of which were Episcopal—who spoke out against segregation were young pastors with small congregations and who were placed for short tenure.

Other Little Rock ministers who were silent during the crisis eased their conscience through different forms of rationalization, the speaker said. A common rationalization, he said, was for the minister to say, "How could I defend integration? We were right in the middle of a building program."

He said that also since the Little Rock ministry had not taken positive action against integration, there was no concrete criteria for failure when the crisis arose . . . this also eased consciences.

Pettigrew hit at the church's concern with fiscal affairs and investment of capital over Christian principle in so far as the racial problem is concerned. He said pressures from the congregations sometimes take precedent over Christian principle.

Conference Ends Today.

The three-day conference of about 100 clergy and laity from a number of states will end today. The Rev. John B. Morris of Atlanta, Ga., who proposed the conference, said that he had hopes it would achieve a "mobilization" of acceptance of church policy as to race relations. The Episcopal Church has gone on record as opposing segregation.

Morris said the group would strive for a clear statement of purpose today. He proposed to the group that a society be formed to promulgate church racial policies on a "grass roots" or a diocesan level

Morris said the independent Episcopal society "would work cooperatively with the national and diocesan departments of Christian social relations, but would be free to affirm policy and develop programs in a way that official agencies are not always able."

Pettigrew was introduced by the Rev. William S. Van Meter, executive secretary of the Christian Social Relations Department of the Diocese of Chicago.

Negro Loses Bid for High Church Post

The Rev. J. Stuart Wetmore of the Cathedral of St. John the Divine in New York was elected Suffragan Bishop for the Episcopal Diocese of New York yesterday. The Rev. Dillard H. Brown Jr., rector of St. Luke's Church here, was a candidate.

Mr. Brown and Archdeacon John M. Burgess of Boston were the first Negroes ever nominated for the post. Mr. Burgess was formerly canon at the Washington Cathedral and chaplain of Episcopalian students at Howard University.

Speakers in behalf of both men urged their election as a demonstration of Episcopalian belief in brotherhood. A suffragan bishop is an assistant to the bishop. New York is the Nation's largest Episcopal diocese.

Episcopal priests lose bishopric bid

NEW YORK — A determined effort to elect the first colored bishop from a diocesan convention of the Protestant Episcopal Church failed Tuesday after a drawn-out election for Suffragen Bishop of the Diocese of New York.

Finally elected after a day-long election which required seven ballots was the Rev. Canon James Stuart of the diocese's department of Christian Education, a Canadian.

Two colored candidates ran for the office of Suffragen Bishop, one of the two posts of assistant to the Rt. Rev. Horace W. B. Donegan, Bishop of New York.

They were the Rev. Dillard Houston Brown, rector of St. Luke's Protestant Episcopal Church of Washington, D.C., and the Rev. John Melville Burgess, Archdeacon of Boston.

* * *

ALTHOUGH THERE have been colored missionary bishops in the Episcopal Church, none has ever been elected by a diocesan convention.

The Rev. Mr. Brown's name was entered in the balloting by a nominating committee, while Archdeacon Burgess was nominated from the floor.

Although backers of the two colored candidates made a strong effort in their behalf, when it became clear that neither could carry the election, their backers apparently switched to Canon Wetmore, who had run second in early balloting to the Rev. Albert A. Chambers, rector of the Church of the Ressurection, 115 East Seventy-fourth St.

An official of the diocese estimated that more than one fourth of its 140,659 communicants are colored.

Canon Wetmore, who has lived in Scarsdale, N.Y., since 1953, says that he plans to apply for American citizenship.

Episcopalians Hit Segregation

Raleigh, N. C., Dec. 30 (AP)— A group of Episcopal clergy and laymen Wednesday approved a statement asserting that any form of segregation or separation based on race, color, national origin, or class is contrary to the will of Christ and "must be resisted by the church."

At the closing session of a three-day conference on race relations at a Negro college, St. Augustine's, the group of approximately 100 from every section of the country approved a policy statement and took steps to create an Episcopal Society for Racial Unity.

The society members pledged to work toward ridding the Episcopal Church of "all divisions based on race, color, national origin, or class."

Episcopalians Push Racial Unity Society

The Atlanta Constitution
Atlanta Ga.

(Copyright 1959 by the New York Times Co.)

RALEIGH, N.C.—An interracial group of about 100 clergymen and laymen in the Protestant Episcopal Church began to lay the groundwork here Monday for the establishment of a Society for Racial Unity.

The group will spend the next two days organizing the saciety on a national basis.

12-29-54

It is meeting on the campus of St. Augustine's College, one of the four Negro educational institutions supported by the Episcopal Church.

8, 10

A spokesman for the group emphasized that the formation of the society comes "strictly from the grass roots" and that it will operate independently of the church's national council, the administrative arm of the Protestant Episcopal Church in this country.

A key figure in giving impetus to the Raleigh meeting is the Rev. John B. Morris of Atlanta, a South Carolinian who has been studying at Emory University.

A prospectus issued under his name suggested that the society "promote increased acceptance and demonstration of the church's policies of racial inclusiveness in its own life, as well as its role of providing leadership in the community and nation in establishing full opportunities for all persons without racial discrimination in education, housing, employment and public accommodation."

He suggested that the new organization would work cooperatively with the church's official agencies "but would be free to affirm policy and develop program in a way that official agencies are not always able."

MANDATE OF BISHOPS?

Considerable interest has been awakened within the Episcopal Church in regard to the meeting here. Despite the lack of advance publicity, the gathering is being watched not only by Episcopalians but by other churchgoers.

Episcopalians have almost a mandate from their bishops. In 1958 the House of Bishops of the church issued a pastoral letter gravely warning that continued injustice to "colored races" might one day leave this nation alone and friendless in a hostile world. The bishops urged all Christions to "meet and know and listen to your brethren of other races and groups." They deplored the breakdown of communication between persons with differing views on race and "sometimes even between clergy and people."

EPISCOPAL CHURCH IS CALLED 'RACIST'

The New York Times
New York

New York Vicar Also Hits 'Gradualism' in Talk at Racial Unity Parley

Wed 12-30-59

By GEORGE DUGAN
Special to The New York Times.

RALEIGH, N. C., Dec. 29—A New York clergyman declared here today that the Protestant Episcopal Church was "in the main, racist, caste-ridden and socially exclusive."

This is true, he said, despite the awareness of most churchgoers that "there is no place for caste or social exclusiveness of any kind in the life of the church."

The speaker was the Rev. C Kilmer Myers, vicar of St. Augustine's Chapel, a part of Trinity Episcopal Parish. Father Myers has spent a large part of his ministry in interracial work.

He spoke at a three-day conference of ministers and laymen called to organize an independent, nation-wide "Church Society for Racial Unity." At the closing session tomorrow the 100 delegates will decide on a permanent name.

The interracial group is meeting on the campus of St. Augustine's College, one of four Negro educational institutions supported by the Episcopal Church.

Father Myers told the conference that "the very fact of your gathering is a sign of spiritual bankruptcy in Episcopalianism." But, at the same time, he emphasized, "it affords a glimmer of hope in a dark time."

"There is no room in the church, in its Scriptures, in its theology and in its tradition for racism," he asserted.

Urging churchgoers to "stop compromising," Father Myers observed that the church "cannot condone the blasphemy which goes on at the gates of the altar when men refuse the Cup of Christ because the poor or the black or brown or yellow kneel beside them."

"Such men have, in effect, excommunicated themselves," he went on.

The New York clergyman asserted that "for Christians, the time of gradualism is gone."

"There are plenty of gradualists left," he went on, "although I am told that most of them are in hiding in the South. We have them in the North. They are shocked when I tell them that most of the thinking Negro youth I know in New York consider the N. A. A. C. P. [National Association for the Advancement of Colored People] conservative and stodgy."

Later, in conversation, several delegates from Southern states took exception to Father Myers's attitude toward gradualism. They insisted that only by careful, patient work could integration become a fact. An over-hasty approach, they said, would do more harm than good.

Formal organization of the group i sexpected when a statement of purpose and a name will be adopted.

The name has caused considerable discussion. Some delegates feel that the words "racial unity" imply interracial marriage.

Negro Population In Capital Affects Episcopal Churches

By ROULHAC HAMILTON
Washington Correspondent

WASHINGTON — The effect of the rapidly increasing proportion of Negro population in the nation's capital on the congregations of the Protestant Episcopal Church was discussed by the Bishop of Washington Monday.

The Rt. Rev. Angus Dun told a meeting of church leaders here: "I hope we can agree that our Episcopal Church cannot simply withdraw from this changing city because the going is hard. . ."

Church officials said that within recent years, one Episcopal parish was closed and its property taken over by a Negro congregation; another church is in process of being sold, and six or so other congregations now are struggling with the problem of whether to stay and be racially integrated or move to new locations.

Bishop Dun put it this way: "Of our 28 congregations in the District of Columbia, which have been almost exclusively white in membership, I would say that 10 are in varying measure seriously affected by population changes in their areas. There are several others that share the uncertainties resulting from social and economic changes in the inner-city or downtown areas."

Bishop Dun said there are 35 parishes and missions of the Episcopal Church in Washington, with a total of 32,000 baptized persons and 19,000 communicants. About a fourth of the baptized persons and a fifth of the communicants are in congregations which are exclusively Negro in membership or almost so, the bishop said.

New York Bishop Plugs For Racial Brotherhood

NEW YORK, N Y (Special) — The Right Rev James P DeWolfe, Bishop of the Protestant Episcopal Diocese of Loong Island, declared in a pastorial letter read Sunday in 172 New York churches: "All are one in Christ no matter what language or what color."

The Bishop said there is no room for racial bias in the Episcopal Church, and promised to withhold his blessings from any Episcopal School who refuses to recognize in all persons the deservant God-given dignity of man kind, regardless of race, creed or color.

The letter said in part that "it is our hope and prayer, that while we are yet your Bishop in this jurisdiction, as well as throughout the whole Church, a priest will be accepted as a priest in the Church of God, regardless of his race or color and will be able to extend his ministry to any and all of God's children.

"The Love of Christ and the motions of the Spirit are needed in Long Island quite as much as in South Africa or Little Rock.

"Monochrome neighborhoods make for monochrome parishes. We expect our parishes to serve their own communities and, thank God, ours do.

"When our Negro and Puerto Rican churchmen desire a change to open more surroundings for better conditions for the raising of their children, they are moving from the crowded urban areas of our diocese into the vicinity of established parishes and missions, places never before faced with the opportunities of integration.

"Let us all happily accept the new responsibility of broadening the outreach of our parish families. Let the newcomers quickly seek out the nearest parish or mission expecting to find a hearty welcome from fellow churchmen. Let the priest and people actively cultivate and encourage the newcomers that they not be strangers in the House of God.

"Let timidity on the part of old-timers and newcomers be laid aside as love casts out fear."

Durham PE Group To Get Leader

Diocese Reported To Be Short Of Colored Ministers

CHARLOTTE, N. C. — (UPI) —The Rev. William E. Scholl will move to St. Titus mission in Durham this summer as the first white rector of a colored Episcopal congregation in North Carolina.

His appointment, effective in July, was announced Thursday at the annual convention of the Episcopal Diocese of North Carolina. The 24-year-old recent seminary graduate is now rector of Calvary Chapel in Burlington.

HE WILL ALSO serve as assistant rector at St. Luke's Episcopal Church, a white congregation.

The diocese is reported to be short of colored ministers.

Integration Move At Church Camp Is Voted Down

LYNCHBURG, Va., April 18 (AP).—Lengthy debate, procedural skirmishes and behind-the-scenes maneuvering yesterday failed to change the policy of the council of the episcopal diocese of Southwestern Virginia concerning integration at Hemlock Haven. As a result, there will be no youth conferences at the camp for the second straight year.

A resolution that the youth camp near Marion be operated in 1959 as it was in 1958 was passed by a voice vote after an almost day-long discussion. Under those provisions, youth conferences at the diocesan summer camp remain suspended.

Earlier in yesterday's session, a proposal was made that youth conferences at Hemlock Have. be segregated by sexes. But it was defeated by the laity on a vote by orders.

Another proposal calling for desegregation of all diocesan facilities was offered by a Negro delegate and was seconded by his white pastor. When it was put to a vote, the resolution was defeated 88-10.

Bishop Says Segregation Not Tolerated

NEW YORK (AP)—Segregation will not be tolerated in the Episcopal diocese of Long Island "in any shape or form," the Rt. Rev. James P. DeWolfe, bishop of the diocese, said in a Sunday message.

"The love of Christ and the motions of the spirit are needed in Long Island quite as much as in South Africa or Little Rock," the bishop said in a letter read in each of the 172 congregations.

His Whit Sunday message was that "all are one in Christ" and that "in the diocese of Long Island there is no color test."

Bishop DeWolfe said "great responsibility rests upon the church in this day of changing culture, tension and division."

'WE REJOICE'

Asserting the Episcopal Church "is facing the direct challenge of segregation," the bishop said churches throughout the Long Island diocese "are accommodating themselves to meeting their new environments . . . appealing to all kinds of Christians, nationalities and races."

"Today we rejoice ,and I know you do with us, that we can point to many significant steps taken in this direction during our episcopate," he said.

"One may knock on the door of any of our great diocesan institutions of Christian Service and receive a welcome regardless of color or tongue. At our diocesan hospital, your doctors or nurses may be of any race. So, in our youth consultation service, staff and clients are fully integrated."

The bishop said there was no color test in the diocesan school of nursing, school of theology or cathedral schools, or in the youth center at Wading River.

Episcopalians call for end of segregation

PHILADELPHIA

A resolution calling for the elimination of racial segregation in all institutions that are church-related, was unanimously urged here at the recent 175th annual convention of the Protestant Eposcopal Diocese of Pennsylvania.

The five-county diocese, which represented 204 congregation, by their 600 clerical and lay delegates also protested capital punishment as un-Christian, and called for the out-lawing of the death sentence for murder or any crime.

This resolution was adopted by a two-thirds majority, and without debate and the convention, at Holy Trinity church, gave a rising vote of appreciation to Bishop William P. Roberts, veteran missionary of China.

The stand on racial equality was clearly aimed to "build a fire" under the board of trustees of about a half-dozen institutions that do not now admit colored people.

Episcopal Bishop Of Long Island Hits Segregation

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DE WOLFE IS BACKED ON ANTI-BIAS VIEWS

Special to The New York Times.

GARDEN CITY, L. I., May 19—Bishop James P. De Wolfe's opposition to segregation in the diocesan churches was approved unanimously here today by delegates of the ninety-second annual convention of the Protestant Episcopal Diocese of

Long Island.

Bishop De Wolfe's position was made known last Sunday in a Pastoral Letter read in all churches in the diocese, which consists of Kings, Queens, Nassau and Suffolk Countries.

The Bishop told 600 clergymen and lay delegates from 172 congregations that churches in the diocese had taken the lead in furthering the Christian goal of integration.

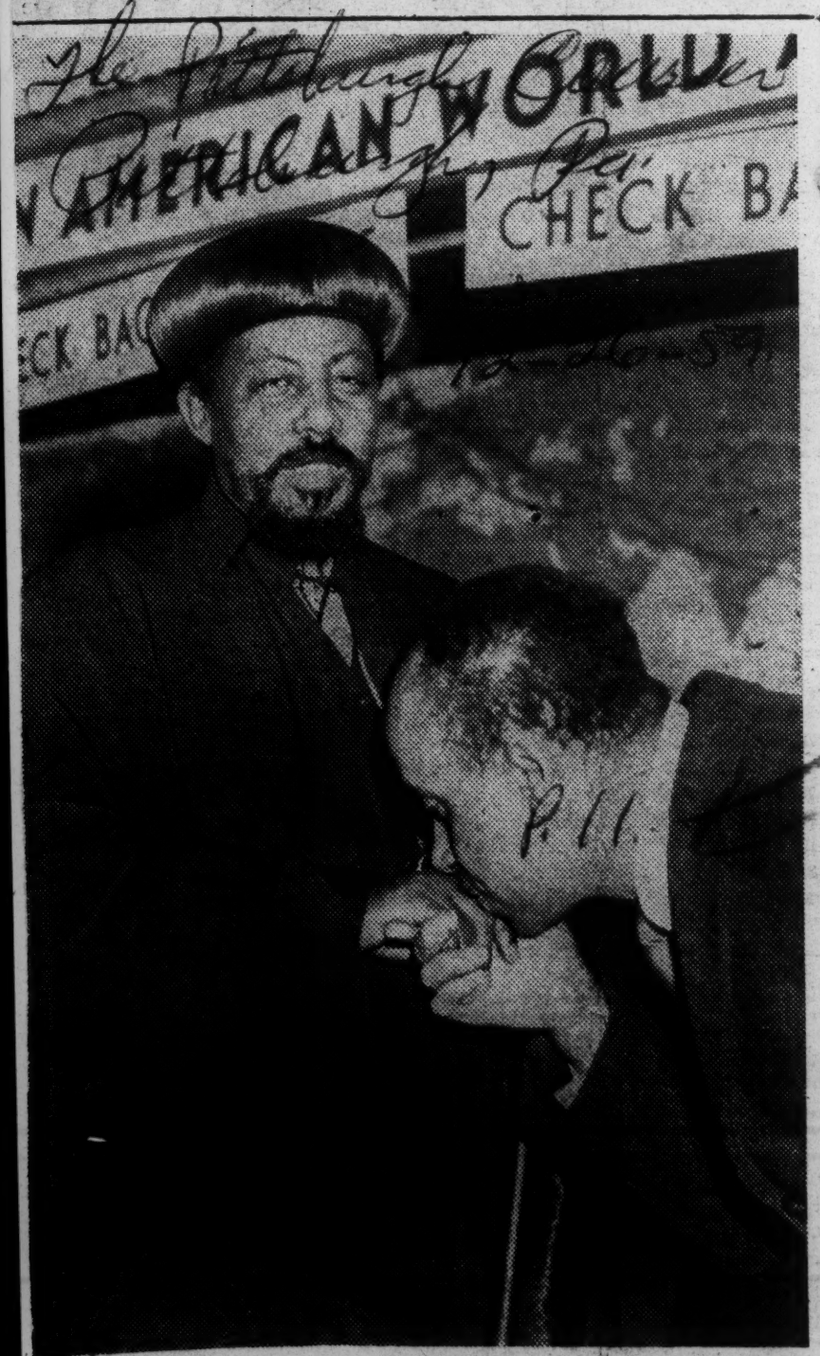
"It is our conviction," he said, "that people are to be dealt with not on the basis of differences in race or color or language or creed, but on the basis of their qualifications. We are convinced also that opportunity to become qualified should be open equally to all men of goodwill."

A record budget of $831,233 to carry on the missionary and diocesan programs for 1960 also was approved unanimously at a day's meeting at the Cathedral House.

The delegates approved an appropriation of $15,000 for a survey of current and future operations and objectives. The study will be made by a unit of the church's National Council and is expected to be completed by the end of 1962.

Abuna Then Returns to Ethiopia

Sets Up Churches in U.S.A.



Returns to Ethiopia—James R. Lawson, right, president of the United African Nationalist Movement and member of a New York public relations firm, bids farewell to Archbishop Abuna Theopholus of the Ethiopian Orthodox (Coptic) Church as the latter prepares to return to Africa after setting up New York church.

NEW YORK—The Abuna Theophilos, Archbishop of the Province of Harrar in Ethiopia and executive and administrative assistant to the Patriarch of the Ethiopian Orthodox (Coptic) Church, Abuna Basilios, returned to Ethiopia by air after a three-week tour of churches in the West Indies.

At a New York press conference he announced the setting up of the first North American Church regularly established by his communion.

The new congregation of about 300 members met in the St. Andrew's Protestant Episcopal Church on Fifth Ave. at 127th St. at the official rites which were presided over by the Abuna Theophilos.

This will be the meeting place of the church until a building fund can be raised to buy or build a church edifice of their own for the group.

The new church must have an altar which faces the East and in light of the fact that the group would like to buy some existing church. Lucius Delaney, administrator of the New York City Ethiopian Church's planning committee commented:

"NOT MANY ALTARS in the City of New York face east. And you can't very well turn the church around to make the altar face the right way."

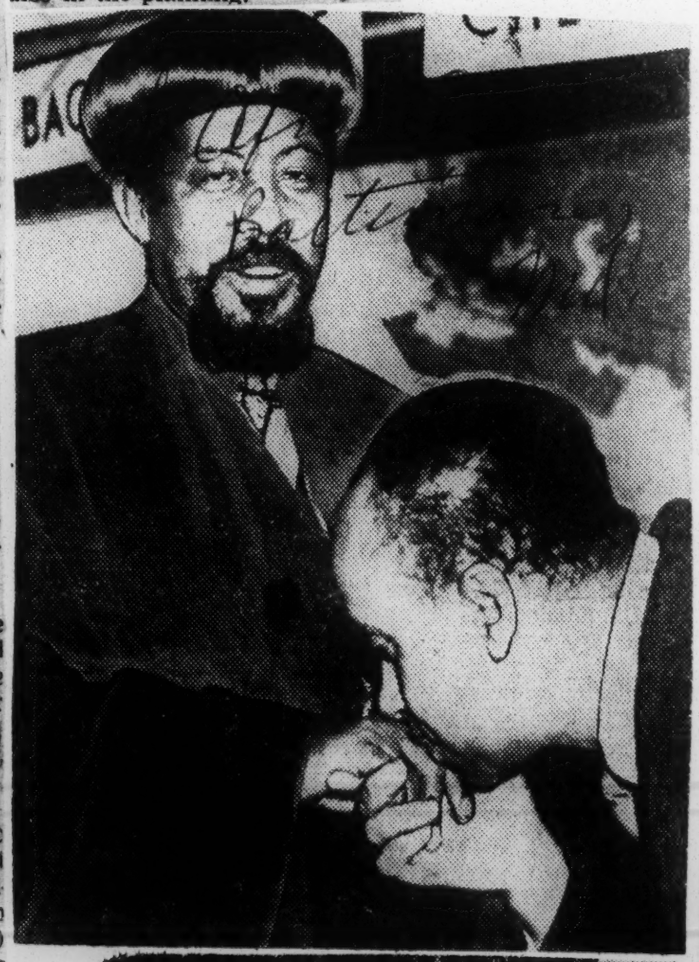
Archbishop Abuna Theophilos, who next to Emperor Haile Selassie, is one of the most important men in Ethiopia and who led the negotiating team that won the independence of the Ethiopian Orthodox Church from Alexandria (Egyptian Coptic) last year, said that some religious groups have used the name "Ethiopian" or "Coptic" without having received proper training and ordination in the ancient church.

He said he had come to America to establish the church along its traditional lines.

The Abuna added: "I am convinced the Ethiopian Orthodox Church has a great part to play in the life of this country, particularly among the people of African descent. African people here are, by nature, intensely religious. They have been and are being exploited by groups, individuals and sects in the name of religion."

UPON HIS RETURN in Ethiopia, the Abuna said he will send a priest of the original church in Ethiopia to take over leadership of this first congregation in the United States.

The New York Church has rented space at 151 Lenox Ave., near 116th St., for offices and activities which include a youth group and a women's auxiliary. A full-time parochial school is also in the planning.



ETHIOPIAN ARCHBISHOP Abuna Theophilos held a press conference in NYC during his recent visit. The Abuna, who established his church in NYC in October, went to the West Indies for three weeks last month, where in Trinidad there are 17,000 members; and British Guiana, where there are 12,000 converts. James R. Lawson, president of L. and P. Associates, Inc., public relations counsellors to the Ethiopian Orthodox Church, bids the Archbishop farewell as he leaves for Ethiopia.

9 1959

EVANGELIST

Evangelist to Tour Europe on Crusade

The Pittsburgh Courier Pittsburgh, Pa.
10-24-59

SAN FRANCISCO — Rev. Robert Harrison, well-known pastor-evangelist of the San Francisco Bay Area, will leave on an extensive evangelistic tour of Europe by jet plane.

Rev. Harrison

This will mark the first time a Negro minister has been given extensive crusades in Europe.

He will visit England, Germany, France and Switzerland.

The plans for this trip were first made possible by an invitation from a group of evangelicals in Germany for his coming for city-wide crusades.

Knowledge of his coming spread to other parts of Europe and other invitations were offered. The series of crusades will begin in Berlin on Nov. 2, then on to Frieburg, Lorrach, Karlsruhe, Munich and Frankfurt.

9 1959

EVANGELICAL AND REFORMED CHURCH

PRIVATE SCHOOLS HIT

Church Condemns Action Preserving Segregation

Advertiser Journal p.7-A

Montgomery, Ala.

Sun. 1-5-59

p. 3

OBERLIN, Ohio (AP) — Delegates to the Evangelical & Reformed Church 11th general synod have gone on record condemning any "actions designed to preserve segregation by providing public support for private schools."

The statement, submitted by the Board of Christian Education and Publication, won approval from the delegates here yesterday.

"We affirm our support of the public school system, democratically controlled by the entire community, financed through general taxation, and open to all children without discrimination as to race, creed or economic status," the statement said.

The statement pointed to what it called a number of dangers threatening the public schools, among which it cited "pressures to secure public monies for the support of parochial schools, or to control public schools for sectarian purposes."

These were among other dangers named in the statement:

Pressures to overemphasize particular aspects of the curriculum, such as science and technology.

Overcrowding, and inadequate preparations for rapidly increasing school enrollment.

Teacher shortages, largely because of inadequate salaries.

Threats to academic freedom, "such as required loyalty oaths."

Pressures to limit teachers "in dealing critically and responsibly with controversial issues."

munity and open to all children without discrimination," was adopted by the Evangelical and Reformed Church's 11th General Synod which convened here last week.

The statement, submitted by the denomination's Board of Christian Education and Publication, called upon its 807,000 members to "refuse use of church or other private property for private schools to evade desegregation of public schools."

"We affirm our support of the public school system, democratically controlled by the entire community, financed through general taxation, and open to all children without discrimination as to race, creed, or economic status," the plan stated.

* * *

WHILE RECOGNIZING the right of religious and other groups to conduct their own private schools, the synod expressed its opposition to "gifts to private schools from public funds, for construction, maintenance, teachers salaries or other regular institutional expenses."

It also voiced condemnation of "pressure to secure public monies for the support of parochial schools, or to control public schools for sectarian purposes."

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School rule Afro-American evasion hit by church

Baltimore, Md.

Sat. 1-8-59

OBERLIN, Ohio — A statement affirming its belief in public schools "democratically controlled by the entire com-

9 1959

FATHER AND MOTHER DIVINE are greeted by enthusiastic followers as they arrive at Philadelphia's Divine Lorriane Hotel during their 13th wedding anniversary celebration.

Father Divine Wed 13 Years

PHILADELPHIA

Father and Mother Divine were described as "radiant and smiling" at the various Holy Communion services which marked their 13th wedding anniversary, April 29-30.

And they were festively dressed for the occasion.

Father Divine was wearing a black English Temeraire single-breasted woolen suit; and an original design, white tucked dress shirt with lace insertions.

HIS ACCESSORIES included a maroon irridescent tie with large solitaire diamond stick pin, maroon socks and black calf shoes with French V-shaped heel.

Mother Divine was striking in a pale green bubble skirt, silk taffeta gown with scalloped hemline. A trapeze drape was caught up with bows and green roses at the hem.

A large bow and tucked-in green rose added interest at the neckline. Her shoes were irridescent green shantung. She wore drop earrings of emerald stones.

Among the thousands who tendered felicitations to the couple on their anniversary were:

Abraham Berkowitz, a former Philadelphia district attorney and president of B'nai Brith, District 3; Jack Du-Ritz of Philadelphia Traffic Court; and Attorney J. Austin Norris, member of the Philadelphia Board of Revision and Taxes.

Mr. Norris didn't catch up with the busy couple until May 1 when he attended the Holy Communion service at Circle Mission Church, where the Divines make their home at 764 S. Broad St.

* * *

THE "NEW DAY," the official Divine publication records his opening remarks of congratulations as follows:

"Peace, Father: (Father replies, "Peace!") Peace, Mother; Peace, Everyone: I first want to convey my felicitations to Father and Mother on their 13th wedding anniversary.

"I have attended every wedding anniversary and I've never seen Father look better! (thunderous applause sanctions this.)

"And I have never seen Mother look more lovely! (ogain the applause rings out.) out.)

"I don't know who picked that gown that she is now wearing but I know that it makes her look the Queen that she in fact is! My great fear is that, Mother — You will become lovelier and lovelier each succeeding anniversary until you turn into an angel and fly away! (Merriment resounds).

Father Divine To Sell Heaven?

POUGHKEEPSIE, N. Y. —(ANP) — Father Divine, Negro cult leader who rose to great prominence in the late 1930s and '40s, early last week was reportedly selling his Hudson river "heaven," called Krum Elbow, for $92,000.

Father Divine, called George Baker before he acquired the religious connotation, made headlines in 1938 when he purchased Krum Elbow, located across the river from the late President Franklin D. Roosevelt's Hyde Park home, from Howland Spencer. Spencer was a bitter political foe of President Roosevelt. He was also a distant relative of FDR.

Krum Elbow was being sold to Walter R. Seaman of Highland, N. Y., a hardware merchant, who said he anticipated using it as a club for persons over 65, the report said.

During its heyday, the heaven reverberated with the echoes of "peace, peace," the religious password of the Divine cult.

9 1959

FIRST CHURCH OF DELIVERANCE

2,500 At Amphitheatre For Tribute To Rev. Cobbs

By THEODORE C. STONE

A crowd of 2,500 persons turned out Friday, Jan. 9, at 8:30 p.m., at the testimonial dinner "A Salute To Rev. Clarence H. Cobbs" pastor of the First Church of Deliverance at the International Amphitheater.

The dinner was given in recognition of 30 years of outstanding service and leadership which Rev. Cobbs has given to the church which he founded in 1929, and for his many charitable deeds done throughout Chicagoland.

Sponsored by the First Church of Deliverance and a large citizens committee, with Mrs. Sophie Wheeler, general chairman, Mrs. Edith Chamberlain, Harry Smith and Mrs. Jennie Twillie, were co-chairmen for the salute.

With the appearance of Mayor Richard J. Daley as one of the speakers and celebrated musical stars like Dinah Washington, Mahalia Jackson, Phineas Newborn, Delores Barrett Campbell, James Hall who made the trip from New York City to sing, and Eddie King's orchestra providing musical entertainment during the three-hour salute. Those who attended gave hearty applause for an occasion which was thoroughly deserved.

Seated high above the throng on the beautifully decorated dais the honoree, Rev. Cobbs, was flanked by his mother, Mrs. Luella Williams; the Rev. Mattie Thornton, his assistant; Miss Hunter, Dr. Lucie Campbell, noted Memphis educator. Many of Chicago's leading citizens joined him at the festive occasion.

Mrs. Edith Sampson, assistant corporation counsel of the city of Chicago was mistress of ceremonies. She was introduced by Mrs. Lucie McFall Chisholm, well-known patron of arts.

Following the singing of the national anthem by Delores Barrett Campbell, the Rev. Dorothy Sutton Branch said the invocation and the grand affair was on its way to fulfillment.

Representatives from the clergy, civic and labor, the professions and practically all avenues of life contained in the community were heard from during the tribute. Their remarks all pointed to some contribution or other that the Rev. Cobbs had made to their particular fields.

Among the speakers were James Kemp, labor leader; Dr. Albert L. Spaulding, physician representing business and the professions; Alderman Ralph Metcalfe, of the 3rd Ward Regular Democratic organization; the Rev. Richard C. Keller, pastor of Beth Eden Baptist church, speaking for the clergy. Billy Williams, of the theater was unable to attend, but sent a telegram to the chairman of the salute.

The main speaker of the evening was Dr. Lucie Campbell, of Memphis, Tenn., and her subject was Clarence Cobbs "As I Followed Him." Dr. Campbell was one of the honoree's teachers when he was a high school student in his native Memphis.

In her talk she traced the early beginning of the career of this now eminent leader and minister and told of his many accomplishments.

Another entertainment feature of the program was the salute paid by women in business with Mrs. Artie Wiggins; cosmetologists with Celestine McGhee, as model and commentary by Paul Slaughtaire, and the tailor, Rev. Cobbs personal tailor, Vess Duro.

A significant highlight of the evening was the formal ceremony around the burning of the mortgage, in the especially designed silver urn which was directed by Harold Caldwell, secretary of the church. Mrs. Williams, Rev. Cobbs' mother, set fire to the mortgage.

The large choir of First Church was called to the stage and was heard in the stirring song "How Great Thou Art." Ralph Goodpastur was director.

Toward the end of the salute an impeccable cadillac convertible was rolled into the huge arena and was formerly presented to Rev. Cobbs, by Miss Hunter, amid uproarous applause.

Guests on the lower and upper dais included the following persons:

Robert Miller, Theodore Jones, Edward T. Clayton, Mrs. Edythe Chamberlain, Ald. Claude Holman, Dr. Lillian Dove, Comm Edward M. Sneed, Anthony T Fraile, Richard P. Larsen, Mrs Jennie Twillie, Dr. Albert L Spaulding, Rev. Mattye B. Thornton;

Harold E. Caldwell, Mrs. Luella Williams, Mrs. Sophia Hunter, Miss Lucie Campbell, Rev. Clarence H. Cobbs, Mrs. Edythe Sampson, Mayor Richard Daley, Ald. Ralph Metcalfe, Mrs. Mae McFall Chisholm, George McFall, Detroit; Mr. and Mrs. I. A. Johnson, Rev. Richard Keller, Rev. Zola Robinson, Detroit;

Phenus Nebourne, Harry Smith, Miss Dinah Washington, Rev. Henri Lawson, George Harris Rev. A. Wayman Ward, Rev. J A. Portlock, Rep. Floy Clements Rep. Charles Armstrong, Ald Benjamis Lewis, Dr. Dorothy Sutton Branch;

Ernest Kirkland, William Barnett, Mrs. Mary T. Washington Clyde Reynolds, Paul Slaughtaire Vess Duro, Miss Artie Wiggins Atty. C. C. Wimbush, Rev. Louis Boddie, Mrs. Delores Campbell Mrs. Mahalia Jackson, James Hall, Corneal P. Davis, Balm La Vell, James Kemp and Sidney Jones.

9 1959

GENERAL

Churches Taking Lead In Neighborhood Intearation

BY LOUIS CASSELS
United Press International

On recent Sunday mornings, worshippers in Minneapolis churches have found in their pews a new kind of pledge card.

Above the signature line are these words:

"I will welcome into my neighborhood any person of good character, regardless of race, color or national origin."

The sponsorship of this pledge by the Greater Minneapolis Council of Churches is no isolated phenomenon. It is part of a growing movement in U. S. churches to break down the barriers of residential segregation that bar Negroes from the suburbs and other desirable areas of virtually all American cities, in the North and West no less than in the Deep South.

OTHER CITIES

The tactics used in this drive vary from one community to another. In Palo Alto, Santa Clara and several other California cities, churches are circulating pledge cards similar to those used in Minneapolis.

In Philadelphia, Hartford, Conn., Lincoln, Neb., and Champaign, Ill., churches have helped to obtain hundreds of signatures for full-page newspaper advertisements proclaiming the willingness of the signers to have Negro families for neighbors.

In Ann Arbor, Mich., and many other communities, churches have asked their members to sign "open occupancy convenants" — a reverse twist on the restrictive real estate covenants that have continued to bar Negroes from all-white neighborhoods long after they were held unenforceable in court.

BUS TOUR

Denver churches organized a bus tour of the city so that members could see for themselves the pattern of housing segregation — and its usual result of confining minority groups to the less-desirable areas of town.

In Princeton, N. J., all members of the Pastor's Association backed — with their own money as well as their endorsement a newly-organized corporation to develop integrated housing projects.

In Rhode Island, Washington and Massachusetts, church councils fought for enactment of state legislation to ban discrimination in housing sales or rentals.

In San Jose, Cal., churches are supporting a "planned dispersion" program under which some 40 non-white families with good educational and economic qualifications have already been successfully settled in white communities of matching cultural level.

The general board of the National Council of Churches took note of all this activity at its most recent meeting. It adopted a resolution commending the churches involved, and urging other Christians to join the battle.

The resolution asserted that racial segregation in any area of life is incompatible with the Christian gospel. It said residential segregation is the key to the whole problem in northern and western communities, because so long as it prevails, it is academic to talk about achieving "racial inclusiveness in churches, schools and other community institutions."

Churches and their members share in the "guilt" for residential segregation, the council leaders said, because their "evasion and indifference" has helped to maintain the fences around all-white neighborhoods.

Church leaders are under no illusion that aroused moral concern will quickly topple residential segregation barriers that are quietly but formidably enforced by most real estate brokers and mortgage lending institutions.

But they do believe that such gestures as signing "open occupancy" covenants have a practical value.

"Many people who are themselves opposed to racial discrimination refuse to sell or rent property to Negroes because they take for granted that 'the neighbors wouldn't like it,' " one church official explained.

"Well, it's time that we all quit hiding behind one another's assumed prejudices.

"If committed Christians in every neighborhood will proclaim their readiness to welcome Negroes as neighbors, they may find a lot more people who share their feelings than they expected to find."

Morehouse Prexy Says Churches Lag In Race Relations Field

NEW YORK, N.Y. (SNS)—While noting that the Negro minister was still the most significant leader of Negro masses, the president of Atlanta's Morehouse College said Sunday that no group of churches, whether predominantly white or Negro, was doing all it could to solve the problem of race relations.

In an interview Sunday at Riverside Church after he preached the morning services at that institution, the Rev. Dr. Benjamin E. Mays also spoke of the complementary role of the lawyer in lessening racial bias. He indicated that the increased use of legal channels to assure civil rights had been a valuable adjunct to the work of ministers.

Dr. Mays listed the major problems confronting the Southern Negro as "desegregation, the use of the ballot in small towns and rural areas, and equal consideration for employment."

The South Carolina born educator, who has been president of Morehouse College since 1940 following six years as Dean of the School of Religion of Howard University in Washington, cautioned against the assumption that recent moves toward school integration in Little Rock, Ark., and Front Royal, Va., would set a consistent pattern for the South. "Other communities will stray," he said.

In his sermon Sunday Dr. Mays questioned contemporary concepts of "righteousness." He drew a parallel to the Biblical text concerning the Scribes and the Pharisees, who, "according to the standard of their day, were good men."

"And yet," Mays continued, "the most scathing words Jesus ever uttered were directed against the Scribes and Pharisees." These "respected men," he said, were criticized by Jesus because "they made the letter of the law supreme," and because "they placed law, man made, above human values

Churchmen Urged to Assume Their Duties in Politics

The Pittsburg Courier
Pittsburg Pa
Sat 12-26-59

WASHINGTON, D. C.—Unless the churches and peoples of the Western world cease their conformity to the patterns of the colonial system, we may, as the Russians predict, "become a group of decadent spectators watching a new world order come into existence."

This was the prediction of Dr. Mordecai W. Johnson, president of Howard University, on the eve of his departure on a month-long visit to the Soviet Union, Scandinavia and France.

Dr. Johnson addressed 350 religious leaders and educators at a banquet, held during the 43rd annual Religious Convocation of the Howard School of Religion. He called upon the churchmen to go into politics and economics with "the radical ethics of Jesus." Participants attending the convocation discussed for three days the subject, "Christian social responsibility in politics."

"WE ARE ENTERING a period in the Western world in which the determinative decisions of our future will be made by men in control of the polit[illegible] machinery of the United State[illegible] for the United States is toda[illegible] the leader of the Western world," Dr. Johnson said.

Declaring that we are the leader of a coalition of nations which for 500 years have been the oppressors and exploiters of the peoples of Asia and Africa, he said: "We have had such contempt for Africans and Asians that if they had to choose between us and the Russians there would be great residual fear of us." They might make the decision in favor of a "trustable enemy" rather than the Western powers, he added.

Dr. Johnson said that there is in America a reluctance to face real problems. "We must say to the colonial powers, our allies: 'What are you doing in Africa and Asia is unendurable in the sight of God,'" he averred.

A re-estimate and reappraisal of ourselves and the Soviet Union are mandatory, President Johnson said, because "we are up against the most difficult antagonist in world history."

Headlines Misleading

Journal and Guide
Norfolk, Va. Sat. 12-19-59

Catholics And Protestants Get Along Well These Days

By LOUIS CASSELS
United Press International

Controversy makes headlines. Conciliation doesn't. That's a good thing to bear in mind in reading reports of the current religious dispute over birth control.

It would be easy to get the impression from the sound and fury of this dispute that Catholic - Protestant relations are badly strained.

ACTUALLY, in spite of occasional noisy collusions over specific issues, the two great branches of the Christian family are getting along better today than they have for centuries.

On both sides of the Reformation chasm, men of good will are earnestly trying to build bridges of understanding. The results so far are not spectacular; but from the long view of history, they add up to a persistent and highly significant trend.

"A THAW HAS set in the cold war among Christians,'' the Protestant magazine Christian Century observed recently. And the Catholic magazine America editorially agreed that "a new day has indeed dawned."

The Christian Century credited Pope John XIII with an important contribution to "the warming of attitudes which is taking place between Protestants and Roman Catholics."

"THE IMAGE of the Roman Catholic Church as projected by its new Pope is definitely a more friendly one," it said. "By many gestures such as changing Catholic liturgy so that Protestants are referred to as "separated brethren" rather than "heretics" the Pope has made clear his desire for reconciliation.

From the Protestant side, European Lutherans have taken the initiative in sponsoring "ecumenical institutes" at which leading Catholic and Protestant theologians explore together basic questions of Christian faith. The idea was imported to America last month when 135 Protestant and Catholic clergymen met at Toledo, Ohio, for a frank and friendly discussion of differences.

Church and Religious News

New York - Telegram and Sun
Saturday Sat. 11-28-59 P. 9.

Inter-Faith Relations Seen To Be Improving

By ALICE MOLDENHAWER.

Are Protestant-Catholic relations improving or deteriorating?

In the Dec. 1 issue of Presbyterian Life the conclusion is reached that relations are improving, but that a basic change of attitudes nevertheless is needed on both sides.

Talk of a Bible that would be acceptable to both groups is mentioned as one of the hopeful signs in the "Protestant-Catholic cold war," as it was called by theologian Jaroslav Pelikan Jr., of Chicago.

Protestants seem also to be able to weigh more judiciously than they once could—with pros and cons openly stated—the possibility of a Roman Catholic in the White House. And there are indications, on the other hand, that attempts are being made to increase and protect Protestant freedom in Colombia, Spain and Italy.

Catholic Scholars Praised!

A more amenable point of view is noted also in individual churchmen. Dr. George A. Lindbeck of Yale Divinity School recently praised Roman Catholic scholars for their grasp of Protestant theology. Archbishop of York Arthur Michael Ramsey said, "I am willing to accept the Pope as a presiding bishop among the bishops of Christendom, but not as infallible."

How significant are these courtesies? The magazine quotes Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church, U.S.A. Dr. Blake recommends that Protestants and Catholics recognize that they have much in common but that there are also "real differences, especially in the crucial areas of church and state relationships."

These differences should be discussed with "mutual respect," rather than with "suspicion, distortion, resentment and fear."

4 Points for Each Side.

He suggests "Roman Catholics could contribute to better understanding if they would cease (1) implying that their church is the only safe bulwark against Communism; (2) seeking to exert public influence by hidden pressures and threats of censorship; (3) ignoring Protestant ecclesiastical leaders while cultivating their influential laymen; and (4) forbidding normal and natural theological and other conversations between Roman Catholics and Protestants.

"Protestants will make a similar contribution when they cease (1) charging that the Roman Catholic Church in the United States is simply a totalitarian fascist conspiracy; (2) failing to make distinctions between Roman Catholicism at its best and at its worst; (3) behaving in those areas where they are a strong majority as if Roman Catholic rights were nonexistent; and (4) acting as if they had solved all the problems of church and state relationships and that the traditions of Protestant Americanism were sacrosanct."

9 1959

GENERAL

Lenten Thoughts

My Favorite Bible Character And His Significance Today

By CHARLES C. DIGGS, Jr.
U. S. Representative From Michigan

The hope of the lenten season is that we will pass out of it as different persons, bringing a different and better influence upon the world. In it we endeavor to see what we are in the light of what Christ is by identifying intellectually, emotionally and spiritually with the nature of His life and all of its events finishing in the death and resurrection which offers us new life. One great help in this work comes through the sense of alignment we develop with certain personages of Scripture.

Mr. Diggs

The Apostle Paul gives us this sense, I think, because we can identify in many of our own experiences with his discovery of the fallibility of purely human judgment and the ends directly opposed to real desire to which it can take us.

The description of Paul would certainly call to mind the solid citizen of today's world. Of distinguished lineage, a learned man, a businessman of standing in the community, a deeply religious man, he was by nature resolute and unflinching in the courage of his convictions. But he had a complacent view about his own judgments of right.

Today we are distressed by the chaos we see in personal, family, national and international life. We uneasily wonder how the world got in such a mess and whether we, who have tried to be Christian people and a Christian Nation, have somehow contributed to the pattern. The lenten season gives us the opportunity, like Paul, to probe "the religion" we have got in terms of the kind of convictions we live out daily and to see how those convictions really look in the light of the life and nature of the Author of the true faith.

Race relations, Catholicism top Presbyterians' agenda

BY CLAUDE KEATHLEY
News religion editor

Race relations, Catholic "propaganda," capital punishment and remarriage of divorcees are among the topics on the agenda at the 99th General Assembly of the Presbyterian US starting in Atlanta April 23.

Among the more than 500 commissioners of the church will be 26 from the Presbytery of Synod churches with 37,967 members.

KEATHLEY

The meeting will be held at the Druid Hills Presbyterian Church, celebrating its 75th year.

THE REPORT of the Committee on Christian Relations to be presented declares races relations have changed in recent years.

"Estrangement between the two races principally involved is quite evident," the report states. "Some organizations, formerly dedicated to the improvement of race relations have seriously curtailed their activities from fear of reprisals of one kind or another."

"It is increasingly evident that civil courts do not provide an adequate answer to this social problem," the report says.

The committee is expected to recommended the assembly encourage pastors, laymen, women and young people, conference groups and educational institutions in their efforts to provide opportunities for freedom of discussion.

OTHER MATTERS coming before the Assembly will be an overture from the Presbytery of Concord, N. C. asking the assembly to emphasize its disapproval of the alleged Roman Catholic principal of union of church and state and its "system of propaganda."

The North Carolina group asks for a warning to young people against marrying members of the Roman Catholic faith and that it warn church members "of dangers a Roman Catholic government would pose to the American union."

The Presbytery of North Texas will ask that a proposed chapter of the Confession of Faith on remarriage of divorces be restudied. The proposed chapter changes the Confession of Faith to permit ministers to use their judgment in the matter of remarriage of divorcees.

Churches Call for Big-City 'Missionaries'

Urban Jungles Offer Challenge Equal to Veld's

By CLAIRE COX
United Press Staff Writer

New York, Feb. 22.—Churches are calling for missionaries to spread Christianity in the blackboard jungles of big cities as well as the African veld.

Protestant leaders report that the big town is one of the most exciting missionary frontiers in the world today.

But they also say it is one of the most neglected.

The Congregational Christian churches recently made an extensive study of the problems churches face in the midst of the upheavals that are changing the faces of downtown areas and the composition of their populations.

The researchers found a sharp need for urban-church redevelopment to accompany the general urban-renewal programs under way in many places. They found a need for fresh church leadership, for leaders with no vested interests, and for leaders who would devote their time to leading instead of policy-making.

The Congregationalists found that one fifth to half of all foreign-born Americans live in inner-cities. Forty to 80 per cent of them are nonwhites. In New York City alone more than 55 per cent of the 960,000 church-connected Protestants are nonwhite.

The Rev. Leland Gartrell, executive secretary of the department of church planning and research of the Protestant Council of New York, said churchmen must recognize that many big-city churches simply cannot be self-supporting.

Needy Lack Resources

"The areas of greatest need have the fewest resources to invest," he said. "We must find a way to pour resources into not only what seem to be the most promising sites, but also into those churches which may never be self-supporting."

Many churches are trying to solve the urban problem, both on national and local scales. Only recently the United Presbyterian Church in the U. S. A. announced plans for a $1,000,000 expansion of church work in urban renewal. The money will go for larger and improved buildings, training urban church workers, and helping churches in financial need.

The New York Mission Society has an active program for helping churches get on their feet.

The Episcopal Church has been studying experimental parish programs. Christ Episcopal Church in Cincinnati has been conducting an experimental program to test the value of church advertising.

American Baptists are trying to reach out to Negro Baptist bodies to make Baptist churches more meaningful. The Nazarene Congregational Church in Brooklyn is giving remedial reading to underprivileged youngsters.

St. Augustine's Episcopalian Church of New York's lower East Side, is working with street gangs. The Congregationalists have a mission to the "beatniks" in San Francisco.

SEGREGATION SCORED AS 'EVIL PHILOSOPHY'

Until churches over the world open their doors freely to all worshipers regradless of race, the future of Christian civilization "will hang in the balance," the Rev. Dr. Richard E. Evans said yesterday.

Dr. Evans is director of the Labor Temple Fellowship with headquarters at 125 West Forty-third Street. He preached at Emmanuel Presbyterian Church, 737 East Sixth Street.

The clergyman added that the "evil philosophy" of separate but equal facilities for Negroes was "specious thinking that corrupts the gospel of Christ."

Dr. Evans announced that the Fellowship's new home adjacent to Town Hall, would be formally opened on Labor Sunday evening, Sept. 6.

He also displayed his organization's new seal: clasped hands, one white, the other dark surrounded by the words "Labor Temple Fellowship—Freedom—Friendship—Faith."

U.S. Church Membership Reaches All-Time High

Call Kansas City, Mo.
Ju. 4-11-54.

NEW YORK. — (ANP) — Membership in American churches and synagogues reached an all-time high in 1958.

Reports made by church groups indicate membership for all faiths in 1958 was 109,557,741. This is 63 per cent of the nation's estimated population of 173,374,000, the highest ratio of church membership to population in American history.

The churches' own figures show a membership gain in 1958 of 5,368,063 over 1957, a rise of five per cent. This compares to a 1.7 per cent increase in the nation's population for the same period.

Survey By Church Council

The latest annual compliation of church statistics was made by the bureau of research and survey, National Council of Churches. It is based on figures released to the bureau by officials of 251 church bodies in 49 states and the District of Columbia. Details will appear in the "Yearbook of American Churches for 1960." published Sept. 8. There are 260 religious bodies listed in the yearbook.

Church statistics for Alaska were requested for the first time. Those for Hawaii will be included next year.

Church membership by major groupings for 1958 were Protestant, 61,504,669; Roman Catholic, 39,509,508; Jewish congregations, 5,500,000; Eastern Orthodox, 2,545,318.

Three of the four major groups showed increases for the year. Figures for the Jewish congregations remained unchanged.

Protestants Increase

Reports from 224 Protestant church bodies showed a total of 61,504,699 members, as against 59,323,777 reported by 227 bodies in 1957. The rise of 1,716,892 represents a 2.8 per cent increase. The reduction in number of denominations is accounted for by the fact that the Presbyterian Church in the U.S.A. and the United Presbyterian Church in North America have now united as the United Presbyterian Church in the U.S.A. Two other bodies with a total of 382 members failed to report.

The Roman Catholic membership total indicates a 10 per cent rise in 1958 over 1957. It includes Roman Catholics "in the U. S., Alaska, and the Hawaiian Islands, including all families of defense forces both at home and abroad, and the diplomatic and other services abroad." The increase in membership includes the two million reported for the first time by the Military Ordinariate.

600,000 Negro Catholics

The Roman Catholic church regards all baptized persons, including infants, as members. The great majority of Protestant churches listed as members only those persons who have attained full membership, usually at age 13. The yearbook estimated that between 90-95 per cent of Protestant church membership is over age 13. There are an estimated 600,000 Negro Catholics in America.

Protestants represented 27 per cent of the total population of the continental U.S. in 1926. This rose to 28.7 per cent in 1940; 33.8, 1950; 35.5, 1955; and 35.5, 1958.

Rom. Catholic percentages were 1926, 16 per cent; 1940, 16.1; 1950, 18.9; 1955, 20.3; and 1958, 22.8.

The largest Protestant church body in 1958 in the U.S. was the Methodist church, with 9,670,690 members. Next in order among the most numerous were the Southern Baptist convention, 9,202,205; National Baptist Convention, USA, Inc., 5,000,000; United Presbyterian Church, U.S.A., 3,094,633; Protestant Episcopal, 3,042,286; National Baptist Convention of America, 2,668,799; United Lutheran Church in America, 2,293,902; United Church of Christ (Congregational Christian Evangelical and Reformed), 2,187,489; Lutheran Church, Missouri Synod, 2,234,744; Christian Churches (Disciples of Christ) International Convention, 1,943,599; and African Methodist Episcopal church, 1,136,000.

All the above church bodies, with the execption of the Southern Baptist convention and the Lutheran church, Missouri synod, are members of the National Council of Churches.

No Data on Christian Scientists

The yearbook does not contain a membership for the Church of Christ Scientist, whose regulations forbid the "numbering of people and reporting of such statistics for publication." According to the 1936 census of religious bodies, the last taken by the U.S. government, there were 270,000 Christian Scientists in the U. S.

Southerner says church must change to thrive in Africa

WASHINGTON

If the Christian church is to fulfill its mission in Africa for the good of all mankind, "a basic change of direction and even change in personality must come about in all of us."

So declared a white missionary from Richmond, Va., who made a recent report before the National Council of Churches in Christ, U.S.A., on the basis of years of experience in the Belgian, Congo.

Revolution has swept away "the blithe assumption of the colonial policy makers that the Congolese lives only for his stomach," said the Rev. William H. Crane, a Presbyterian missionary.

"Man does not live by bread alone, and to ignore that truth is to court disaster," he said.

"From the first upsurge of this revolution the Congo's first nationalist borders have emerged.

"Note their names, for doubtless, more will be heard from them in the days to come: Kasavubu, Diomi, Pinzi, Lumumbu, Kanza, Kalonji, Ntumba. . ."

* * *

THIS REPORT was read Monday before the Methodist Ministers Union by the Rev. J. Clinton Hoggard, secretary-treasurer of the Department of Foreign Missions, AME Zion Church.

The Rev. Mr. Hoggard told the meeting at Asbury Methodist Church that the report shows "progress of thought by American missionaries in areas of rapid change."

Both clergymen are members of the NCCC Africa Committee, which heard the report in New York City on Sept. 16.

* * *

THE REPORT states that Belgian colonial policy "produced astounding physical results" in material progress covering housing, health and sanitation and a degree of education.

These advances have failed to satisfy African in their drive to become free and independent peoples over the continent, the missionary said.

He cited riots in Leopoldville, including the most recent in January of this year.

"The police and army had to intervene and the inevitable firing on the mobs produced an unknown number of dead, who in the minds of nationalist-minded Congolese, have become the nation's first martyrs for independence."

* * *

HE QUOTED A Congolese as saying, "It is not what Belgium did which made us unhappy, but it is what she failed to do.

"No people can be forever content with being subjects rather than citizens.

"You in America and Europe have had the institutions of political sovereignty for generations, so you know what it means to be a people.

"We don't want the white people to leave, but we want to be masters in our own house."

* * *

ANOTHER SAID "Tell the church people in America that we are grateful for all that they have done for us, for sending us missionaries and for teaching us the Gospel, and all that flows from the Gospel. Because of what you taught us, we are where we are today.

"But we are children no longer, nor do we want to be treated as children.

"As our older brothers in faith, we need you and we welcome you but many of you will have to change your attitude towards us if you want us to work with you."

The report said America must drop racial prejudice and political indifference if it intends to help the church effect its "ministry of reconciliation" in Africa.

Over 8 Million Negroes In U. S. Belong To Church

A recent inventory of religious activities of Americans indicates that 8,575,925 colored Americans belong to chur c h. Of this number it is estimated that 8,000,000 are Protestants and 575,925 are Catholics.

The estimated colored population today is 17,000,000. This means that at least 9,000,000 colored Americans have no church membership,, and presumably almost all of t h e s e are relatively untouched by the church. This is the latest estimate after allowing for 23 colored Catholic bishops and 82 American colored preie s t s and other high churchmen.

THE CATHOLICS keep a close tab on their memb e r s and a large group of colored p e o p l e in their localit i e s through their schools. The r e were 83,384 colored childr e n in schools in the Lafayette, Many of these children we r e in schools in the Lafayett, La. diocese where there a r e 75,000 colored Catholics. T h e number of colored Catholi c s in other dioceses is as f o l lows:

New Orleans, 70,000; Washington, D. C., 53,385; N e w York, 47,800; Chicago, 42,000 Galveston, 35,925; Phila d e lphia, 35,000; Los An g e l e s, 23,165; Baltimore, 19,379, a n d Brooklyn, 19,000.

SOME observers claim that America's postwar interest in religion seems to be wan i n g, although it is still high. Some churchmen notice a moderate interest in the religious tempo. They seem to see in religi o n the same cycles as in b u s i ness. The slump comes sooner or later in both fields.

To some church lead e r s this is a period for consolidating the gains made dur i n g the peak of the religious surge through which we have j u s t passed. And to them this is an important period. Evangelis m has its gathering period, t h e training period for new recruits in the church, and a settling down period for regular programs in which n e w Christians must find t h e i r place. It is only in such p r o gram participation the youn g Christians can secure experience and guidance for growth and service.

Colored churches are a l s o experiencing a leveling off in religious enthusiasm. T h i s is particularly true in some denominations. The great c o n cern of many ministers is the increasing number of adu l t s who have no church conn e c tions, and are not influenc e d directly by the church.

List New Data On Business Firms

The growth of business activity in Suburban Cook County over the past nine years is illustrated by the physical count of names of businesses listed in the January, 1950 Reference Book or Dun & Bradstreet.

This count showed a total of 15,878 rated businesses in Cook County outside of Chicago. These figures compare with the count of the January, 1950 Reference Book which showed a total of 12,661 names in Suburban Cook County. Current figures represent an increase of 25.4 percent.

The Reference Book lists commercial enterprises — manufacturers, wholesalers, retailers, and other businesses, generally those buying regulaly on credit.

It does not, however, include some service and professional establishments, such as real estate brokers, barbers and beauty shops, stock brokers, etc. Thus figures for all businesses in Suburban Cook County would be higher than the ones quoted above.

According to J. D. Lanpher, Dun & Bradstreet's manager at Chicago, over 9,000 changes will be made during 1959 in the Reference Book listings of Suburban Cook County concerns including new names added, names withdrawn, changes in ownership, changes in credit ratings and in trade styles.

Better than 95 percent of all commercial transactions in the U.S., are made on credit terms and the buyer and the seller are brought together by means of credit information.

When the owner of a business or his accountant returns his financial statement to Dun & Bradstreet, the owner has taken the first step in establishing his responsibility as a seeker of credit.

The statement becomes a part of the credit report on his business along with a financial analysis, a description of what the business does, and a record of how it pays its bills.

On the basis of this information, a rating is assigned and the businessman is listed in the Dun & Bradstreet Reference Book.

Bishop asks interracial council

"As Christians, we cannot afford to fail to take action on racial problems. We must recognize the viewpoints of all persons on this matter."

This was the statement of Bishop Frederick D. Goodwin who last week called on Episcopalians of the Diocese of Virginia, which he heads, to form a special group to study race relations.

He said that the group should be composed of members of both races and should meet every month. He continued:

"The study group should make progress reports from time to time and a full report at the next council meeting."

"WE MUST TAKE a stand on political and social issues before it is too late. We must be Christians during week days as well as on Sundays.

"We need better understanding and compassion in solving racial problems in this state. These problems won't be solved overnight but now is the time to reconcile our differences."

Bishop Goodwin said that the executive committee of the church council had already approved the study idea. Other members of the diocese, whom he addres sed at the 164th annual council, took under consideration a resolution to implement the bishop's suggestion.

Lily White Churches Can't Duck Integration For Long

BUCK HILL FALLS, Pa. — (UPI) — Local churches in all-white communities should approve integration policies now because there will be Negroes living in their areas within 10 years, the Congregational Christian Church Board of Home Missions was told Thursday.

Dr. Herman H. Long of Nashville, Tenn., who recently completed a two year study of racial practices in 1,054 local congregations, said adoption of official policies for "racial inclusiveness" by local churches would "create a momentum for change from the present practice."

"This can be an important point of beginning for the large number of churches in urban communities where no Negroes are living presently, because they will have Negroes within the next 10 years," Long said.

Long conceded there might be situations where it would be possible for a church to accept Negroes into membership or on the church staff, but impossible to secure congregational agreement on a policy. In the long run, however, he felt the soundest course would be the establishment of a policy "long before a Negro family applies for membership."

TIME FOR POLICY

"The time to have a policy is when the issues do not confront you," he said.

While some churchmen felt racial inclusiveness should be implicit in Christianity, Rev. Marcus, Cleveland, suggested the "history of race relations being what it is we have to assume that the church is closed to Negroes until it passes a policy declaring it open and communicates that policy to the non-white community."

Church Bells Peal World Prayer Day

Christians Everywhere Join In Peace Plea Today

Church bells will ring throughout the world today as Christians pause to pray for peace and understanding.

It's World Day of Prayer, sponsored annually by United Church Women in 117 countries.

Chimes will play "Holy, Holy, Holy" in downtown Memphis at noon. Mayor Edmund Orgill has issued a proclamation asking Memphians to take part in a moment of prayer.

Special services will be held at 10:30 a.m. at St. Mary's Episcopal Cathedral at 700 Poplar and Mullins Methodist Church at 4 North Mendenhall Road.

A worship period will be held at noon for business people and shoppers in Goldsmith's Auditorium. Women from about 10 foreign countries, dressed in costumes of their homelands, will highlight a service at 8 p.m. in Mt. Olive CME Cathedral, a Negro church at 538 Linden.

More than 4,000 prayer cards will be placed on luncheon trays at local hospitals. Several private schools plan observances.

Church Must Act on Integration, Bishop Says

WASHINGTON (ANP) — Integration is a moral issue that the church must act upon, declared the new presiding Bishop of the Protestant Episcopal Church of the United States.

• In a press conference last week preceding his installation at the Washington Cathedral, the Rt. Rev. Arthur Carl Lichtenberger declared that the movement toward integration should be as quick and steady as circumstances will allow.

But, he added, local situations should be taken under consideration. "There are situations where it will take time. We should recognize this. We should move as fast as we can."

■

THE 58-YEAR-OLD Bishop who heads the three-million member Episcopal Church was later installed before 3,000 worshipers, including prominent political and civic leaders, and leaders in the Episcopal and other churches.

Before the installation services, the new Bishop also told reporters that he felt the church should speak out on political issues, but it is his personal opinion that individual Christians could be more effective.

He also called for unity between the churches, including the Roman Catholic Church. He admitted that he had no specific program on this issue but had a general overall hope that we can find "a way to reunion of all churches."

Lenten Thoughts

My Favorite Bible Character And His Significance Today

By ARMOND W. SCOTT
Judge, Municipal Court

I have always been deeply impressed with the story of the life of the Apostle Paul and his crusade for righteousness, after he found the light, because his entire life runs so nearly parallel with the lives of so many of the people of this day and time.

Judge Scott

Born of Jewish parents, he yet had the privileged connection of Roman citizenship.

He entained strong convictions both against and for the Christians. Yet he had the courage to realize and admit when he was wrong, and his whole life was changed, once he became aware of the truth.

Like many of us of today who are struggling for common decency and brotherhood, he was scorned and persecuted. But he never surrendered his faith, or gave up in despair.

We should learn from his tragic life that when we are wrong, we should have the courage to turn about and go the right way.

Like many crusading liberals of today, he was fought by both friends and foes, but he kept the faith and never surrendered.

Finally, from the life of Paul, we should have learned the lesson that we owe it to ourselves, to discover the right road, and to follow it fearlessly and conscientiously to the end.

Negro Status 'Indicts' Christians Of White Race, Minister Says

The status of the Negro is "an indictment of white Christian men," an Atlanta Baptist pastor said Sunday.

"If Jesus Christ came to Atlanta, it would be inconceivable that he would set up or encourage restrictions which would make it impossible for a person of any race or creed to come into a service of worship which He would hold," said the pastor, Dr. O. Norman Shands, of West End Baptist Church.

"It is the spirit that led Billy Graham to announce that all future campaigns which he conducts must be on a completely non-segregated basis," Dr. Shands said. "Segregation did not originate in the church. It was primarily a political institution which crept into the church.

SEEN AS SYMPTOMS

"Discussion in terms of where the Negro will sit on buses or where he will go to school or whether he will have the right to vote are symptoms rather than the root of our racial troubles," Dr. Shands said.

"The real root is found in an attitude which does not allow us to see a person without concern for his outward appearance or group affiliations," he said.

"The initiative in seeking solution to the existence of barriers between men must lie primarily with Christians.

MUST HELP NEGRO

"In our day, if Christians do not find the grace and compassion to cross the barriers of tradition, the world will be left without sufficient guidance in the solution of tension.

"The primary concern must be helping the Negro to the proper relationships with God and man. The white Christian men of Georgia, Alabama, South Carolina, Illinois, New York—or wherever—have failed to reach the Negro for the kingdom of God."

Dr. Edward A. Cahill, pastor of the United Liberal Church, said Sunday that Atlantans are being "taxed without proper representation in the State Legislature and are being disenfranchised by the county unit system."

SEES "ONLY WAY"

"We must raise again the cry of 'taxation without representation'," the pastor said. "Local option and proper representation" are the only way that Atlantans can achieve the primary aims of democracy—life, liberty, and the pursuit of happiness.

In a sermon directed to the young people, Dr. Harry A. Fifield, pastor of First Presbyterian Church, said, "Politicians are gambling with your education to maintain the status quo. God and spiritual things are very much needed in politics."

Dr. Fifield challenged young people to bring God into the center of their lives and of "this great, materialistic, technological civilization."

Billy Graham Hails Results In Australia

Evangelist Billy Graham has just completed in Melbourne, Australia, what he describes as one of his most successful crusades for Christ. In the following dispatch he evaluates the good he believes has come from this crusade.

By BILLY GRAHAM,
Written for United Press International.

MELBOURNE, March 16.—Our month-long Melbourne crusade has ended and I feel there's been a depth, in fact a new dimension, about it not encountered anywhere else in the world.

It has gone far beyond our expectations despite the many difficulties encountered — extreme heat with people fainting on rainy nights; and finally, nights so chilly that everyone had to wrap up in overcoats and scarves. Also the venue was changed four times, leading to confusion.

Yet around 700,000 persons attended, far surpassing any crusade of a similar duration within our team's experience.

20,000 Decisions.

The recorded decisions for Christ well exceed 20,000, while thousands more were influenced by our auxiliary crusade meetings.

I attribute the success of the crusade to two main factors. Firstly, worldwide prayers. Thousands of persons in New York have been praying for the crusade. The same is true for every place in America and throughout the Western civilization. It has proved God does answer prayer.

Secondly, to the splendid church support here. A number of ministers were skeptical when the crusade began, but now the overwhelming majority of the churches are working together to consolidate the spiritual awakening in Victoria which is becoming so evident.

Takes No Credit.

I take no credit at all. Had we come here alone without the churches' support, we wouldn't have drawn a proverbia corporal's guard.

There's surely a spiritual hunger in the people's hearts all over the world.

They are finding the answer in Christ.

40,000 Pack Park To Hear Evangelist

Graham Opens His Crusade In New Zealand Capital

WELLINGTON, New Zealand, April 5-(AP)—A crowd of 40,000 packed the athletic park here Sunday for evangelist Billy Graham's first appearance in the New Zealand capital after drawing record crowds in Auckland.

More than 2,000 came forward to make "decisions for Christ," to bring the total for the New Zealand crusade to date to nearly 10,000.

Graham told the crowd the Southeast Asia Treaty Organization (SEATO) conference now being held in Wellington illustrates the sickness of the world, but that efforts for a cure are in vain unless mankind returns to Christ.

Prime Minister Walter Nash was among those who braved the biting autumn wind to hear Graham, who accepted an invitation by New Zealand churches to undertake an extended crusade here in 1962-63.

Thirteen of 120 prisoners in a Christchurch jail who heard Graham by a telephone hookup made decisions for Christ.

Sixty thousand persons attended the evangelist's final meeting in Auckland Saturday night. Crusade officials said 3,684 of them stepped forward to make "decisions for Christ." Graham told the crowd in his 90-minute speech:

"You are here because there is a spiritual hunger in the hearts of the people here."

Billy Graham says—

Racial tensions in North equal anything in South

NEW YORK, Jan. 8 (AP) — Evangelist Billy Graham said yesterday racial tensions here equal anything in the South and "no one should point righteous fingers at anyone else."

Graham held a news conference in advance of setting out with 20 associates Jan. 20 for a six-month series of crusades in Australia and New Zealand.

"During our crusade here (in 1957) we learned that there are racial tensions equal to anything in the South," the North Carolinian said. He added that Chicago had some of the same racial problems as New York.

Graham said the racial problem in New York is tied in with economics and teen-age gangsterism.

"THE SOCIAL problems of New York are equal to those of the South," he contended. "Sections of this city after dark are very dangerous and you know that very well."

"Our tendencies are to judge man when perhaps we should clean up ourselves first."

Graham said integrated religious revivals he conducted recently in the South had run smoothly and without any racial incidents.

Graham said he believes there is a resurgence of gangsterism and racketeering and that, in general, "The bad people are getting worse and the good people are getting better."

"What we need is a spiritual awakening," he said. "People should lead Christian lives all week and not just on Sunday."

Race Tension Worse In The North

American

ASHEVILLE, N.C. (AP) — If the recent juvenile violence in New York had occurred in a Southern city, "there would have been an outcry for federal troops," says Evangelist Billy Graham.

Graham said Wednesday in an interview he is convinced that "racial tension in many Northern cities is far greater than anywhere in the South."

He said several New York City ministers told him recently the city is a "racial tinderbox."

Graham was here to address an Asheville high school student body.

He said Southern whites and Negroes have a basis of long-standing friendship, something lacking in the North. He added that he feels that if Southerners will avoid "flag-waving, inflammatory statements and, above all, violence," forces of moderation eventually will prevail.

BILLY GRAHAM COMPARED TO DWIGHT MOODY

Australian Crusade Recalls Another

BY RICHARD PHILBRICK

The enthusiastic welcome Australians have given to Evangelist Billy Graham in recent weeks is causing his supporters to compare the crusade to the one made in England shortly after the Civil War by the great 19th century evangelist, Dwight L. Moody.

Just as numerous Australian churchmen who were hostile to Graham's crusade have been won over, hundreds of English clergymen came to like and respect Moody after first reacting to him with skepticism or indifference.

When Graham went to Australia, he was heralded by an imposing record of successful revivals. When Moody went to England in the summer of 1873 he was virtually unknown there.

Preached in Chicago

For years, however, Moody had been preaching in Chicago and in other cities of the United States. Beginning with evangelistic work among young men newly arrived in Chicago he expanded his efforts to include Bible classes, leadership in the Chicago Young Men's Christian association, and, during the Civil War, a welfare program for soldiers.

Moody, a farmer's son who was forced to leave school by family circumstances at 13, never became an ordained minister. As a shoe salesman he had achieved extraordinary success. His background was apparent to business men who received him as one of themselves and contributed to his projects because they trusted his judgment as well as his sincerity.

The talent he had developed for administration served him well in his English campaign.

Planned His Campaign

Moody drew tremendous crowds at his revivals in York, where he began, and in Edinburgh, Glasgow, Berwick-on-Tweed, and other cities. His son, Paul, describing his father on a preaching mission, said: "there was always a coming and going of visitors and friends, a constant issuing of orders, for every detail was, as far as possible, planned carefully."

To Moody, no detail was too small, Pauly Moody said. Drafts, bad lighting, officious ushers, half-hearted singing —all these things were under Moody's watchful eye. Offerers of long prayers, those who made unnecessary or overly long announcements, bores, and cranks were brushed aside as painlessly as possible, but effectually.

Big and Energetic

Moody was a big, energetic man, impulsive, outspoken, and informal. He talked to his audiences as tho he were in conversation with only one of the person before him, and everyone felt he was speaking to him alone.

One biographer said of Moody's preaching that "his emphasis was upon the gospel of God's fatherly love, rather than the terrors of hell fire. His speech was vivid, moving, but not sensational."

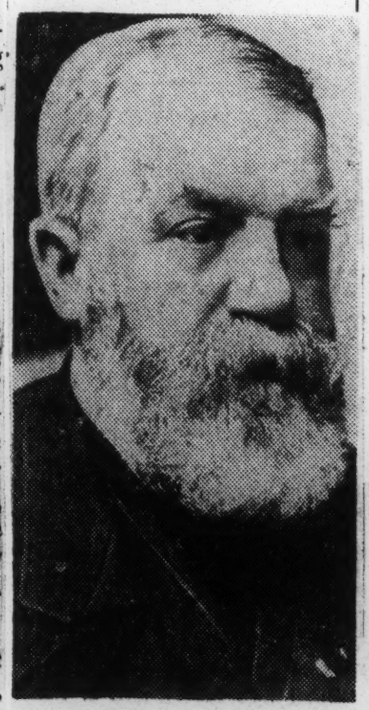
Before his death Dec. 22, 1899, Moody held revivals in scores of cities in this country as well as in England, Scotland, and Ireland.

Spoke to 100 Million

It has been said of him that he traveled nearly a million miles; spoke to more than a 100 million persons; personally prayed and pleaded with 800,000 sinners, and reduced the population of hell by one million souls.

His name lives on today in Moody Memorial church and Moody Bible institute in Chicago, in two preparatory schools in Massachusetts which he founded, and in numerous other enterprises which received their start from him.

Crusader



DWIGHT L. MOODY

140,000 In Australia

Billy Graham Draws His Biggest Crowd

MELBOURNE, Australia — (AP) — Evangelist Billy Graham drew the biggest crowd of his career for his final meeting Sunday in Melbourne.

Officals of his crusade estimated the crowd at 140,000— Melbourne officials called it 150,000 and said that was conservative—and termed it the largest he has ever drawn, even surpassing packed meetings held in London and New York.

For the first time in history, the public was allowed to stand on Melbourne cricket ground. They stood where the main events of the Olympic Games were decided in 1956 and jammed every stand. Australian clergymen called it the greatest religious meeting in Australian history.

The weather was perfect, with blue skies and a warm autumn sun.

Graham goes to Tasmania today and Tuesday for two meetings at Hobart and Launceston, then starts a fortnight's holiday at Broadbeach, Queensland, before commencing a brief New Zealand crusade in early April.

Graham wound up his month of local meetings with virtually every church on his side — including the Roman Catholics.

Catholic priests of several churches paid tribute to Graham on the last day of his crusade and called him a good Christian who helped people to find God.

One Jewish journal praised Graham for his fine character, innate goodness and silver tongue, and added "no matter what faith one may be, none of us can help but be amazed and pleased with influence of this American evangelist."

BILLY GRAHAM DEFENDS SOUTH

Believes Racial Tension Far Greater in North

ASHEVILLE, N. C. (AP) — Evangelist Billy Graham made a strong defense of the South in view of recent juvenile violence in New York city.

"If what has been happening in New York had happened in a Southern city, there would have been an outcry for federal troops," Graham said in an interview.

The evangelist, who conducted one of his major crusades in New York, said a number of that city's ministers with whom he has talked recently label the city a "racial tinderbox."

Graham asserted that while Southern whites and Negroes have a basis of long-standing friendship, such a relationship between races is often lacking in the North.

He expressed confidence that if Southerners will avoid "flag waving, inflammatory statements and above all, violence," the forces of moderation will "eventually prevail" throughout the South.

He noted that already the South is in the midst of a "tremendous sociological change" and said he was delighted to see that the supreme court's school integration law "is being obeyed peacefully almost everywhere this year."

"I'm convinced," Graham declared, "that racial tension in many Northern cities is far greater that anywhere in the South."

The evangelist stated he was equally convinced that race relations "ultimately will be better in the South than in the North."

"I don't think people living in our great Northen metropolitan area have any justification in pointing a condemning finger at the South," he said.

Race Tension Rife In North, Graham States

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Graham said Wednesday in an interview he is convinced that "racial tension in many Northern cities is far greater than anywhere in the South."

He said several New York City ministers told him recently the North is a "racial tinderbox."

Graham was here to address an Asheville high school student body.

He said Southern whites and Negroes have a basis of long-standing friendship, something lacking in the North. He added that he feels that if Southerners will avoid "flag-waving, inflammatory statements and, above all, violence," forces of moderation eventually will prevail.

The evangelist said the South already is undergoing tremendous sociological change and that he is delighted to see that the Supreme Court's school integration decrees are being obeyed peacefully in many localities.

Graham Visits Little Rock Bomb Suspects

LITTLE ROCK, Ark., Sept. 13 (UPI).—Evangelist Billy Graham went to jail Sunday and said a prayer with each of the men accused of setting off Labor Day explosions here. He found them "very humble and, I would say, repentant."

Graham, here to conduct two rallies in a football stadium, said he went to jail at the request of James T. Karam, a member of the committee which brought him to Little Rock.

AUDIENCE INTEGRATED

The prisoners with whom Graham talked have been charged with setting off dynamite explosions which wrecked a school board office, the fire chief's car and the office of the mayor, in anger over implementation of integration.

They are Jessie R. Perry, 24, J. D. Sims, 33, both truck drivers; Samuel G. Beavers, 49, a carpenter, and John T. Coggins, 39, an auto salesman. A fifth man, E. A. Lauderdale, 48, a lumber dealer, is free on $50,000 bond.

Graham spoke to 25,000 persons Sunday and 20,000 Saturday night. Both crowds were racially integrated. Sunday's crowd included Gov. Orval Faubus, who came to the football stadium with his aide, Rolla Fitch.

Graham said Little Rock was not the first integration trouble-spot at which he has spoken.

"I spoke in Clinton, Tenn., too," he said. "It is my policy never to speak publicly where an audience is to be segregated."

Graham said he was aware that extreme segregationists distributed 40,000 leaflets against his appearance here.

PLEASED WITH ATTENDANCE

"But I cannot say if it hurt attendance," he said. "I was delighted with attendance like that on a Saturday night."

And he said he was surprised to have 450 persons come forward "to accept Christ" at the speakers' stand at the conclusion of his sermon. "That is a lot on the first night."

The segregationist pamphlets attacked Graham for allowing Negroes to sit with white people at his crusades.

Graham said he believed many people of Little Rock had developed an "inferiority complex" because of the "black eye" their city's racial crisis has earned it in the eyes of the world.

"I believe this is one of the most progressive cities in the South," Graham said, "but there is no doubt this thing has divided the city.

"But the way the city of Little Rock responded to the bombings here the other day indicates people are tired of violence and the way the high schools opened peacefully—both should give the rest of the Nation encouragement," he said.

Graham said he felt racial conditions in the South today were better than for a long time.

But he said the "big problem now rearing its ugly head" was in the big metropolitan areas of the North—"such as Detroit, Chicago and New York."

Dixie Race Relations Better Than In North, Graham Says

ASHEVILLE, N. C., Sept. 3 (AP)—Evangelist Billy Graham yesterday made a strong defense of the South in view of recent juvenile violence in New York City.

"If what has been happening in New York had happened in a Southern city, there would have been an outcry for Federal troops," Graham said in an interview.

The evangelist, who conducted one of his major crusades in New York, said a number of that city's ministers with whom he has talked recently label the city a "racial tinderbox."

Graham asserted that while Southern whites and Negroes have a basis of long-standing friendship, such a relationship between races is often lacking in the North.

He expressed confidence that if Southerners will avoid "flag waving, inflammatory statements and above all, violence," the forces of moderation will "eventually prevail" throughout the South.

He noted that already the South is in the midst of a "tremendous sociological change" and said he was delighted to see that the Supreme Court's school integration law "is being obeyed peacefully almost everywhere this year."

"I'm convinced," Graham declared, "that racial tension in many Northern cities is far greater than anywhere in the South."

The evangelist stated he was equally convinced that race relations "ultimately will be better in the South than in the North."

"I don't think people living in our great Northern metropolitan area have any justification in pointing a condemning finger at the South," he said.

Graham Airs Racial Views

ASHEVILLE (AP) — Evangelist Billy Graham Wednesday made a strong defense of the South in view of recent juvenile violence in New York City.

"If what has been happening in New York had happened in a Southern city, there would have been an outcry for federal troops," Graham said in an interview before the Lee H. Edwards High School student body here.

The evangelist, who conducted one of his major crusades in New York, said a number of that city's ministers with whom he has talked recently label the city a racial tinderbox.

Graham asserted that while Southern whites and Negroes have a basis of long-standing friendship, such a relationship between races is often lacking in the North.

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The evangelist stated he was equally convinced that race relations "ultimately will be better in the South than in the North."

"I don't think people living in our great Northern metropolitan areas have any justification in pointing a condemning finger at the South," he said.

Graham later appealed to some 1,400 Lee Edwards students to attend church regularly and lead Christian lives.

A recent visitor to the Soviet Union, the evangelist declared that the high school students of Russia "are convinced they will one day rule the world."

He urged the Lee Edward students to be equally dedicated to the task of being upright, honest and devout in their daily living.

9 1959 GERMAN

MUTUAL COOPERATION OF CAPITALISTS, REDS

Advertiser Montgomery, Ala. p. 48-B

Mar. 5-4-59

German Pastor Predicts White Race Defense

DARMSTADT, Germany (UPI) —Pastor Martin Niemoeller, outspoken and often controversial German churchman, thinks the time is coming when the Soviet and capitalist worlds will have to stand together in defense of the white race.

"In three decades," Niemoeller told United Press International in an interview, "colored people will outnumber whites 5 to 2. Because of this, all whites in East and West, Communist and capitalist, will have to cooperate to save the white race.

"If there is no mutual defense among the white peoples, they will be overrun in 100 years."

Niemoeller said he meant defense in the sense of "economic cooperation" in order to pose a counterweight to superiority in numbers.

A firm pacifist and stern critic of military preparedness, Niemoeller said he believes the Russians are very frightened of Red China.

"The Chinese do not have to be given atomic bombs," he said. "They can make their own and cheaper. This is the same in economics. They are already producing optical equipment and other manufactures and selling them at half the price other countries are asking.

"Such people as the Chinese are used to hunger. The more there are of them, the more powerful the country will grow.

The people will not ask for more wages. And this is the same for all colored peoples."

Thinking of possible shorter-term developments, Niemoeller believes Germany will be reunited "in good time."

"In a few years the United States and Russia will forget about Europe," he predicted. "At that time they will have to think about defending their own countries from intercontinental rockets, not from shorter-range rockets launched in countries closer to them, such as from West Germany to Russia."

When this comes about, the churchman thinks, Germany may be able to quietly reunite.

"What I hope will not happen, although it remains a psychological possibility, is that the armies in both West and East Germany will join forces and throw out both governments, both of (East German Communist Boss Ulbricht and West German Chancellor) Adenauer," he said.

Pastor Niemoeller has not been popular in many circles since the war. He told U. S. forces after the war that "Germany needs a king," he told the Germans they were "all responsible for the war," and he attacked the Communists, only to be criticized from that quarter.

9 1959

INTERNATIONAL "POWER FOR PEACE" CONFERENCE

REV. SMITH TO ATTEND POWER OF PEACE MEET

World Tribune, Sat. 6-6-59

The Rev. Nelson Henry Smith, Jr., pastor of New Pilgrim Baptist Church is scheduled to attend the international "Power for Peace" conference set for Aug. 5-12 Vienna, Austria.

He is scheduled to leave the city July 25. The Rev. Smith will be accompanied by his wife and the Rev. F. L. Shuttlesworth, pastor of Bethel Baptist Church (North(. The Rev. Shuttles is president of the Alabama Christian Movement for Human Rights of which the Rev. Smith is secretary.

At the Saturday, Aug. 8 program, the Rev. Smith will be one of four panel discussants of the subject, "The Manifestation of Love in Race and Class." Other speakers will be Rev. Michael Scott, United Kingdom; the Rev. Arthur W. Blaxall, Union of South Africa and Abe Raymond Croquet, Belgium.

The conference is sponsored by the International Fellowship of Reconciliation.

REV. N. H. SMITH, JR.

6 1959

HALL OF FAME ELECTORS

Thurgood Marshall And Marian Anderson Named

NEW YORK — Among the forty-seven citizens appointed to the College of Electors of the Hall of Fame for great Americans announced by Dr Ralph W. Sockman Monday were:

Thurgood Marshall, special counsel for the NAACP; Bernard M. Baruch, former presidential advisor; Marian Anderson, contralto; Adlai E. Stevenson, two-time Democratic presidential candidate; George Meany, president of the AFL-CIO; Mrs Franklin D. Roosevelt, former First Lady; Milton Eisenhower, president of Johns Hopkins University, and Carl Sandburg, author.

They bring to 151 the number of persons who next year (1960) will vote on candidates for inclusion in the Hall of Fame which is located on the Bronx campus of New York University. Each of the 49 states is represented in the College of Electors. The candidates are nominated by the public.

Electors to the Hall of Fame are appointed for life. The appointees announced today replace members of the College who have died or resigned since the 1955 election.

Four former electors, have themselves been chosen for enshrinement. They are Woodrow Wilson, Theodore Roosevelt, Grover Cleveland, and Alice Freeman Palmer (educator). Only American citizens who have been dead at least 25 years are eligible for the honor.

HALL OF FAME

Honored by NAIA

Ed Adams Named To Hall of Fame

KANSAS CITY — Ed Adams, late basketball coach at Texas Southern University in Houston, has been named as one of eight men to the basketball division of the National Association of Intercollegiate Athletics' Hall of Fame.

Adams built Texas Southern into a basketball power. He started at North Carolina College, assembling that institution's first team. He then served 13 years at Tuskegee Institute with a record of 382 victories and 99 losses, winning four conference championships.

AT TEXAS Southern, in nine seasons, his teams won 264 and lost 54, finishing first in his conference each year except one, in which the team finished second. His over-all record was 644 won, 152 lost, a percentage of .808. His team won third place in the 1958 NAIA tournament, was runner-up in 1956 and was a quarter-finalist in 1957.

Adams died suddenly prior to the opening of the current basketball season.

Certificates of award to the new Hall of Fame members will be made at the annual NAIA Hall of Fame luncheon March 13 at the Hotel Muehelbach here during the week of the 21st annual National Intercollegiate basketball championships.

9 1959

Israel Divine Spiritual Churches Meet In Texas

Weekly New Orleans, La.
Sat. 8-22-59

Houston -- The Israel Universal Divine Spiritual Churches of Christ, under the leadership of the Rt. Rev. E. J. Johnson, Senior Presiding Bishop, held its Eighth Annual Conference with the Spiritual Temple No. 1 Church, 3212 Hutchins Street, Houston, Texas. Rev. C. E. Solomon was host minister, along with Rev. Mrs. C. McGowen, Superior Mother of Texas.

Approximately 300 or more delegates were in attendance, which included the one hundred representatives from Louisiana alone. Among the delegates attending were: Rev. Mrs. Ida Reeves (State Mother of Ohio); Rev. Mrs. E. Phinnessee, National Superior Mother (Illinois); Bishop O. T. Griffin, (Galveston, Texas); Bishop Marion Sneed (Louisiana); Rev. Mrs. L. Washington, (New Orleans, La., and many others.

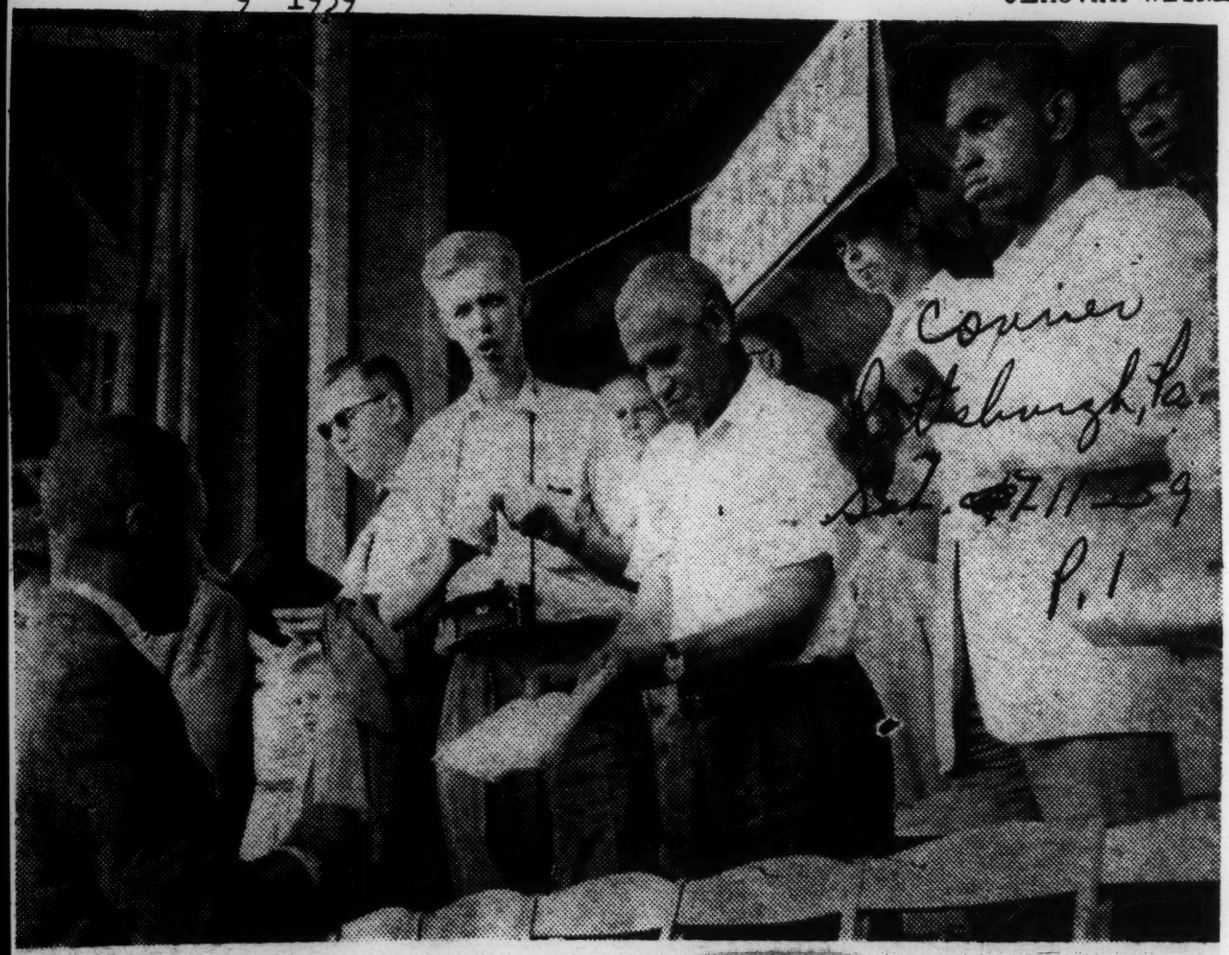
New members added to the roll by either ordination or reconciliation were: Bishop Ben Ross, Baton Rouge, La.; Rev. Mrs. A. Wilson, San Francisco, Calif.; Rev. Mrs. L. White, New Orleans, La.; Rev. Mrs. E. Williams, Rev. Mrs. Cook, Rev. Mrs. Jones and Rev. N. C. Carter, Caruthersville, Missouri.

Healing services and bible classes were conducted each afternoon by Rev. Griffin, assistant Bishop. Inspiring messages were delivered by various ministers at the evening services. Those persons attending these classes were awarded certificates of attainment. All of the services were inspirational and spiritual with music for the occasion rendered by the combined choirs of Israelite Spiritual Church and Antioch Spiritual Church of New Orleans and the Spiritual Temple No. 1 of Houston. Mr. Emmanuel Shaw of Houston was organist and Lloyd Wharton served as pianist.

Among the visiting ministers were Rev. A. P. Bernard, New Orleans; Rev. Singleton, Angleton, Texas; Rev. H. T. Simmons, Houston; Rev. and Mrs. MacRoy and Rev. E. Berryman, Houston.

Intermediate officers of the I. O. D. S. C. of C. are Bishop E. J. Johnson, presiding Bishop; O. T. Griffin, Assistant Bishop; Rev. Mrs. M. Edmunds, secretary; Rev. R. Robertson, executive secretary; and Bro. Frank Lastie, treasurer.

The Ninth Annual Conference will meet with the King Solomon's Holy House of Prayer in East St. Louis, Illinois. Rev. Mrs. E. Phinnessee, host minister.



Singers Without Voices— While James Taylor of Masontown, Pa., holds a songbook, James Mercer of New York City led deaf mute Witnesses in "singing" songs of praise at the Awake Ministers Assembly of Jehovah's Witnesses at Connie Mack Stadium, Philadelphia, Pa. Mercer translates the words of hymns into symbols as his choral group follows. No one was "heard" to be out of harmony. Over 60,000 attended the three-day session.

Jehovah's Witnesses protest Argentine ban

WASHINGTON

The Washington Congregations of Jehovah's Witnesses learned today (Friday) that Jehovah's Witnesses in Argentina have been denied their constitutional rights of free assembly and worship.

A vote of protest was taken and plans discussed to petition the Argentine Republic to correct the restrictions laid on the Christian group's activities.

S. J. McCarthy, the local congregations' presiding minister, said that in spite of many liberal advancements made by the present Argentine government that ousted the dictatorial Peron regime, a few non-Catholic religious groups that were declared illegal by Peron have yet to be recognized by Argentine's constitutional president, Arthur Frondizi.

ACCORDING TO McCarthy, two different applications for recognition were denied by the "Ministry of Worship," a department of the government formed by Peron to control the registry of all non-Catholic religions in the country. Furthermore, two futile appeals have been made to the present government to rescind the order denying Jehovah's Witnesses the right to register.

The latest appeal was made following a new decree signed by Frondizi on February 6, last giving non-Catholic religions full right to worship God as guaranteed by Article 14 of the Argentine Constitution.

* * *

McCARTHY SAID that more than 6,000 Jehovah's Witnesses in Argentina began circulation of a petition addressed to the president of the Argentine Republic requesting recognition under the new, liberal provision of his government.

The neighboring countries of Bolivia, Chile, Paraguay and Uruguay are circulating similiar petitions to acquaint the people of those countries, as well as Frondizi, with the condition that exists in Argentina.

9 1959

LOTT CAREY BAPTIST FOREIGN MISSION

Lott Carey Convention

Journal + Guide Norfolk, Va

Attracts More Than 1,500

Sat. 9-5-59 P. 3.

By BILL JOHNSON

CHARLOTTE, N. C. — The Lott Carey Baptist Foreign Mission opened its fifty-ninth annual convention here Monday, August 31. More than 1,500 were attracted by the meetings by Tuesday afternoon.

A pre-convention musical program at the Northwest junior high school auditorium Monday night, August 31, preceded Tuesday's opening session.

THE PROGRAM featured a 280-voice choir composed of members of Baptist churches in the Charlotte area. W. E. Patterson of Norfolk, Va., directed the choir which featured such outstanding local singers as Mrs. Little Rose Jordan of Saint Paul Baptist Church and Joseph Walker of Mount Carmel Baptist Church.

Among the highlights of the week-long convention are the annual addresses of the president of the convention, the president of the auxiliaries and the annual reports of the executive secretary.

DR. J. B. HENDERSON of Norfolk, Va., Lott Carey's president, was scheduled to speak Wednesday night. Mrs. Mary Ransome, of Richmond, Va., president of the Woman's Auxiliary, was also to speak. Dr. W. C. Somerville of Washington, D. C., the executive secretary, was to make his report Wednesday morning.

Dr. L. J. Shipmon, pastor of Mount Olivet Baptist Church here, who is host minister anticipated "One of the largest crowds ever to attend a convention in Charlotte."

ALL SESSIONS of the convention were planned at the Park Center, following Monday night's pre-convention musical.

The convention brought an array of foreign guests and speakers to Charlotte. Included are Prof. E. G. M. Njisane of Natal, S. Africa, who will make the feature address Friday night; Mrs. Irene Krishnappa of India who will appear on a Youth Panel Wednesday afternoon, along with Jeremiah Walker of Africa, Philip Chang of China, Bernard Benson of Africa and Miss Lee Bertha West.

DR. TITUS Apsoeo of Nigeria and the Rev. and Mrs. Nael Scott of Jamaica are other foreigners who will attend the convention.

The meeting of the executive committee, the executive board, an address by the Rev J. L. S. Holloman, pastor of Second Baptist Church, Washington, D. C. and a sermon by the Rev. M. C. S. Southerland of Cleveland, Ohio were among the highlights of Tuesday's sessions.

THE REPORTS of the executive board, the executive secretary and the treasurer were scheduled for Wednesday morning. The Rev. James J. Clow, of Portland, Ore., was to deliver the convention sermon Wednesday afternoon.

The Rev. C. F. Jenkins of Columbus, Ohio, Dr. M. C. Allen, president of Virginia Theological Seminary and College, Lynchburg, Va., and the Rev. M. L. Wilson, of New York City, are the scheduled speakers for Thursday's sessions.

Lott Carey Convention Raises $134,906

CHARLOTTE, N. C.—From all sources a total of $134,906.13 was raised during the year for foreign missions, Dr. W. C. Sommerville, Washington, D. C., executive secretary of the Lott Carey Baptist Foreign Mission Convention reported here at the 62nd annual meeting at Park Center, Sept. 1-4.

Some 89 per cent of this income was spent for foreign missions and 11 per cent for operating expenses.

Dr. J. H. Henderson of Norfolk, Va., who was reelected president of the parent body, told the more than, 1,800 delegates in his annual address on Wednesday night, Sept. 3 that "America's failure in race relations is hindering the work of foreign missionaries."

■

"OUR LOSS of enthusiasm for foreign missions and the failure to practice what we preach is accounting for much of the misunderstanding now coming on in the world. Africa is watching to see if the lives of Americans match their words of "loving brotherhood," Mr. Henderson pointed out.

In promoting a successful foreign mission program, Dr. Henderson said, missionaries need to consider the conditions of rising nationalism, increasing Communism and the spread of the Islam religion.

The duty of missionaries is to train the country's natives to take charge and develop their own lands.

■

DURING THE session, messengers adopted a recommendation of the executive board to begin a $100,000 expansion campaign for mission work in Haiti, Africa and Liberia. Few churches are to be built and additions to the work in Liberia are to be considered.

In April, 1960, members of all departments of the convention are to assemble in Washington, D. C. where elaborate plans are being made for mortgage burning on their headquarters building.

The Rev. M. C. Southerland, Cleveland, preached the opening sermon on Tuesday with an appeal for missionary preparedness rather than so much attention to reaching Mars. "We are more prepared to reach Mars than we are to meet the conditions of Christian Brotherhood," he emphasized.

■

PRESIDENT M. C. ALLEN, Virginia Theological Seminary at Lynchburg, Va., on Thursday afternoon told the convention that "self help" is the most urgent need for Negroes in America. "We are living in an age when we must teach and believe in the principles of our pioneering fathers," Dr. Allen pointed out.

Other officers elected for the parent body were: Dr. E. A. Parham, Columbus, Ohio, first vice president; Dr. J. C. Hairston, Pittsburgh, Pa., second vice president; Dr. J. Jasper Freeman, Norfolk, Va., secretary; Rev. Charles W. Green, Washington, D. C., assistant recording secretary; Dr. L. J. Shipman, Charlotte, N. C., statistician, and Dr. A. W. Brown, Richmond, Va., treasurer.

■

THE YOUNG PEOPLES Department reelected Mrs. Barbara Williams, Rankin, Pa., as their president, and Mrs. C. E. Griffin, Norfolk, Va., as their supervisor.

R. L. Holloman of Norfolk, Va. will again serve as president of the Layman's League.

Miss Irene Krishnappa of Bangalore, India, along with several other native students, were among those who appeared on program during the session. She told the convention that the race problem in America is not as bad as she had heard. "That Lott Carey is practicing what all Christianity is preaching," she added.

■

MRS. M. M. RANSOME, president of the Woman's Convention, stressed the importance of sacrificing for foreign missions. In her annual address she pledged to continue full support of the convention's objective in all departments by increasing the budget for expansion.

Dr. E. C. Smith, Washington, D. C., president of the Virginia Baptist State Convention, in an inspirational message told the convention: "To get a knowledge that God lives, in doing so enemies to missions become footstools."

Professor W. E. Patterson, Norfolk, Va., directed a 250 voice choir in a musical program on Monday to mark the official opening of the convention. Dr. W. L. Ransome, Richmond, Va., presided over the executive board and the Rev. A. J. Edwards, Washington, D. C., read the board's report to the convention which was adopted in full by all delegates attending.

■

A YOUTH PANEL that included Jeremiah Walker of Africa, Miss Irene Krishnappa of India, Bernard Benson of Africa and Miss Bertha West gave an interesting discussion on the important work youth can do in foreign missions.

The Rev. Y. B. Williams, Richmond, Va., preached the annual sermon at the women's convention meeting in First Baptist Church here, the Rev. J. B. Humphrey, pastor.

Others on the program were the Rev. William Burton, Newburg, N. Y.; Dr. A. L. James, Roanoke, Va.; the Rev. J. E. McMillan, Toronto, Canada; Mrs. C. H. Jordan, Portsmouth, Va.; Mrs. Cornelia Dance, Portsmouth, Va.; Dr. R. M. Pitts, Winston-Salem, N. C.; Miss Queen Williams, Roanoke, Va.; Mrs. E. L. Kirby, Reidsville, N. C.; Mrs. D. R. Powell, Roanoke, Va., and Mrs. Mary J. Rucker, Winston-Salem, N. C.

■

NEXT YEAR'S 63rd session will meet with the Bethany Baptist Church, Cleveland, Ohio, the Rev. M. C. Southerland, pastor. The Rev. L. J. Shipman, pastor of Mount Olivet Baptist Church in Charlotte, was host this year. He was assisted by the Ministers Conference of the Queen City and the St. Paul Baptist Church. The Rev. J. F. Werz, pastor serving as host for the youth department, and the First Baptist Church, the Rev. J. B. Humphrey, pastor, acting as host to the women.

LUTHERANS TO AID WORLD CHURCHES

National Unit Gives $50,000 to Help Build Council's Geneva Headquarters

By GEORGE DUGAN
Special to The New York Times

MILWAUKEE, Wis. May 6—The National Lutheran Council agreed here today to contribute $50,000 toward the construction in Geneva, Switzerland, of a $2,500,000 headquarters building for the World Council of Churches.

The World Council represents some 170 bodies of the Protestant and Eastern Orthodox churches. Its new building is expected to be completed in five or six years. The edifice, overlooking Lake Geneva, probably will house the world headquarters of several Protestant denominations as well as the council.

Geneva has long been regarded as the international center of world Protestantism. With the construction of the World Council building, Geneva will in a sense be to Protestantism what the Vatican is to the Roman Catholic Church.

The National Lutheran Council ended its four-day annual meeting here this afternoon at the Astor Hotel. It represents eight Lutheran bodies with a total membership of 5,000,000.

The Lutheran group also allocated $15,000 to the Division of Interchurch Aid and Service to Refugees of the World Council to help in the resettlement of 9,000 white Russians now on the Chinese mainland. The Russians left their homeland twenty years ago to escape bolshevism. They are now seeking ways to escape from Communist China.

Record Budget Adopted

The Lutheran Council also approved a 1959 administrative budget of $1,544,694, the highest in its history.

It authorized the raising this year of nearly $4,000,000 by Lutheran World Action for overseas programs of relief and rehabilitation. Lutheran World Action is the name for the annual financial appeal conducted through the council.

The Lutheran Council was organized in Chicago on Sept. 6, 1918.

In its early years, the council devoted most of its efforts to helping needy Lutherans in Europe. From 1919 to 1925, more than $7,000,000 was raised to provide food, clothing, shelter and spiritual care to war victims abroad.

During the next fifteen years, the council undertook service to its participating bodies on the domestic front.

Global Work Undertaken

During World War II the National Lutheran Council was called upon to assume a ministry of relief and rehabilitation throughout the world. The program is now regarded as a permanent necessity to meet spiritual and material needs in all parts of the globe. It has raised more than $147,000,000 in cash and goods for these causes.

Through Lutheran World Action more than $53,000,000 has been contributed since 1940 by the 11,000 local congregations affiliated with the participating bodies of the council.

In addition, nearly $94,000,000 worth of food, clothing, medicine and other supplies has been shipped to thirty countries and areas around the world in the last twelve years. This has been done by Lutheran World Relief, the material aid agency of the council.

The entire program of Lutheran World Action and Lutheran World Relief has been in addition to the regular ongoing work of the various church bodies.

The council has its national headquarters in New York, occupying its own building at 50 Madison Avenue. Offices are also maintained in Chicago and Washington.

Lutherans Blast Discrimination in Housing

Special to The Inquirer

BUCK HILL FALLS, Pa., May 21.—Delegates to the annual convention of the Lutheran Ministerium of Pennsylvania today approved, without debate, a statement blasting racial discrimination in housing, calling such bias "unchristian."

"Every person, regardless of race, has the right to make his home in our midst, and we owe him our friendship and Christian concern," the statement said. It also urges Lutherans in the ministerium territory to refrain from "panic selling" of homes in integrating neighborhoods.

The delegates, who represent 276,000 church members, engaged in a sharp debate over a plan to merge the 90 separate fund-raising appeals of welfare institutions in the ministerium into one united fund drive.

Under the plan presented to the convention, the ministerium would set up a special organization charged with raising funds for all church-related institutions.

FEARS LOSS OF IDENTITY

Opposition was led by Dr. Conrad Raker, superintendent of the Good Shepherd Home for Disabled Persons, Allentown, who said the plan would mean a loss of identity for the welfare institutions. He told the delegates that Judge James F. Henninger, of Allentown, a member of the executive board of the United Lutheran Church in America and one of the leading laymen in the ministerium, likewise was opposed to the merger.

After several hours of debate, the delegates defeated the plan, 236-231. A spokesman for the ministerium said the issue could not be raised again and that the institutions and agencies would continue soliciting funds individually.

Elected to the Executive Board were:

Judge Kenneth H. Koch, of Allentown; the Rev. William C. Berkemeyer, of Bethlehem; Dr. Arthur Falk, of Philadelphia; the Rev. Harry A. Smyser, of Folcroft; Robert Snyder, of Riegelsville; the Rev. Allen H. Roth, of Hazleton; Earl Brown, of Klingerstown; the Rev. Rufus E. Kern, of Kutztown; George Kerestes, of Lansford, and the Rev. Earl R. Kreider, of Slatington.

OTHERS ELECTED

Also Robert Dietrich, of Philadelphia; the Rev. Elton L. Angstadt, of Sumneytown; G. Allan Dash, of Jenkintown; the Rev. Maynard C. Hallock, of Pottsville; Alan M. Hawman, Jr., of Reading; the Rev. Karl L. Mumford, of Scranton; Frank G. Rhody, of Philadelphia; the Rev. Fred S. Blank, of Boyertown, and George Mager, of Mohnton.

Elected trustees of Muhlenberg College:

The Rev. E. Richard Acker, of Schuylkill Haven, the Rev. Walter A. Kuntzleman, of Bath; the Rev. Bela Shetlock, of Philadelphia; George Eichler, of Northampton; Charles H. Esserm, of Kutztown, and Alan M. Hawman, of Wyomissing.

Elected trustees of the Germantown Home:

The Rev. W. Chester Hill, of Philadelphia; the Rev. William E. Nye, of Flourtown; Ernst P. Hoeppner, of Glenside; William H. Patrick, Jr., of Philadelphia; Mrs. Edward L. Bauer, of Philadelphia, and Mrs. Claude E. Schick, of Philadelphia.

LUTHERANS COUNT INTEGRATED UNITS

80 of 167 Churches in Study Here Are Interracial Now

50 More Interested

The Lutheran Welfare Council has reported that a recent survey shows eighty Lutheran congregations in the metropolitan area out of 167 that responded are interracial.

The council is the coordinating agency for Lutheran welfare projects in the area. It has conducted a survey to learn how many among the 305 Lutheran congregations here have integrated. Questions were sent to the pastors of all 305.

Besides the eighty integrated, the replies showed that fifty others were interested in interracial membership, but were in homogeneous neighborhoods. The thirty-seven remaining gave no indication whether they were interested. Seventy-seven Sunday schools reported a somewhat higher percentage of integration than the congregations.

Among the 138 congregations that failed to reply, according to the council, several are known to be interracial "in interest and in fact," but these could not be included in the report because they did not give any information.

Agree on No Distinction

"Several persons responding to the inquiry objected to the word 'integration'," the report said. "Its very use seemed to them to smack of race consciousness and segregation. One pastor wrote that never before had he thought of the membership of his congregation in terms of race."

The report agreed that no membership distinction should be made on the basis of race, but went on:

"The fact remains that distinctions are made, and it is well to be aware of them if we are to help overcome them.

"This brief study is both reassuring and challenging. It is good to know that eighty Lutheran congregations in the New York area number two or more races in their membership, and another fifty are ready and willing to welcome all comers."

The report said that nonwhite membership was less than 25 per cent in sixty-five of the integrated congregations, between 25 and 50 per cent in eight, and more than 50 per cent in seven.

Although most of the congregations are predominantly white, six are predominantly Negro and one is predominantly Chinese.

The survey covered the five boroughs of New York City and four adjacent counties. The largest number of integrated congregations, twenty-two, is in Queens.

Thirty-two nationalities are included in the eighty congregations, one of which encompasses twenty-eight nationalities and another twenty-two.

Statement Bolsters Resolutions Previously Made By Church

Black Dispatch
Oklahoma City, Okla.

A forceful statement against race prejudice was adopted by the International Convention of the Lutheran Church which met in San Francisco, Calif., June 17-27. The resolution was made to bolster the resolutions made in previous conventions. The statement urges members of the Lutheran Church to guide public opinion in eliminating racial prejudice and to work toward erasing prejudice in the church by stressing the Christian view in all agencies and meetings of the local churches. President Edgar Homrighausen of the Southern District (states of Mississippi, Louisiana, Alabama) supported the resolution.

Here is the resolution adopted by the convention:

"Whereas, the Lutheran Church, Missouri Synod at its 43rd regular convention in St. Paul, Minn., June 20-29, 1956, adopted a clear and evangelical statement on the subject of racial discrimination; and

Whereas, it is our belief that the force of this statement would be greatly enhanced by the detailing of some of the practical implications of the Scriptural principles set forth therein; therefore be it

"Resolved, that the Lutheran Human Relations Association of America, in convention assembled in Valparaiso, Indiana, on this 26th day of July, 1958, respectfully urge our brethren in the Lutheran Church, Missouri Synod, to continue in the good work that was begun at the St. Paul convention and adopted at the 44th regular convention of Synod, the following resolutions, numbered 1, 2, 3, and 4, as amplifications of Synod's 1956 statement of principles.

1.

"Whereas, the Genesis account of creation clearly teaches the unity of the whole human family i nthat it ascribes a common ancestry to all men; and

"Whereas, the prophet Malachi reaffirms this teaching when he proclaims that this God's world, that there is but one heavenly Father, and that He is responsible for the creation and welfare of all people; and

"Whereas, it is a defamation of God to treat any of His creatures especially man, with contempt or to despise any particular race of men as an inferior product of the Creator's design; and

"Whereas, the divine plan was violated by man's fall into sin with those evil consequences which are now inherent in the entire human race; and

"Whereas, God's love is universal in its intent that Jesus Christ should be preached to every creature as the Propitiation for the sins of the whole world; and

"Whereas, these clear teachings of Scripture are, in effect, being denied by word and deed by many of our fellow countrymen, including, unhappily, some who profess and call themselves Christians, there be it

"Resolved, that we take notice of the continuing opposition to these Scriptural truths, that, in our preaching, we testify against it with such vigor as may be necessary to exhort and convince the gainsayers; and that we apply these teachings to the eradication of such racial or ethnic antipathies as may still persist in our midst.

2.

"Whereas, neither Scripture nor science provides us with a clear explanation of the origin of what we call "races"; and

"Whereas, idle speculations on this point can be dangerous and misleading; and

"Whereas, the criteria by which men have traditionally made racial distinctions among human beings are only superficial characteristics, the significance of which has been magnified and grossly exaggerated in the popular mind; and

"Whereas, the Christian's understanding of nationality and race should be based upon the soundest theological interpretations and the most reliable scientific evidence available; and

"Whereas, in the present state of our Biblical and scientific knowledge we possess no evidence to prove the alleged superiority or inferiority of Caucasians, Negroes, or Mongoloids; and

"Whereas, most tests indicate that the innate intellectual capacity of all races is essentially the same, although there is considerable variation within each race; and

"Whereas, we must conclude from such knowledge as is available that it is wrong for the Christian to try to justify any kind of racial discrimination on the basis of unwarranted and erroneous assumptions; therefore be it

"Resolved, that we redouble our efforts to combat fiction with reliable facts about race and that we encourage our pastors, teachers, and professors to utilize every appropriate opportunity to combat ignorance and prejudice by stressing in our congregations, schools, colleges and seminaries those truths about race which are in accord with sound theology and true science.

3.

"Whereas, Christian love demands that we avoid using any words or stereotyped expressions that might reflect unfavorably upon fellow human beings, bring them into disrepute, or cause them mental anguish; and

"Whereas, we should at all times seek to avoid offending our brethren in Christ and those whom we endeavor to gain for Christ; therefore be it

"Resolved, that we exhort one another to be thoughtful and considerate in our use of language involving delicate racial issues; and be it further

"Resolved, that we call upon all responsible officials and editors in our church to specifically eliminate the following objectionable practices:

(a) The separate listing in The Lutheran Annual, of 'pastors and teachers serving in Negro communities'; and

(b) The teaching of racial and ethnic designations to the names of our churches and missions except where such designations may be justified by the use, in the public worship thereof ,of a language other than English.

4.

"Whereas, Synod saw fit to adopt a resolution on race relations at its St. Paul convention in 1956 which, along with a number of other desirable recomendations, "acknowledge our responsibility as a church to provide guidance for our members to work in the capacity of Christian citizens for the elimination of discrimination, wherever it may exist, in community, city, state, nation, and world." and

"Whereas, it is essential to the effective implementation of this praiseworthy resolution that its implications be explained to our clergy and laity; there be it

"Resolved, that we urge the editors of the Lutheran iWtness (official publication o our church body) to give frequent and vigorous expression in its editorial columns to the stand which our church has taken on racial discriminations, as set forth in the resolution adopted in St. Paul; to solicit articles from writers qualified to apply the principles set forth in the resolution to the evil of racial discrimination as it manifests itself in the community, state, nation, and world."

Religion in action—

Alabamians fight Hays on integration statement

BY CLAUDE KEATHLEY
News Religion Editor

The question of integration of the races probably would never have been brought up at the recent Southern Baptist Convention if it had not been for strong statements apparently endorsing integration made by Brooks Hays, in his final message as convention president.

This was the opinion expressed in the June 4 issue of the Alabama Baptist by Editor Leon Macon.

KEATHLEY

Dr. Macon, one of the Alabamians who spoke against a resolution endorsing President Hay's message, pointed out in the editorial that "his (Hays') persistent declarations on these matters (integration) led many of our brethren to believe he has national political ambitions."

Hays had a recommendation in his message which requested the Resolutions Committee to submit a resolution which had elements on integration in it," the editorial said.

DR. MACON said that if the report of the Resolutions Committee had been adopted it would have been an endorsement of the Convention of the President's views.

Not only Dr. Macon but Jack Trammell of Shilon Baptist Church at Sardis; Dr. A. H. Reid, executive secretary of the State Baptist Executive Committee; Dr. Henry Lyon of Montgomery and N. H. McCrummen of Selma spoke on the convention floor against the approval of Hays' recommendations on integration. Other Baptist leaders from Southern states joined in the opposition.

As a result, Dr. Macon reports in his editorial, the resolution was amended in such a way that the president's message was not commended.

"In fact," said Dr. Macon's editorial, "the convention took no action at all relative to integration."

Dr. Macon says that points brought out by the Alabama men at the convention indicated that "our laymen were alarmed by the convention's action which apparently endorses integration and that Alabama's position was not one of disloyalty to the SBC and that it was unwise for the convention to act in matters which mainly concern our local churches."

THE ALABAMA BAPTIST editor also pointed out that Alabama Baptists are deeply concerned about the spiritual welfare of Negro Baptists. "We have a department of Negro work and we give definite aid to the Baptist colleges in Selma and Birmingham. We also have definite association programs to aid in these matters."

Racial Justice Appeal Gets Baptist Applause

LOUISVILLE, Ky. (AP) — Massed Southern Baptists Wednesday vigorously applauded a plea for racial justice and an end to discrimination against Negroes.

"This is part of the Christian gospel, and we must demonstrate that we believe it," former Congressman Brooks Hays told the nine-million member denomination's annual convention.

"It is the mission field on our own doorstep."

For Hays, whose conciliatory efforts for racial concord figured in the loss of his House seat in Arkansas last fall, the address was his parting shot as Southern Baptist president.

Two-Way Race

A two-way race developed in the initial voting to name a successor.

A Tennessee pastor, the Rev. Dr. Ramsey Pollard, of Knoxville, and a surprise Georgia candidate, the Rev. Dr. Roy O. McClain, of Atlanta, emerged as front runners in a field of five.

A run-off election was set for Thursday.

A run-off election was set for Thursday.

More than 15,000 Baptists from 45 states went through their first round of business sessions wednesday, and turned the big fairgrounds coliseum into a teaming sea of chitchat, reunions of friends and religious item displays.

Many of the "messengers," brought box lunches, since the meeting place is about five miles from downtown restaurants and the only Louisville arena large enough to accommodate the vast gathering.

Hays, recently nominated a director of the Tennessee Valley Authority, told the predominantly Southern throng: "perhaps you are tired of the subject of the race conflict, but until perfect justice is done we must stay with the task."

Repeatedly, the convention broke into enthusiastic applause. And the acclaim was loud and prolonged when Hays said: "Whatever the individual Baptist thinks about legislative policy in this field, it is apparent that scriptural support for state segregation laws cannot be claimed. They did not originate until the end of the 19th century."

He said Bible research has disproved the old arguments that "existing patterns are divinely prescribed." And he said racial inequities at home were retarding missionary efforts abroad.

"We cannot export what we do not have," he said, "and if our Christian devotions here are inadequate, our missionaries cannot transmit the Christian message to unsaved masses abroad."

The convention approved a record 18½ million dollar budget for 1960, one million dollars larger than the current one.

Lutheran Group Elects Officers

The annual election of officers of the Lutheran Human Relations Association of America, Chicago chapter, was held Sunday afternoon at First St. Paul Lutheran church, 1301 N. LaSalle st.

Elected for the new year were president, Theodore E. Voigt, 7447 S. Emerald ave.; 1st vice president, Arnold Buehler, 30 W. Chicago ave.; 2nd vice president, the Rev. William Griffin, 1120 E. 52nd st.; recording secretary, Edna Moltzan, 5619 N. Winthrop ave.

Others were corresponding secretary, Mrs. Valencienne Thomas, 9346 S. Harvard ave.; treasurer, Robert Washington, 121 E. 71st st.; Pastoral adivisors, the Rev. Robert H. King, 6231 S. Eberhart ave., and the Rev. Donald V. Becker, 124 S. Ashland blvd.

A Social Action Committee was activated by the Chicago chapter at this meeting with Arnold Buehler as its chairman. This committee will formulate pronouncements in the field of human relations, based on its investigations, for publication by the chapter.

State Lutheran Parley Asked to OK Integration in Housing

Inquirer

Special to The Inquirer

BUCK HILL FALLS, Pa., May [illegible] A statement against discrimination in housing was presented for approval of the Evangelical Lutheran Ministerium of [illegible] meeting here to [illegible] annual convention in Philadelphia.

The statement prepared by the Committee on the Urban Church urged the church to declare discrimination in housing to be "unChristian" and to caution church members against "panic selling" of homes in integrated neighborhoods.

June 5-21-09

The statement was presented by delegates of 542 congregations in Eastern Pennsylvania and Delaware. The convention opened yesterday and will continue through Friday.

It asked the Lutheran Synod of 270,000 confirmed members to go on record in favoring "inclusive residential patterns in order to stabilize our neighborhoods as integrated communities."

Another resolution proposed by the same committee asked pastors to reside in the area in which their parishes are located. This statement was of special interest to pastors of city churches located in deteriorating neighborhoods.

The statement specifically asked that "the place of residence should be located in an area representative of the work and life of the congregation and the community."

Adoption of either of the two statements, after debate, was not certain but it was considered significant that the synod had been asked for the first time to take a position on the question of integrating neighborhoods.

The proposal acquired special significance in that the official representative of the United Lutheran Church of America, Dr. Frank K. Efird, of Salisbury, N. C., told the convention this morning that there are now in the United Lutheran Congregations of an interracial nature in the U. S., several of which are in Philadelphia.

This morning the synod also heard reports on Christian higher education, specifically from Muhlenberg College, in Allentown, and the Philadelphia Lutheran Seminary. Muhlenberg College disclosed it has been forced so far to turn down applications from 500 girls because of lack of space. The college became coeducational two years ago.

Lutherans Oppose Race Bias

Herald Bureau

Herald

HOLLYWOOD — Lutherans of the all-white Florida synod Thursday adopted a resolution opposing racial discrimination.

The resolution, however, left the matter of implementing integration up to each of the 45 congregations in the state. They have a membership of more than 20,000.

The synod, which ended its 31st annual four-day meeting here, also went on record in opposition to closing of Florida schools "because of racial issues."

Copies of the anti-school closing resolution will be sent to Gov. LeRoy Collins, the Legislature and State School Superintendent Thomas Bailey.

5-15-5[illegible]

The Lutheran clergymen were not in total agreement on the anti-segregation issue. Opposition developed during discussion at the convention, a church spokesman said.

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The synod did not attempt to dictate policy on integration, but "urged congregations to seriously study the implication of the Gospel regarding human rights and relationships."

"The Gospel says all men are equal in the eyes of The Lord," said the Rev. A. D. Snyder, convention publicity director, in explaining the reference to the Gospel.

Church officials, however, said integration in the synod is not expected for some time. There are no Negro members in the synod now.

In one of its last actions the synod voted to move its headquarters from St. Petersburg to Tampa.

Duty Of Church To Promote Race Relations Everywhere

Norfolk, Va.

Journal & Guide

May 16-59

HARRISONBURG, Pa. — A Lutheran Seminary professor said last week it is the duty of the church to lead in race relations because "all men are equal in the sight of God."

Making clear the church's role in promoting human equality, Dr. Reginald Deitz, professor of church history at Gettysburg, Pa. Lutheran Seminary, said here last week "our responsibilities as Christians in a church is to form a community of reconciliation transcending all barriers — including race."

HE WAS SPEAKING to delegates at the 76th annual convention of United Lutheran Church of Women of the Virginia Synod. Attending were 345 delegates from Virginia and portions of Tennessee and West Virginia.

He urged that Christians be a witnessing community with a "demonstration of desegregation in all human relations." He said the church must be "as a task force, an aggressive protagonist of God's will in all structures of life."

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MANIFESTO
ATLANTA, GEORGIA MINISTERS

53 Atlanta Ministers Make Denunciation Of Integration

ATLANTA (AP) — Integration of schools is labeled as satanic, unconstitutional and one of the main objectives of the Communist party in a manifesto signed by 53 Atlanta area ministers.

The manifesto was announced Tuesday by the Rev. W. T. Hays, head of Immanuel Baptist Church and pastor of Maranatha Baptist Church in suburban Forest Park.

Hays also is president of the Evangelical Christian Council, an organization of 70 ministers formed in January "to give Bible-believing conservatives a voice and agency through which we may speak and work unitedly."

Hays said most of the signers are members of the council. He said they include ministers of these churches: North American Baptist, Southern Baptist, World Baptist, Independent Baptist, Free Methodist, Evangelical Methodist, Wesleyan Methodist, Pentecostal and Assembly of God.

The manifesto asserts that anything which would lead to the amalgamation of the races "is a sin against Almighty God."

It adds:

"We believe the integration of the races in our schools to any extent presents grave moral, social, religious, constitutional and political questions."

The signers quoted several portions of the Bible which they said back up their stand.

Integration tactics blasted—

Rev. Hughes' 'news letter' draws fire from Methodist Layman's Union

BY CLAUDE KEATHLEY
News religions editor

The Methodist Layman's Union this past week officially issued its first challenge to an individual minister in a letter to "fellow Methodists."

Judge Whit Windham, president of the Methodist Layman's Union, released a four-page letter sent to all ministers and at least one layman in each Methodist Church in Alabama.

It challenges the claims in a recent "news letter" issued by the Rev. Robert Hughes, executive secretary of the Alabama Counncil on Human Relations, Inc.

The Layman's Union letter, signed by Judge Windham and L. F. Scarboro, secretary, called the Hughes' letter "an attack on our organization."

THE LETTER identified the Alabama Council on Human Relations, Inc., as "an organization of a small group of whites and Negroes who, for several years, have been preaching full racial integration on all levels in all areas of the church."

THE REV. ROBERT HUGHES, executive secretary of the Alabama Council on Human Relations, in replying to the challenge, said the council had been in existence 40 years in the state and that it has never taken a position for or against segregation, but has attempted to be a witness to the principle of brotherhood and conscience through practical ways.

He stated that the statistics included in the newsletter with regard to the merging of the Central Jurisdiction (Negro conferences) were securied by him through the statistician of the Central Alabama (Negro) Conference.

"The context in which they were presented are important," he said.

In answer to the charge by the Methodist Layman's Union as relates to his conference annuity the Rev. Hughes said, "Under Methodist law, ministers serving special appointment receive no service years, accrue no retirement and can occupy no superannuate home. Therefore, during the four-and-a-half years I have held this appointment, I have been ineligible for participation in the church retirement plan."

Judge Windham yesterday called attention to a section of the Layman's Union Letter which identified the Rev. Hughes, head of the Alabama Council on Human Relations.

Of the Rev. Hughes the letter said:

"The Rev. Mr. Hughes is a young Methodist minister in the North Alabama Conference. Unknown to the rank and file of Methodist people is the fact that he (the Rev. Hughes) is officially appointed 'secretary, Alabama Council on Human Relations' at the annual conference when the appointments were read.

"Though he (Hughes) serves no Methodist Church, he is carried on the roll of ministerial members and is accumulating service years' and will receive pension paid to Methodist preachers on retirement. While attacking the laymen of the churches who provide the funds and homes for retired ministers and other benevolence, in which he (the Rev. Hughes) will share on retirement.

"Mr. Hughes continues his program of prapaganda to bring full racial integration on all levels of religious, educational and social life."

THE LAYMAN'S Union," says Judge Windham, challenges the Rev. Hughes' claim that abolition of the Central Jurisdiction would affect the Methodist churches in the South only slightly."

According to the Layman's letter the Rev. Hughes claims that membership in the North Alabama Conference would be increased by only 10,881 members and 57 ministers or 5.2 per cent of the total of 195,391 members and 513 ministers. The Hughes letter also claimed that by merger of Negro and white churches into the Alabama West-Florida Conference, the white membership would be increased by 3331 or 2.5 per cent and the number of ministers by 6.3 per cent.

Judge Windham points out that in the Central Alabama Conference (Negro) there are 84 ministers and 18 approved supply pastors serving 99 churches with 14,175 members. "Some of these pastors are Negro women," Judge Windham says.

"By any calculation, should the Negro conferences be eventually merged into the white conferences, the situation would be unacceptable to both races," he added.

Judge Windham says the letter to "fellow Methodists" points out that the Layman's Union was organized to try to preserve the unity of the Methodist Church in the South, "threatened as it is with disruption by a policy of forced integration."

"One of our functions is to keep our Methodist Churches informed of movements aimed at carrying out that policy," the Union president said.

THE LETTER to "fellow Methodists" called attention to the 70-member Study Commission appointed by the Methodist General Conference authorized to study the jurisdictinal system with intent to abolish the jurisdictional system, especially the Central Jurisdiction — in which all Negro churches in the United States are lumped.

"The Study Commission has about completed its studies and is now engaged in writing its report and recommendations which will be passed on at the 1960 General Conference," Judge Windham says.

"The executive committee of the commission has prepared a tentative draft of the report which is now under consideration," Judge Windham says.

THE LAYMAN'S UNION letter claims the Study Commission's report recommends:

1. The holding of the Jurisdictional Conferences at the time and place of the General Conference, thus making ineffective the Jurisdictional conference meeting.

2. The consecration of bishops by the General Conference instead of by the Jurisdictional conference.

3. Assignment of bishops to areas by the General Conference upon recommendation of a joint committee on Episcopacy.

4. An increase in General Conference delegates and the elimination of Jurisdictional delegates, thus diminishing the distinctive place and significance of delegates to the Jurisdictional Conferences.

5. The preparation of Methodist memberships for contemplated merger of Negro churches and conferences into white conferences and Jurisdictions by calling upon every church agency to help in 'creating the climate for Christian brotherhood and integration,' and by use of all groups 'such as Methodist Men, the Woman's Society of Christian Service, and Methodist Youth Felowships in developing good will and understanding by worshiping together and enjoying social fellowship in each others churches frequently."

The Layman's Union letter also urged on the basis of these tentative recommendations of the Study Commission, that churches include in the resolutions not only opposition to abolition of the Jurisdictional systems but also the phrase "or any material change."

"The Rev. Hughes, who also claimed in his News Letter under the topic 'The Methodist Layman's Union—A Challenge to Church Unity,'—intimates," says Judge Windham, "that the Methodist Layman's Union, in its advocacy of separation of the races in the Methodist Church, has become the trouble maker rather exercising the prerogative of free men to defend our life from the forcible imposition of conditions of worship which imperil our progeny, our race and our nation."

The recent Layman's Union letter asked that the letter be read to Official Boards. Judge Windham said that additional copies of the "letter to Fellow Methodists," and copies of the "pronouncement," adopted at the organization meeting at Highlands Methodist Church in Birmingham on March 19, 1958, are available.

CONFERENCE REPORT

State Methodists For Open Schools

LAKELAND, June 5 (AP)—The Florida Methodist Conference today adopted a report which calls upon the state to keep the public schools open.

The report, submitted by the Board of Social and Economic Relations, said, "we believe that our present laws are adequate to meet our public education. We call upon our people to support the principle of locally controlled schools in accordance with existing laws."

A section of the report headed "Race," stated that the obligation of the church is "in the teaching . . . that all men are brothers." It said, "We insist that communication on the basis of mutual respect must be maintained between the races" but said a "program of action in any one community may not be helpful in another."

A portion of another report calling for "prayerful and studied consideration of . . . recognition of Red China" was deleted.

Bishop Arthur J. Moore of Atlanta told the delegates, "I can't sit by and not ask what this means, 'recognition of Red China.' I cannot be silent without knowing exactly what it means."

Explains Statement

The Rev. W. C. White of Oklawaha, chairman of the Conference Board on World Peace, said he was not recommending or advocating recognition of Red China but merely consideration of the question.

Only about 10 of the 1,000 delegates opposed a motion to delete the statement from the report.

Other portions of the report called for "prayerful and studied consideration of" discontinuance of the military draft and education in birth control.

Pastors received their assignments for the coming year in secret sessions with Moore today.

The 525 assignments will be announced Sunday at the close of the conference. At least one new district superintendent will be appointed and indications are that several other important pastoral changes will be made.

Maximum Term

Dr. Clare M. Cotton has completed six years service as Jacksonville District superintendent, the maximum allowed in one stretch under conference regulations, and will be reassigned.

Delegates to the 117th annual conference today elected another group of representatives to the Jurisdictional Conference of 1960. They include:

Laymen—Madison Pacetti, West Palm Beach; Tom Slade, Starke; C. B. Peeler and D. C. Dawkins, Jacksonville; E. H. Allen, Orlando; John Sargent, Lakeland; Mrs. E. B. White, Jacksonville; E. W. Holder, Gainesville; and Morton McDonald, Deland.

Clerical — Dr. C. M. Cotton, Jacksonville; Dr. Melton Ware, Jacksonville; Dr. M. C. Cleveland, Tampa; Dr. Lewis N. Head, Coral Gables.

Delegates adopted a report on the Commission of Christian Vocations which said there is a need annually in the church for 1,200 ministers to replace those dying or retiring. An additional 1,600 ministers are needed each year, the report said, for new churches.

Delegates approved a recommendation that the conference raise $1.30 per member for educational institutions next year. Based on reported membership of 220,000, that would be $290,400.

Real Integration At Methodist Youth Conference Held In Detroit, Mich.

Negroes Stay In White Homes And Whites In Negro Homes And Both Race Members Get Along Splendidly, They Say

Detroit, Mich.—The second Human Relations Youth Conference sponsored by the Lexington Conference of the Central (Negro) Jurisdiction Board of Education, Detroit Conference Committee on Cultural Relations, the Detroit Conference Board of Education of the North Central Jurisdiction and the Board of Economic and Social Relations of the Detroit Conference of the Methodist Church, was held here April 17-19. The denomination's Board of Economic Relations was a co-sponsor of the conference.

The 185 high school youth and 27 adult leaders from both conferences were housed in homes of church members, with the Negro youth staying in homes of white families and white youth staying in the homes of Negro families.

"This, plus many other aspects of the conference has done a great deal toward building bridges of understanding and better human relations between races, classes and churches," asserted Mrs. Robert C. Wynn, wife of the executive secretary of the Lexington Conference Board of Education and one of the adult leaders of the conference, that was also attended by 10 fraternal delegates.

The theme of the conference was "Living and Working Together." Guest speakers included the Rev. Ernest T. Dixon, a staff member of the General Board of Education of The Methodist Church, Nashville, Tenn.; and the Rev. Jerry Walker, pastor of the integrated St. James Methodist Church, Chicago.

Adult directors for the conference included Mrs. Geraldine Carmichael, Detroit, sub-district director of Youth Work for the Chicago District, Lexington Conference; Rev. Robert W. Boley, minister of Membership and Evangelism of the Stratmoor Methodist Church of the Detroit Conference and Rev. James Bristah, executive secretry of the Board of Economics and Social Relations of the Detroit Conference.

Other adult workers were Mrs. I. D. Dorsey, Lexington Conference Director of General Church School Work; Mrs. William Bright, secretary of Youth Work of the Woman's Society of Christian Service of the Chicago District, Lexington Conference; Rev. R. C. Wynn and Rev. Dr. Harold Bremer, executive secretary of the Detroit Conference Board of Education.

Youth leaders for the conference from the Lexington Conference included Janet Hall, Alice Phillip, Nadine Phillips and Edward W. Kelly, 3rd, who is a grand son of Bishop Edward W. Kelly, Sr., (retired since 1952).

Methodist Membership Increased

NASHVILLE, Tenn. — The Central (Negro) Jurisdiction of The Methodist church increased its church membership by 10,630 during a recent Bishops' Evangelistic Crusade in the jurisdiction.

"The crusade was the most successfuly concerted evangelistic effort to be conducted in the jurisdiction since it was established about 20 years ago," announced Rev. Dr. W. D. Lester, Nashville. A staff member of the Methodist General Board of Evangelism, he was executive director of the crusade.

Dr. Lester reported the crusade totals as follows:

Of the 10,630 new members, 4,272 were received on profession of faith, 929 from other denominations, 1,147 restored to the roll, 2,631 received but not classified, and 1,651 enrolled in membership training classes to be received later.

MORE MEMBERS

Not counted as additional members for the jurisdiction were 1,177 who were received by transfer from one church to another within the jurisdiction.

The main thrust of the crusade was from February 9 to 15, but many churches participated later.

"About 45 per cent of the 3,356 churches in the jurisdiction took part," said Dr. Lester. "Bad winter weather cut the number of participating churches considerably."

Membership of the Central Jurisdiction, which covers most of the United States, was reported as 304,689 in 1958. Total membership of The Methodist church in the United States is nearly 9,700,000.

Bishops of the Central Jurisdiction are J. W. E. Bowen, Atlanta; Edgar A. Love, Baltimore; Willis King, New Orleans; and Matthew W. Clair, jr., St. Louis.

Methodists Laud School Decision

SAVANNAH, Ga. — A federal court decision outlawing the practice of segregation and discrimination in the Atlanta public school system drew praise from ministers of the Georgia Annual Conference of the Methodist Church, the Central Jurisdiction.

In a resolution approved by the ministers during their recent four-day session, the conference group "commended the judge and the Court for this historic decision."

The ministers further called upon every Georgian to work as a united group to carry out the decision of the court. "Experiences in Little Rock and other school districts prove that closing the schools will not solve the problem," it was noted.

The resolution contended that segregation and discrimination are unchristian, "whether they are practical in or outside the church, in public or private school of any public agencies, on conveyances of transportation, in industry or jobs and housing and in government on local, state or natioal level."

The ministers said the Federal Court decision ending segregated seating on the Atlanta Transit System proved that all races can enjoy the same privileges without conflict "if politicians and race-baiters would leave them alone."

Apparently making reference to a Georgia law requiring the closing of schools in the event of desegregation, the ministers said "We feel that if taxes have been collected and still are being collected for public schools, it should be spent to maintain them."

And to those who "have sought to confuse the issue," the resolution called upon them to "come forth and tell the truth and help us make Georgia one of the greatest states in the union, with freedom and opportunity for all people regardless to race, class or religion."

Pointing out that the job is not finished but just begun, the ministers urged every church member of that conference, both minister and laymen, to give full support to the NAACP" for the way it has fought for justice for the past half-century."

The resolution was drafted by the conference's board of Social and Economic Relations during the annual conference held at Asbury Methodist Church in Savannah.

In other observations, Georgia's County Unit System again came under fire, this time by the Methodist ministers.

The ministers saw the County Unit System as a device to deprive citizens of the "full use" of the ballot in the growing cities and towns. They called upon every "fair - minded Georgian to work to remove from our state the County Unit System."

The ministers said they feel that the ballot is essential to all effective functioning as citizens without which minority groups suffer and are deprived of their "God given rights."

On other subjects the ministers urged that the Governor and the Justice Department of Mississippi push for justice in connection with the "lynching of M. C. Parker in Poplarville, Mississippi."

In reference to the Florida rape trial, the ministers said "we do not condone rape nor crime, but we feel that the same rules applied to Negroes would be applied to all people. The world is watching Florida to see what kind of law applies to white men who rape Negro women since we know the law as applied to Negroes."

Religion in action—

Methodists urged to approve strong statement on race

BY CLAUDE KEATHLY News religion editor

Delegates to the Methodist General Conference next May in Denver, Col. will be asked to consider a more comprehensive statement on "The Methodist Church and Race."

This was revealed in a news release from the Chicago office of Methodist Information Service, official news agency of the Methodist Church.

The proposed changes to be considered were adopted at the semi-annual meeting of the church's General Board of Social and Economic Relations in Chicago last week.

KEATHLY

If approved by the 1960 General Conference in Denver, the revised statement would replace paragraph 2026 in the denomination's 1956 Discipline.

Principal changes in the statement involve the insertion of new and specific sections on the elimination of discrimination in education, employment and housing and strengthening the section on support of pastors of churches in changing neighborhoods.

THE PROPOSED STATEMENT emphasizes the changing racial climate of the world and reiterates the basic position of the Methodist Church against discrimination.

The proposed new statement lists 10 points to replace the six points in the present Methodist Social Creed. These 10 changes as revealed by the Methodist Information Service are:

"1. That a cooperative study be made of the church and its institutions as to their admission and employment practices and availability of services. It is the responsibilities of these institutions to make their policies non-discriminatory.

"2. That Methodists in their homes, in their work, in their churches and in their communities actively strive to eliminate discrimination on the basis of race, color or creed.

"3. That Methodists face their responsibility in education by implementing the decisions of the Supreme Court and by creating attitudes which make it easier for children, youth and all to live in harmony with those of other races.

"4. That Methodists recognize the right to a fair and equal opportunity for all to earn an adequate living . . . without discrimination as to race, nationality, sex or creed.

"5. That as a church we should now begin a program of education and action to bring about open occupancy. To limit on a racial or religious basis the individual's freedom to choose a home and neighborhood violates Christian principles. . . . Community acceptance which creates a sense of belonging is the spirit of Christ.

"6. That Methodist Churches . . . early prepare their people to welcome into their fellowship all races as they become a part of their community. That our pastors, upon whom rests the responsibility of receiving individuals into church membership, discharge that responsibility without regard to race, color or national origin. When a local church faces such changing conditions, both pastor and church should be assured of support by the bishop, district superintendent and annual conference. After proper consultation financial support may be given.

"7. As steps are taken towards replacement of the Central Jurisdiction (organic system for all Negro Methodists) by a pattern of church organization more consistent with Christian brotherhood, our leaders should continually seek creative alternatives to the existing pattern. Bishops, district superintendents, pastors and laymen should seek a way for the implementation of better fraternal relations between the Central Jurisdiction and other Jurisdictions by closer cooperation at annual and district conferences and at local church levels.

"8. That Methodists at national and international meetings of the church make provisions for equality of accommodations for all races without discrimination or segregation.

"9. That the many racial and national groups which make up our Methodist world fellowship be afforded the opportunity without discrimination to enjoy full participation in all activities and on all levels of the church.

"10. That local churches undertake the education of their members in ways which link serious study and vital worship, thereby giving creative Christian leadership to its membership and the community."

IN OTHER ACTION, the board approved a proposed merger of three Methodist boards dealing with social concerns.

The merger would include the Board of Social and Economic Relations, the Board of Temperance and the Board of World Peace. Headquarters under the merger would be at Washington, D. C.

The board also recommended a cooperative study of progress in non-discriminatory practices by all institutions of the church. The board also voted to enter into a vigorous "program of education and action looking toward the establishment of open occupancy in housing," and that "an open occupancy covenant should be considered as one of the techniques in the implementation of this program."

India and French West Africa now are heavy buyers of American refrigerators.

10 Methodist Agencies Call for Integration

DALLAS, Tex., Sept. 5 (AP).—A conference of 10 Methodist agencies has recommended the church accept any Christian regardless of race.

The recommendation adopted yesterday, now goes before the General Conference of the Methodist Church for approval.

The recommendation was one of several pounded out in a week of conferences on racial questions.

The report called for elimination of discrimination in housing and employment.

On public school integration, it declared Methodists should put into practice the Supreme Court's decision that segregation is unconstitutional.

Mixed Housing Indorsed

On housing, the conference said, "Restrictive housing on the basis of race violates Christian principles. The freedom to choose a home and a neighborhood should not be limited because of a person's race. The right to rent or purchase, however, is not enough. Community acceptance which creates a sense of belonging is in the spirit of Christ."

The report on churches said, "Our goal must be the full acceptance of any Christian into any local church." It also said church institutions should follow the same recommendation.

The report was prepared by a committee of 13, including four bishops.

Carlos P. Romulo, ambassador general of the Philippines and a concluding speaker, said whites are not alone in discrimination.

Anti-White Prejudice Hit

He quoted from his own speech at the 1955 Afro-Asian Conference in which he said racism "is an outcropping of one of many human weaknesses that we all share.

"I warned them," he said of his 1955 listeners, "that it is one of our heaviest responsibilities—we of Asia and Africa—not to fall into the racist trap."

He defined the "trap" as counter-racism whereby "we respond to the white man's prejudice against us as nonwhites with prejudices against whites simply because they are white."

Once Divided by Slavery, Methodism Faces New Cataclysm Over Race Issue

Post Washington, D.C. Dec. 9-29-59
P. 14

By Robert E. Baker
Staff Reporter

This is one in a series of articles on the problems of desegregation written on a town of the South.

BIRMINGHAM, Ala. — The race issue is threatening to split the Methodist church again.

Baker

In 1844, the slavery issue split the Methodist Episcopal Church into two parts: the Methodist Episcopal Church and the Methodist Episcopal Church, South.

It wasn't until 1939 that reunification took place. Now, only 20 years later, ardent segregationist lay leaders of the Methodist church in Alabama have seized control.

They threaten to pull out of the unified church at the Methodist General Conference in Denver next year if the church attempts desegregation.

Six Jurisdictions

The Methodist church in this Nation is divided into five geographical jurisdictions and a sixth all-Negro jurisdiction.

Nationally, the Methodists are on record as condemning racial segregation "by any method or practice." The Council of Methodist Bishops has affirmed and reaffirmed support of the Supreme Court's school desegregation decisions. The Methodist Board of Education is on record in opposition to the use of churches in anti-desegregation programs.

A study commission is scheduled to report a desegregation proposal to the General Conference next year. Circuit Judge Whit Windham of Birmingham said he understands the commission will acknowledge the climate is not ripe for abolition of the Negro jurisdiction but will recommend gradualism.

"We are very much concerned with the doctrine of gradualism," Windham said. "And if the General Conference thinks we are so ignorant that we won't recognize gradualism, if that happens, then there is going to be considerable trouble."

No Official Standing

Windham is a leader in the Methodist Layman's Union here, a segregationist group with no official standing in the church, that nevertheless has maneuvered itself into control.

The MLU was launched last February with the publication of "A Pronouncement" by Windham and 33 other laymen.

It maintained that segregation is in harmony with the will and purpose of God, differentiated between the "dignified" white Methodist services and the "exuberance" shown in Negro services, and said desegregation would mean the intermingling of young people.

"The bald question facing the General Conference," stated the publication, "is whether it is any more a sin for the white families in the South to be as concerned to avoid downbreeding for their children and grandchildren as would be a farmer for downbreeding of cattle."

MLU's first rally was in March at Highlands Methodist Church here.

"We're not building on hatred, but on a Christian foundation," Windham told the crowd.

The Rev. Thomas Reeves, a young student at Birmingham Southern College, arose to object to parts of MLU's publication. Four days later, he was fired from the Blue Springs Methodist Church near Columbiana.

All Methodist church property is held by the denomination under trust. But the MLU got the State Legislature to enact a law permitting churches to retain their property if desegregation were attempted.

Last spring, the Rev. Robert Hughes, executive secretary of the Alabama Council on Human Relations, issued a newsletter opposing the MLU's stand on desegregation.

Cross Burned in Yard

Windham and the MLU sent a letter to all Methodist ministers and churches in Alabama, suggesting that Hughes should not be reappointed to his position and should lose pension rights. At a district meeting in July, Windham again criticized Hughes and later a cross was burned in the minister's yard.

At the North Alabama Methodist Conference here earlier this month, MLU's segregation delegates won complete victory. Hughes was, in effect, given a year in which to leave his job or else lose his standing in the conference.

"I can't leave it," said Hughes, who originally intended to go into missionary work. "There's too much to be done."

Reasons Explained

Windham gave his reason clearly the other day. He pointed out that a Negro scholar had written that a Negro population of 10 per cent commits 35 per cent of the crimes in the Nation and that the national illegitimacy rate of the Negro is eight times that of the whites.

"If that be true, then it obviously is not good to let Negro children and white children mingle in church affairs," he said.

Bishop B. G. Hodge of Birmingham was asked to comment on the developments.

"I am in favor of the jurisdictional structure as we now have it. That's all I have to say, sir," he said.

The Methodist Layman's Union crystallized latent opinion within the lay Methodist ranks in Alabama and has effectively shut out the official laymen's organization. Although the MLU has spread widely in Alabama, similar movements in Louisiana, Arkansas and Mississippi have failed so far.

But with the General Conference and the desegregation question drawing closer, the movement may spread beyond Alabama.

Integration Manifesto Okayed By Methodists

Daily News
Jackson, Miss.
Mar 9 1960

DALLAS, Tex. (UPI) — A seven - section race relations manifesto calling for integration of churches, schools and neighborhood communities was approved Friday by about 800 Methodist leaders.

The manifesto will be presented to the Methodist Church's general conference and if accepted, would become policy for the denomination.

It was approved by the leaders during the closing day of the five-day human relations conference here which was called the largest interracial Methodist meeting ever held.

A housing section of the manifesto said, "The freedom to choose a home and a neighborhood should not be limited because of a person's race. The right to rent or purchase, however, is not enough. Community acceptance which creates a sense of belonging is in the spirit of Christ."

The policy proposal also asked Methodists to adhere to the Supreme Court's ruling which outlawed segregation in schools. It called for employment and advancement based on merit rather than race and said the church's goal must be "the full acceptance of any Christian into any church."

The report said, however, that "current situations require differing next steps," for the integration of churches.

More than 1,000 delegates from over the nation attended the conference on the campus of Southern Methodist University.

At Dallas human relations parley—

Methodist bishop calls for wide integration, justice, brotherhood

BY CLAUDE KEATHLEY
News religion editor

DALLAS, Tex., Sept. 1—A Methodist bishop said here last night the next General Conference must speak the truth concerning the "evils of race discrimination in all forms."

Bishop Richard C. Raines of Indianapolis, addressing the opening session of the first nationwide Conference on Human Relations at Southern Methodist University, attended by 1200 Methodist leaders, declared that the Methodist Church "must remove any vestige of question as to whether we have coercive segregation written in our discipline.

Bishop Raines told the interracial group of Methodist ministers and laymen that the "requirements of justice, Christian love and brotherhood in recognizing the God-given dignity and rights of every man must be put to work in our churches, schools, hospitals and homes and all other institutions owned and controlled by the Methodist Church."

"It is highly important that Methodists of diametrically opposed points of view should participate," he said.

"METHODISTS OF unquestioned devotion to Christ and his church will disagree as to what is the essence of the race problem and how it should be solved, but under the leading of the Holy Spirit can be brought to sufficient unanimity of mind and spirit to permit prayerful right to make social decisions about who would come into my home as an excuse for denying him his civil rights," Raines said.

"We may not desire members of another race as close friends or members of our family, but this personal preference must not be used to exclude members of another race from using hotels, restaurants, churches and other public facilities, for this gives him less justice to say nothing of Christian fellowship," the bishop observed.

The Rev. A. Dudley Ward, general secretary of the Methodist Board of Social and Economic Relations, located at Chicago, also spoke. He has headed up the arrangements for the conference sponsored by eight boards and agencies of the Methodist Church.

RACE RELATION GIFTS UP

Methodist Special Offering of $401,538 Is Record

NASHVILLE, Tenn. (RNS)—Methodists throughout the country have contributed $401,538 to a special "Race Relations" offering, it was announced here. It was $46,000 more than in 1958 and the largest annual amount since the offering was inaugurated in 1941.

Most of the total was contributed in Methodist churches on Race Relations Sunday on Feb. 8, but additional amounts have been received by the Methodist Board of Education here since then.

Dr. James S. Thomas, of the board staff, said that some Methodist annual conferences also gave $175,000 to Negro colleges.

Church Literature Brings Big Protest

Alabama Institution Makes Issue Of Teachings

FLORENCE, Ala., Sept. 1.—Pleasant Hill Methodist Church has objected in a letter to literature issued by the Methodist Publishing House in Nashville.

In a letter to the Methodist Christian Advocate, official Methodist publication in Alabama, the board protested against the doctrines which are being propagated through our church periodicals and church school literature, our church colleges and seminaries and many of our pulpits."

The letter called on the Advocate to take a stand against the tenor of the church literature.

Cecil C. Brooks, church lay delegate-elect to the North Alabama Conference, said the Christian Advocate refused to publish the letter.

Dr. Thomas P. Chalker, editor of the Advocate, said he didn't recall the letter. But he added:

"It is the policy of the Christian Advocate not to carry attacks on official church literature since it is an official organ of the church.

"The Advocate takes the view that such complaints should be sent direct to the editor of church literature in Nashville."

The Pleasant Hill Church board also said it disagreed with statements in the Methodist social creed and in the Methodist discipline "that there is no place in the Methodist Church for racial segregation."

"Physical integration," the board declared, "has produced nothing but shame and chaos . . ."

Some laymen of the Pleasant Hill Church are affiliated with the Methodist Laymen's Union, a segregationist group recently formed in Birmingham.

Methodist view regionally hiring, firing of Negroes

BY CLAUDE KEATHLEY
News religion editor

DALLAS, Tex., Sept. 3—Southerners disagreed with Northerners here yesterday on a statement by a New York educator that the Negro is the last to be hired and the first to be fired in the employment field.

This marked disagreement came during a panel discussion on employment at the first nationwide Methodist Conference on Human Relations. The conference was held on the campus of the Southern Methodist University.

Dr. Dan W. Dodson, panel moderator and New York educator, set the stage for the exchange of opinions when he said:

"The Negroes in the labor force have tended to be marginal. That is, because of discrimination and lack of opportunity, they were unskilled and frequently newcomers. Hence they are still the last to be hired and the first to be fired."

A. Boyd Campbell, former president of the U. S. Chamber of Commerce and Jackson, Miss., banker and industrialist, and C. Y. Thomas, vice chairman of the board of Spencer Chemical Co. of Kansas City, Mo., disagreed.

AGREEING with Dr. Dodson were Jackie Robinson, the first professional Negro baseball player in the Major Leagues, and George Butler, Negro staff executive of the president's committee on government contracts.

Campbell said, "The statement that Negroes are the last hired and the first fired, is more euphonious than truthful."

"At least it is not the practice in my state (Mississippi) the state which some regard as the reservoir of crimes against Negroes," Campbell continued.

Mr. Thomas said such was not the case in the three plants operated by his company, one of them in Mississippi.

BUTLER was asked how church people could pressure firms to comply with the non-discriminatory clause in government contracts.

"If you cannot convince your local firms that they must comply with the rule, then write us a letter and we will see that it is carried out," Butler answered.

Robinson, now vice president of Chock Full O'Nuts Corp., said he felt that Negroes could be placed in supervisory positions in business establishments with members of both races working under him.

Mrs. Ivy Baker Priest, United States treasurer, said about 40 to 45 per cent of the employes in her department are Negroes.

Two of the top programing employes in the Treasury Department are Negroes, she said.

"WE PLACE employes on the basis of merit and need, and not on the basis of race," Mrs. Priest said.

Last night more than 1200 delegates witnessed a program of interpretative dancing by Josefina Garcia, professor of dance and chairman of the department of health and physical education at Oklahoma College for Women.

The Ambassador Quartet in native costumes provided the delegates with a program of African music. They come to the conference from Nigeria for this special program.

A dramatic production, "Cry, The Beloved Country," was staged by the Bishop's Players. The story relates a conflict between a Negro and a white which ends with the two united in "Christian Brotherhood."

Attending the conference from North Alabama are Dr. Hobson Clark, executive secretary of the North Alabama Conference board of education.

Among others seen at the conference from Alabama were the Rev. Carl Atkins of Mobile, the Rev. Welton Gregory of Montgomery, the Rev. Robert Hughes of Birmingham, the Rev. Comer Woodall, the Rev Floyd Infinger, the Rev. Sam Shirah, the Rev. Max Hale, the Rev. William Griggs and Mrs. Elizabeth Carter, all of the Alabama-West Florida Conference.

IN BOSTON DEBATE

Catholics Pose Questions For Methodist Candidates

Advertiser
Boston 8-1-59
p. 8A

BOSTON (AP) — The Methodist bishop of Boston and the weekly newspaper of the Catholic archdiocese of Boston have posed questions for candidates for high public office.

It started Wednesday night when Bishop John Wesley Lord, in an address at the Edgartown, Mass., Methodist Church, said: "While we hold to the principle of respect for every individual, whatever his race or religion, because of the unique claims that the Roman Catholic church makes for itself, we have the right and duty to ask some questions of a presidential aspirant."

ASKS METHODISTS

In the current issue of The Pilot which was established in 1829 by the second Catholic bishop of Boston, an editorial titled "Sauce for the Goose," noted that Bishop Lord asked a series of questions to be answered by Catholics running for public office and said: "We think it proper to return the compliment with our questions asked of a Methodist running for public office."

Bishop Lord asked, among other questions: "Do you believe that the American free public school institution and system is a bulwark of American democracy, or do you stand for a religiously segregated school system?

"Do you stand for the principle of separation of church and state as a principle to be applied for the benefit of all churches and all creeds?

"As president, you will be called upon to attend many religious services in Protestant churches and in the Protestant tradition. Can you attend such services of worship in freedom of conscience and in the belief that such a service can bless the land that you serve?

"Can you enforce any civil law, even when that law conflicts with ecclesiastical law, or dogma of the church?"

The Pilot questions included: "In the light of the traditional racial segregation long practiced and still mightly supported in Methodist churches in the United States, can you be relied upon to carry through the Supreme Court decisions recently made on this topic? Can you serve with Negroes in your Cabinet, Congress, etc?

DRINK LAWS

"Methodists (and other Protestant denominations) have placed on the law books of many separate states strict laws depriving other citizens of the right to drink alcoholic beverages as their conscience allows. If elected to national office, would you strive to make these laws federal thus forcing your own religious views on all your fellow citizens?

"The Methodist religion condemns gambling in all its forms. In a position of public responsibility could you conscientiously permit horse racing and other forms of gambling to continue under your control and could you use funds raised in this (to you) immoral way?

"The famous Discipline which regulates Methodist teaching protests against Catholic teaching. Would you in public office be required to protest or suppress Catholic teaching as directed in this document?'

The editorial ended this way: "Moral: Anyone can play this game if he doesn't mind getting his hands dirty."

Religion in action—

News
Birmingham, Ala. Sun. 10-18-59.

Racial equality urged by bishop

p. 8

BY CLAUDE KEATHLEY, News religion editor

Methodist Bishop William T. Watkins in his final message to the Memphis Conference at Jackson, Tenn., this past week urged miinsters to lead a fight for racial equality—even at the risk of losing their jobs.

Making his farewell address as resident bishop of the Louisville area which includes the Memphis Conference, the Associated Press reports Bishop Watkins as asking:

"Are we going to fight only for the things that are safe?"

The bishop who retired Thursday said the church does not have to be infallible, "but it must be right about the main issues."

He said racial, economic and national equality are a worldwide movement and world attitudes by the American people toward this movement "could mean the end of America as a free nation."

BISHOP WATKINS told the Memphis Conference, according to the AP, that he was aware of the difficulties the ministers face on the racial integration question. But "if we don't face up to this issue and provide leadership now, in another quarter of a century there will be no need for us to get up in the pulpit and talk about anything because nobody will listen."

The Bishop said he was born in the South with all the prejudices of a Southerner, but had come to realize he didn't want to bring back slavery and a divided country—things for which his grandfather fought as a Confederate soldier.

"I am not advocating mass interracial marriage and all that sort of thing. I am saying the black man is my brother," he said.

Bishop Watkins will officially wind up his episcopal duties at the jurisdictional conference at Lake Junaluska, N. C. next June.

His announced retirement will now require that the Methodist of the Southeastern Jurisdiction elect three bishops: one for the Louisville area, one for the Atlanta area where Bishop Arthur Moore has reached retirement age, and one for the Florida area to fill the vacancy left by the death of Bishop John Branscomb.

Laymen Protest Mixing Efforts

Post-Herald
Montgomery 9-7-59
p. 1

MONTGOMERY, Sept. 6 (AP)—A group of Methodist laymen have joined in a sharply worded protest against "resources of the church being used" to promote racial integration.

They said the efforts made by some church leaders outside the South "are doing more to disrupt the unity of the church and curtail its program here in the South than any other influence."

If they continue, the laymen said, "our local churches will suffer loss both in membership and in resources."

Signed By 200

The statement was signed by more than 200 Methodist lay officials from 15 Montgomery churches. It was touched off by the Methodist Conference on Human Relations at Dallas, Tex.

"We believe in justice and opportunity for the people of all races," the statement said, "and view with pride the progress of the Negro race here in the South before agitators and propaganda groups sought to win by force of law what only mutual goodwill and respect can make permanent."

Violence Deplored

It deplored what it called "the tensions, the violence and the crime that has resulted through attempted forced intermingling of the races," and said "we are convinced that the great majority of the thoughtful and far-sighted Negroes prefer their own churches . . ."

The statement said that despite the claims of some that nothing is likely to be done, the report of a special commission is nothing more than a "blueprint for finally merging" white and Negro conferences.

That was a reference to the possibility that the 1960 General Methodist Conference may abolish its all-Negro jurisdiction and integrate the Negroes into white conferences.

Methodist bishop, cabinet concerned over Dumas bill

Birm. News 8-16-59 P. B's

BY CLAUDE KEATHLEY, News religion editor

Grave concern over effects the Dumas bill on church property, passed by the state Legislature the past week, is having on many local Methodist churches was expressed this week in a statement by the bishop and cabinet of the North Alabama Conference of the Methodist Church.

Bishop Bachman G. Hodge, resident general superintendent of Alabama Methodist churches and the 12th district superintendents of the North Alabama Conference, issued the statement after an official meeting of the cabinet Tuesday.

KEATHLEY

The statement, according to Bishop Hodge, is being sent to each pastor and the district and charge lay leaders, asking that the contents of communication be revealed to all Methodist members.

THE STATEMENT and analysis was made by the bishop and the district superintendents for the purpose of calling attention of Methodist people to the "grave effects the bill would have on Methodist churches in Alabama."

The bishop and the district superintendents, in their statement, took notice of the provisions of the bill under certain conditions.

They declared that it was their considered opinion that these conditions would "abrogate the historic trust clause which is the legal instrument in the discipline of the Methodist Church by which property is acquired and held by the Methodist Church."

THE STATEMENT continued:

"The proponents of the bill claim that the bill would not be used except in cases where an effort is made to integrate the church in Alabama, However, we think that a careful reading of the bill will reveal that it could be invoked for causes other than integration.

"Of course, there is provided in the bill the safeguard that the courts would be called upon to determine if the cause was sufficient under the provisions of the bill."

"We doubt," said the official statement of the bishop and district superintendents, "that the bill is constitutional."

"This we do not know and cannot know until it is tested in the courts," the statement observed, adding: "However, the bill appears to us to violate the concept and fundamental principle of separation of church and state as that principle is set forth in the Constitution of the United States of America."

THE STATEMENT also said that the bill "appears to us to be class legislation, since it applies only to Protestant churches in Alabama."

"As drawn, the bill does not apply to the Roman Catholic and Jewish churches," the statemen added.

"Again, it appears," said the statement, "that the bill, when invoked would attempt to set aside prior contracts made and entered into in good faith by hundreds of congregations, Official Boards, trustees of churches and of institutions owned and operated by Methodist and other Protestant denominations."

THE OFFICIAL VIEWS of the Bishop and his 12 district superintendents concluded with the following appeal:

"While the Bishop and the cabinet are aware of the ill effects which this bill could have upon the property holdings of all Protestant churches in Alabama, we urge members and officals of Methodist Churches in Alabama to refrain from hasty judgments, statements and actions and to continue to carry the established program of the church as authorized by the North Alabama Confeence.

"This statement carries with it the assurance of our prayers for every church, every layman and every minister of the Methodist Church and of others as we work together in building God's Kingdom on earth."

The 12 district superintendents composing the cabinet of the cabinet of the North Alabama Conference are: Dr. T. J. Chitwood, Albertville District; Dr. O. K. Lamb, Anniston District; Dr. R. Edwin Branscomb, Bessemer District; Dr. R. E. Kimbrough, Birmingham District; Dr. C. O. Moore, Decatur District; Dr. Minar L. Triplett, Florence District; Dr. A. T. Sprouse, Gadsden District; Dr. T. A. Edgar, Huntsville District; Dr. W. H. Curl, Jasper District; Dr. Charles T. Ferrell, Roanoke District; Dr. L. D. Tyson, Sylaucauga District; and Dr. U. S. Pitts, Tuscaloosa District.

Clark, Gammon Included

Ask Methodists To Aid Negro Colleges

Daily World Atlanta, Ga. Wed. 10-14-59

NASHVILLE, Tenn. — If each of the approximately 9,700,000 members of The Methodist Church would give a penny a month for the denomination's Negro colleges, they could safeguard an investment of more than $15,000,000.

If Methodists do not give a penny a month per capita (or a little more than $1,000,000 a year), then the future of Methodism's progress of higher education for Negroes looks dark, indeed.

This is the essence of a bulletin released in early October by the Methodist Commission on Christian Higher Education's committee to study the needs of Negro colleges.

The Commission on Christian Higher Education and the Methodist Board of Education have set a goal of $1,000,000 for the Negro colleges in an offering to be taken on Race Relations Sunday, February 14, 1960.

"The Methodist Church can determine the future of these institutions by giving $1,000,000 on Race Relations Sunday," said the bulletin of the committee. **The $1,000,000 produced through this will call forth additional millions from others who will be impressed with the response of the church."**

The Negro institutions of higher education are related to The Methodist Church. They need immediately at least $6,000,000 for buildings and equipment, and they need additional funds for teachers' salaries, scholarships and endowment.

The Methodist Church owns completely the properties of six of the 13 schools. This is the $15,000,000 investment that would be safeguarded by the penny-a-month per capita giving according to the bulletin.

Members of the committee to study the needs of Negro colleges are DR. JAMES P. BRAWLEY, president, Clark College, Atlanta, Ga.; METHODIT BISHOP J. W. E. BOWEN, Atlanta; Dr. A. Hollis Edens, president, Duke University, Durham, N. C.; Dr. Robert H. Hamil, who is the pastor of Wesley Methodist Church and co-director of the Wesley Foundation, Madison, Wis.; Dr. Russell J. Humbert, president of DePauw University, Greencastle, Ind.; and Dr. Willis M. Tate, president of Southern Methodist University, Dallas, Texas.

The 13 Methodist-related Negro schools that benefit from the annual Race Relations offering are Dillard University, New Orleans; Bennett College, Greensboro, N. C.; Bethune-Cookman College, Daytona Beach, Fla.; Claflin College, Orangeburg, S. C.; Clark College, Atlanta; Paine College, Augusta, Ga.; Huston-Tillotson College, Austin, Texas; Philander Smith College, Little Rock, Ark.; Rust College, Holly Springs, Miss.; Morristown (Tenn.) College; Wiley College, Marshall, Texas; GAMMON THEOLOGICAL SEMINARY, Atlanta, Ga.; and Meharry Medical School, Nashville, Tenn.

Religion in action—

Racial equality urged by bishop

BY CLAUDE KEATHLEY, News religion editor

Methodist Bishop William T. Watkins in his final message to the Memphis Conference at Jackson, Tenn., this past week urged miinsters to lead a fight for racial equality—even at the risk of losing their jobs.

Making his farewell address as resident bishop of the Louisville area which includes the Memphis Conference, the Associated Press reports Bishop Watkins as asking:

"Are we going to fight only for the things that are safe?"

The bishop who retired Thursday said the church does not have to be infallible, "but it must be right about the main issues."

He said racial, economic and national equality are a worldwide movement and world attitudes by the American people toward this movement "could mean the end of America as a free nation."

BISHOP WATKINS told the Memphis Conference, according to the AP, that he was aware of the difficulties the ministers face on the racial integration question. But "if we don't face up to this issue and provide leadership now, in another quarter of a century there will be no need for us to get up in the pulpit and talk about anything because nobody will listen."

The Bishop said he was born in the South with all the prejudices of a Southerner, but had come to realize he didn't want to bring back slavery and a divided country—things for which his grandfather fought as a Confederate soldier.

"I am not advocating mass interracial marriage and all that sort of thing. I am saying the black man is my brother," he said.

Bishop Watkins will officially wind up his episcopal duties at the jurisdictional conference at Lake Junaluska, N. C. next June.

His announced retirement will now require that the Methodist of the Southeastern Jurisdiction elect three bishops: one for the Louisville area, one for the Atlanta area where Bishop Arthur Moore has reached retirement age, and one for the Florida area to fill the vacancy left by the death of Bishop John Branscomb.

Feature Methodists On 175th Anniversary

Pittsburgh Area Methodists throughout the 467-church Pittsburgh Conference will find a number of their historical locations being brought to national attention in the 128-page November issue of Together magazine.

Anticipating the 175th anniversary of American Methodism, Dec. 27-Jan. 3, the million circulation monthly national magazine of the denomination has produced an entire special issue devoted to the dramatic episodes in the expansion of the church in America.

Articles and pictures span the period from the "Christmas Conference" in Baltimore, on Christmas Eve, 1784, when 60 young Methodist ministers met and organized the Methodist Church in the new land, to its present position as the largest Protestant denomination in America, with approximately 10 million members of 40,000 churches.

An eight-page, gate-fold color map, "Methodist Americana Guide for Tourists," includes 182 points of Methodist interest. In it, and other locations, the 167,000 members of the Pittsburgh Conference will find references to the Old Blockhouse in Pittsburgh's Point Park; the Jumonville Training Center near Uniontown; the original Redstone Circuit; Asbury Methodist Church, Uniontown; Smithfield Street Methodist Church, Pittsburgh, and itinaries of Bishop Francis Asbury through Western Pennsylvania.

Much of the historical information in the special issue was furnished by the Rev. Dr. W. Guy Smeltzer of Vandergrift, Pittsburgh Conference historian.

Special features of the issue include articles by Leon E. Hickman of Pittsburgh, vice president and general counsel of the Aluminum Company of America, on issues which may confront the church on its 200th anniversary; Hartzell Spence, Carl Sandburg, Dr. Ralph Sockman, Dr. Roy L. Smith, Dr. Edwin T. Dahlberg, Bishop Marvin A. Franklin and Bishop William C. Martin.

Clark President Heads Methodist Commission

ATLANTA — Clark College President James P. Brawley has been named chairman of the Methodist Commission on Christian Higher Education's Committee to Study the Needs of Negro Colleges by the Methodist Church.

Members of the committee are Methodist Bishop J. W. E. Bowen; Dr. A. Hollis Edens, president of Duke University; Dr. Robert H. Hamill, pastor of Wesley Wisconsin: Dr. Russell J. Humbert, president of DePauw University; and Dr. Willis M. Tate, president of Southern Methodist University.

The committee will be working closely with Methodism's Race Relations Sunday, Feb. 14, on which the Commission on Christian Higher Education and the Methodist Board of Education will seek contributions amounting to $1,000,000 from approximately 9,700,000 members of the Methodist Church.

More Methodist Churches Become Interracial

NASHVILLE, Tenn. — Scores of Methodist churrhes have become interracial in the last five years, and the rate is accelerating.

This was announced here by the Rev. Dr. A. Dudley Ward, Chicago, general secretary of the Board of Social and Economic Relations of The Methodist Church. He was a speaker at the annual meeting of the national Methodist Curriculum Committee December 7-11 at the Methodist Publishing House.

Much of the integration in the churches has been in some large cities outside of the South, said Dr. Ward, and most of the Negroes involved are better educated and have better incomes than the average Negro.

Dr. Ward said that in Chicago there are now more Negro members in interracial Methodist churches that were all-white churches five years ago than are in the 13 Chicago churches of Methodism's Central (Negro) Jurisdiction. This includes one Central Jurisdiction church that has a recorded membership of more than 4,500.

2 Segregation Bills Revived For Passage

By DOUGLAS STARR

Associated Press Staff Writer

Two hotly controversial segregation bills that lost in the 1958 legislature have been revived with virtual assurance of passage next year, a legislative source said Saturday.

Returning legislators, meeting with newcomers to advise them of what to expect in the 1960 session. have been pushing the two bills, according to the reliable source who declined to be identified by name.

The two bills, differing only slightly from their 1958 counterparts, would:

1. Authorize individual Methodist churches to secede from their conferences and take with them all real estate and other property they donated to the conference as prrequisite to affiliation.

2. Authorize counties and municipalities to contribute public funds to the Citizens Councils.

CHURCH BILL KILLED

The Methodist bill was killed in 1958 after opponents charged it would violate separation of church and state in that it would be state interference in church matters.

The Citizens Council donation bill was killed in 1958 after opponents charged the councils are private groups whose books are not available for public inspection, that some taxpayers oppose use of public funds to help support private groups, and that the bill would have permitted the council to spend the money for any purpose without state control or knowledge.

The Methodist bill was described as aimed at preventing the assignment of Negro preachers to white churches. The donation bill was described as aiding the fight to preserve segregation.

Two events during the past 18 months gave virtual assurance of passage to the two bills:

1. The Alabama legislature enacted into law a bill permitting churches to secede from their conferences.

2. Ross Barnett, an outspoken segregationist and a strong member of the Citizens Councils. was elected governor beginning with the 1960 legislature.

BARNETT INFLUENCE

Barnett's presence in the governor's office could lend sufficient influence to pass both bills.

W. J. Simmons, national and state administration of the Citizens Councils, has said the councils are not supporting either bill. But they are not opposing them, either.

Only this week, the councils mailed dues statements to members and urged them to become either sustaining members at $25 a year or contributing members at $100 a year.

"To be quite frank," the council statement read, "It is impossible to operate your council on just regular ($5) memberships, as important as they are.'

The councils didn't oppose or support the bills in 1958 either. Two years earlier, the councils' financial report showed they were low on funds.

Bishop Demands Justice

DALLAS, Tex. (AP)— Bishop Richard C. Raines of Indianapolis called on the forthcoming general conference of the Methodist Church "to remove any question as to whether we have segregation written into our discipline."

He said the conference should speak the truth "concerning the evils of race discrimination in all forms and the requirements of justice and Christian love and brotherhood in recognizing the God-given dignity and rights of man."

Bishop Raines delivered the keynote address Monday night opening the Methodist Conference on Human Relations at Southern Methodist University. Some 1,200 Methodist leaders are attending the meeting called to develop a program designed to improve race relations.

Bishop Raines said he is aware that many Methodists held strongly opposed ivew on race relations. but that he is confident agreement can be reached to permit gradual steps toward ending racial discrimination in the professions, factories, schools, churches, hospitals and housing.

Of school integration, Bishop Raines said the integration of the public school system may well involve making less effective, temporarily, education of the white group. But there is no reason why the suffering or the inconvenience should continue to be borne almost exclusively by members of the minority group. And in the long run, society will be rewarded by granting justice in equality of educational opportunity."

The Rev. Dudley Ward of Chicago, coordinator of the conference, told Monday night's session the church felt it must "assume a new strategic responsibility for moral idealism in this highly difficult area of life."

By THE ASSOCIATED PRESS

School integration has started in several Southern cities without the violence which marked the opening of classes in some sections in the past.

An increasing number of Negro youngsters are trudging off to integrated schools. They are expected to be joined by others later this week and next.

The changes are mostly in the upper and border states. Alabama, Georgia, Louisiana, Mississippi and South Carolina are holding firm to traditional separate schools for white children and Negroes.

Potential trouble at the Dollarway School District near Pine Bluff, Ark., has been postponed temporarily. The Sept. 8 opening date was put off until after a hearing Sept. 21 in St. Louis on an appeal from an integration order by a federal judge.

The advance of at least token integration in many parts of Dixie has been accompanied by a barrage of law suits. In Virgnia the massive resistance pattern appears to have been replaced by a policy of maximum containment.

Integrated schools open in several cities today.

At Arlington, Va., 16 Negroes are scheduled to attend classes with white pupils under federal court order. Three schools are affected. Most Virginia schools oper after Labor Day.

Nashville

City schools at Nashville, Tenn. begin their third year of partially integrated classes.

School Superintendent W. H. Oliver estimates 325 Negroes and 2,000 white pupils are eligible to attend formerly all-white elementary schools under the grade-a-year desegregation plan. There was no indication how many of the eligible Negroes planned to register. Last year only 28 out of 230 eligible Negroes attended integrated classes.

Classes also start at the previously all - white elementary school at Sturgis, Ky., where 4 Negro children registered Monday under a federal court order to integrate all Union County elementary schools. Attempts of Negroes to enter white schools at Sturgis resulted in violence three years ago.

Eleven Negro children are attending classes with white pupils at Havelock, a coastal North Carolina community where integration began Friday. No incidents have been reported.

At Summerton, S.C., where the Clarendon County School Board was one of five defendants in the Supreme Court's original integration decree, 15 Negro pupils have applied for reassignment to white schools. No date has been set by the school board for action.

All Clear In Two

Most public schools opened in Alabama and Georgia Monday. No attempts at integration were reported in either state. The Atlanta School Board is under federal court order to submit a desegregation plan by Dec. 1.

A plan of gradual integration was approved last night by the school board at Chapel Hill, N. C. Under this plan first grade integration is planned to begin a year from now. In taking this action, the board by a 4-2 vote turned down the application of

a 10-year-old Negro to enter a white school.

In the wake of the vote, Dr. Henry P. Brandis Jr., dean of the law school at the University of North Carolina, resigned from the board. With the Rev. J. R. Manley, only Negro member of the board, Brandis had voted in favor of the Negro pupil's application.

HARLEM CHURCH HOST TO STUDENTS

Minister Scores Irrelevance of U. S. Studies—African Nationals at Service

The Metropolitan Community Methodist Church in Harlem played host yesterday to university students from Africa who are studying in New York and to student members of its congregation.

The Rev. William M. James, minister of the church at Madison Avenue and 126th Street, preached at the service honoring Student Recognition Day. He was aided by several students.

Mr. James decried what he said was a detached relationship between the American student and his teacher. He asserted this permitted the student to pursue studies that had little relevance to the essential learning process.

Mr. James said that the first step in learning was recognition that God's purpose for man was for man to realize the full potential of his capabilities.

Mburamba Kerina, a recent petitioner to the Trusteeship Committee of the General Assembly of the United Nations, was one of the six African students who participated in a panel discussion on racial conflicts in Africa at the church yesterday.

Earlier this month, in one of his numerous appearances before the Trusteeship Committee, Mr. Kerina told the committee that one of his brothers had been killed when the police fired on demonstrators in Windhoek, South-West Africa.

The other African students were from Ghana, Kenya, Ethiopia, and Nigeria. One of the students was from the United Arab Republic.

Hot Mix Debate Stirs Race Meeting

DALLAS, Tex. (AP) — Part verbal thrusts between a leading NAACP spokesman and a Mississippi publisher enlivened an airing of integration issues at a national church conference last night.

A Kentucky school administrator also helped dent the serenity of the religious gathering by declaring the Deep South "has failed in its moral obligation to face up" to court ordered desegregation of schools.

Six panelists undertook to appraise the issues in public education at the Methodist Conference on Human Relations, being held at Southern Methodist University.

But the audience of about 1,500 persons centered much of its attention on what amounted to a personal duel between Oliver Emmerich, publisher of a newspaper at McComb, Miss., and Thurgood Marshall of New York, general counsel for the National Assn. for the Advancement of Colored People.

Shouts

The two, seated side by side, occasionally shouted into their microphones to emphasize a point. Both drew applause. Afterward they smiled and conversed in seeming good humor.

It was Dr. Omer Carmichael, superintendent of the integrated Louisville, Ky., school system, who took the South generally to task.

"I think the Deep South has failed in its moral obligation to face up to the issue."

Emmerich told the church conference:

"I cringe at any racial injustice, but segregationists are not willing to admit the doctrine of separate but equal facilities (first held unconstitutional in a 1954 Supreme Court decision) is immoral. . .

"Racial traits make us different, and the color of our skins is but a symbol. When the races are integrated in our schools, these conflicts are brought into sharp focus.

"Love and harmony cannot be forced. Hundreds of thousands of these (Negro) people prefer to have their own churches and their own schools.'

Thurgood Marshall, Chief Mixer (AP Wirephoto)

Marshall, after declaring the law clearly forbids segregation, said:

"Many persons seem to think some legal maneuvering still can be done. We forget altogether the moral issue. The children belong to all of us, whether they are white, black, green or red. . .

"You have no right to keep Negroes out of your schools — they belong to all the people. You have no right to keep Negroes out of your church—it's God's church.'

Also joining in the discussion as panelist was O. B. Triplett Jr., a Forest, Miss., lawyer.

Much of the exchange between Emmerich and Marshall dealt with the publisher's insistence that Mississippi provides equal facilities for Negro students.

Marshall kept demanding how this could be true in the case of Negroes seeking specialized instruction in medicine or law or to become teachers.

Emmerich replied that his state offers Negroes, on demand, facilities matching those for white students or draws on a special fund to send Negroes to study in other states.

"We have none of these court cases (involving integration) in Mississippi," Emmerich said. Then, in an aside to Marshall: "Of course you may change that."

Replying directly, the NAACP leader said:

"In three Mississippi towns, petitions were filed for admission of Negro students to the schools—and every Negro was run out of those towns. One town was Belzoni."

Marshall did not name any other town.

Triplett deplored compulsory features of both segregation and desegregation.

"Forced segregation often has worked a hardship on many," he said. "Forced integration has worked a hardship on many more people of both races. . .

"We in the South do not defy the law. We simply say it is wrong when it seeks to force integration."

Atlanta Minister Urges Leadership On Race Relations

DALLAS (UPI)— An Atlanta, Ga., minister told the Methodist Conference on Human Relations Tuesday that churches should take the lead in matters of race relations.

Dr. Dow Kirkpatrick said strong leadership of churches in Atlanta "has cleared the atmosphere and changed the climate of opinion on racial issues."

Dr. Kirkpatrick is pastor of St. Mark's Methodist Church and one of the leaders in Atlanta's Protestant manifestoes, which are similar to one signed by Dallas ministers several months ago.

He said the manifestoes, urging racial harmony, got "an overwhelming response" from citizens.

Kirkpatrick spoke to about 1,000 Methodist delegates from all over the country. The Human Relations Conference has set racial harmony and equality as its goals.

Dr. Dan W. Dodson of New York University said the role of government has become one of the most profound developments in race relations in the recent past.

Dr. Dodson, professor of education and director of human relations and community studies at NYU, said government in the past upheld institutional patterns which fostered discrimination, but said that today "law and morality tend to be on the same side."

He said on a national scale, "Housing and residence are probably the most resistant of all fields to the demand for equal treatment."

Bishop Richard C. Raines of Indianapolis, Ind., delivered the keynote address in Monday night's opening session. He urged Methodists to promote brotherly love between the races and admonished ministers to speak out without fear on the evils of racial discrimination.

The bishop said, "We should remove any artificial barrier which keeps any man of any race from entering any profession or factory or school or church because of his race."

MORAL: "Anyone Can Play This Game If He Doesn't Mind Getting His Hands Dirty"

Here Are A Few Queries For Methodist Political Candidate

BOSTON (NC)—The Pilot, Boston archdiocesan newspaper, has proposed 10 questions relating to his religious beliefs to be put to a Methodist candidate for high public office.

The newspaper listed its questions for a Methodist in reply to a Methodist bishop who had proposed a set of similar questions for a Catholic candidate for the presidency.

Msgr. Francis J. Lally, editor of the Pilot, explained that the newspaper's list was intended "to show how ridiculous such questions are. 'We could ask similar questions of Presbyterians, Unitarians or Episcopalians," he added.

* * *

THE QUESTIONS covered such subjects as: the opposition of John Wesley, founder of Methodism, to the American Revolution; racial segregation; prohibition; gambling; separation of Church and State; and discrimination against minority religious groups.

The questions were posed in an editorial which closed with the statement, "Moral: Anyone can play the game if he doesn't mind getting his hands dirty."

The Pilot's editorial was written in response to an address given (July 29) in Edgartown, Mass., by Bishop John Wesley Lord, resident in the New England area for the Methodist church.

* * *

BISHOP LORD was one of a group of 51 Methodist bishops who last April had a closed-door interview in Washington with U. S. Sen. John F. Kennedy of Massachusetts, a Catholic who has been frequently mentioned as a possible 1960 presidential candidate.

No statement was made after the meeting, but Sen. Kennedy was reported later to have replied to a series of questions. Fred Holburn, a Kennedy assistant, said some "had religious overtones." Some newspapers and magazines said they had learned Kennedy was questioned about several church-state separation matters, including his attitude toward Franco-Spain and reports of Protestant persecution in some Latin American sections.

* * *

IN HIS EDGARTOWN ADDRESS, Bishop Lord said that Protestants have a "right and duty" to question Catholic candidates for the presidency about their religious beliefs. He then proposed the following set of questions:

1) Do you believe that the American free public school institution and system is a bulwark of American democracy, or do you stand for a religiously segregated school system?

2) Do you stand for the principle of separation of Church and State as a principle to be applied for the benefit of all churches and all creeds?

3) As President you will be called upon to attend many religious services in Protestant churches and in the Protestant tradition. Can you attend such services and worship in freedom of conscience and in the belief that such service can bless the land that you serve?

4) Can you enforce any civil law, even when the law conflicts with ecclesiastical law or dogma of the Church?

5) Can you make your decisions impartially?

IN REPLY, the Pilot proposed the following questions for a Methodist candidate for the presidency:

1) Can you without qualification of any kind acknowledge the historic American Revolution setting up this great republic, in the light of the condemnation of the revolution issued to the colonies by your founder, John Wesley? Would you be willing publicly to repudiate the sentiments of the aforementioned before taking public office?

2) In the light of the traditional racial segregation long practiced and still mightily supported in Methodist churches in the United States, can you be relied upon to carry through the Supreme Court decisions recently made on this topic? Can you serve with Negroes in your Cabinet, Congress, etc.?

3) One of the fundamental tenets of Methodism is the condemnation of the use of spirits (alcohol). Committed by conscience to this proposition, would you, in a position of public trust, respect the right of others to consume such beverages? Could government funds be used for this purpose, as in official cocktail parties? Would liquor industries be shut down?

4) Methodists (and other Protestant denominations) have placed on the law books of many separate states strict laws depriving other citizens of the right to drink alcoholic beverages as their conscience allows. If elected to national office, would you strive to make these laws Federal, thus forcing your own religious views on all your fellow citizens?

5) The Methodist religion condemns gambling in all its forms. In a position of public responsibility could you conscientiously permit horse racing and other forms of gambling to continue under your control and could you use funds raised in this (to you) immoral way?

6) Methodism is a form of Protestantism descended from the Anglican church about 200 years ago. Many other forms of Protestantism, including Anglicanism, have long practiced in England, Scotland, Norway, Sweden and elsewhere strict union of Church and State. Can we be certain that no nostalgia for earlier Protestant ways will seek to replace the traditional separation of the Church and State guaranteed by our founding fathers?

7) Protestants in places as far apart as South Africa and Sweden, where they control political power, inflict disabilities on minorities by reasons of race and religion. Is there something in Methodism that would give us reason to be sure that such eventualities will not happen in our country?

8) Bishop Lord and other Methodist leaders have many times proposed political actions at variance with the established national policy, such as recognition of Red China or its admittance to the United Nations. Would you disobey the directives of your religious leaders and remain loyal to the traditional American policy?

9) The famous discipline which regulates Methodist teaching protests against Catholic teaching. Would you in public office be required to protest or suppress Catholic teaching as directed in this document?

10) Can you make your decisions impartially?

The Pilot editorial was entitled "Sauce for the Goose."

METHODISTS URGED TO BAR SEGREGATION

DALLAS, Sept. 1 (AP)—Bishop Richard C. Raines of Indianapolis called last night on the forthcoming General Conference of the Methodist Church "to remove any question as to whether we have segregation written into our discipline."

He said the conference should speak the truth "concerning the evils of race discrimination in all forms and the requirements of justice and Christian love and brotherhood in recognizing the God-given dignity and rights of man."

These principles, he said, should be put to work in Methodist homes, churches, schools, hospitals and all other institutions owned or controlled by the church.

Bishop Raines delivered the keynote address opening the first Methodist Conference on Human Relations, which opened at Southern Methodist University. About 1,300 Methodist leaders are attending the week-long meeting called to develop a program designed to improve race relations.

At Dallas

Methodist conference adopts move against racial discrimination

EDITOR'S NOTE: A copy of the full text of the expressions of delegates to the Methodist Conference on Human Relations in Dallas last week was received by the News religion editor from the Methodist Information Service. The religion editor spent several days at the conference for first hand coverage of the nationwide conference.

BY CLAUDE KEATHLEY
News religion editor

The first nationwide Methodist Conference on Human Relations held in Dallas last week closed Friday with delegates advancing "principles of action."

Meeting on the campus of Southern Methodist University, 1200 delegates from over the United States discussed the problem of human relations as it relates to racial discrimination and heard numerous ministers and layman call for the church to become an "inclusive church."

On the closing day the delegates through a special "message committee" unanimously adopted the principles of action which are expected to be widely distributed to Methodists.

Though the conference was sponsored by eight boards and agencies of the Methodist Church, the mission is unofficial findings for the delegates attending.

THE MESSAGE began by setting forth the basis for witness. It declared: "God is a universal, righteous, loving Father with all men standing equally before his judgment and mercy."

"Jesus Christ took upon himself the sinfulness of all and offered salvation regardless of race or nationality," the message continued.

The delegates agreed that "to raise discriminating barriers against any person of his race is to deny the universality of God's concern and is rebellion against God as he is revealed in Christ."

THE ADOPTED message, though admitting that "our immediate approach to the task may differ and that there are "differences of opinion among Methodists as to application of these principles," listed three action principles. They are:

1. Let us reexamine all our attitudes toward other persons in the light of the teachings of Jesus and God's demonstrated love for us.

2. Let us seek to create within our church, as within families, a climate of love and understanding wherein freedom of expression and study are encouraged, especially in areas of disagreement and tension.

3. Let us endeavor to know each other better across dividing lines by working together toward the solution of common problems, such as housing, education, employment, health, recreation and juvenile delinquency.

As to specific areas of concern to the conference, the message said:

1. "Housing: As a church we should now begin a program of education and action to bring about open occupancy. Restrictive housing on the basis of race violates Christian principles. The freedom to choose a home and a neighborhood should not be limited because of a person's race.

2. "Education: In harmony with the Christian imperative, the highest court in the land has spoken concerning policies in public education. Methodists, as law-abiding citizens, are faced with the challenge and task of creatively meeting these imminent responsibilities . . . We must encourage the translation of the Christian imperative and the legal decisions into practice.

3. "Employment: The right to a fair and equal opportunity for all to earn an adequate livelihood is basis in a Christian democracy. Training in skills, employment and and advancement must be based on individual merit without discrimination as to race, nationality, sex or creed.

4. "The Church: The church must continuously scrutinize its own life in the light of the Gospel. Rather than reflect imperfect customs, the church should stand continuously ahead of our communities . . . We need to discover new meaning in both membership and organizational structure of the church.

"WHILE THE current situations require differing next steps, our goal must be the full acceptance of any Christian into any local church. Our consciences are troubled that the Central Jurisdiction exemplifies segregation within the Methodist Church.

"We should replace it as rapidly as possible with a pattern of church organization consistent with Christian brotherhood."

Concluding with an appeal for God-guidance and humility in reappraisal and in concrete commitment to Christian expressions of love which make possible the full realization of sonship and brotherhood in Christ for all persons, the message called for undergirding of the ministry.

"THE FREEDOM of the responsible pulpit is a precious heritage. Tension is often a prelude to progress, and love is a sufficient solvent for controversy. Both local laymen and denominational leaders need to strengthen and sustain the ministry in its duty to proclaim the Gospel," the message said.

The message was read by Dr. Dow Kirkpatrick, Atlanta Methodist minister, a signer of the "Atlanta Manifesto" some months ago.

Carlos P. Romulo, ambassador general of the Philippines, gave the closing conference message.

END RACE BANS, METHODISTS ASK

Session of 10 Agencies Makes Report

DALLAS, Tex. (AP)—A conference of 10 Methodist agencies recommended the church accept any Christian regardless of race.

The recommendation now goes before the general conference of the Methodist church for approval.

The recommendation was one of several pounded out in a week of conferences on racial questions.

The report called for elimination of discrimination in housing and employment.

No public school integration, it declared Methodists should put into practice the supreme court's decision that segregation is unconstitutional.

On housing, the conference said, "restrictive housing on the basis of race violates Christian principles. The freedom to choose a home and a neighborhood should not be limited because of a person's race. The right to rent or purchase, however, is not enough. Community acceptance which creates a sense of belonging is in the spirit of Christ."

The report on churches said, "Our goal must be the full acceptance of any Christian into any local church." It also said church institutions should follow the same recommendation.

The report was prepared by a committee of 13, including four bishops.

Carlos P. Romulo, ambassador general of the Philippines and a concluding speaker, said whites are not alone in discrimination.

He quoted from his own speech at the 1955 Afro-Asian conference in which he said racism "is an outcropping of many human weaknesses that we all share.

"I warned them," he said of his 1955 listeners, "that it is one of our heaviest responsibilities—we of Asia and Africa—not to fall into the racist trap."

He defined the "trap" as counter-racism whereby "we respond to the white man's prejudice against us nonwhites with prejudices against whites simply because they are white."

"I asked them to remember," he said, "that it is Western science which in this generation has exploded the mythology of race."

Methodist Publishing House Literature Meets Objections

FLORENCE (AP) — The official board of Pleasant Hill Methodist Church has objected in a letter to literature issued by the Methodist Publishing House in Nashville, Tenn.

In a letter to the Methodist Christian Advocate, official Methodist publication in Alabama, the board protested against the "doctrines which are being propagated through our church periodicals and church school literature, our church college and seminaries and many of our pulpits."

The letter called on the Advocate to take a stand against the thenor of the church literature.

Cecil C. Brooks, church lay delegate-elect to the North Alabama Conference, said the Christian Advocate refused to publish the letter.

Dr. Thomas P. Chalker, editor of the Advocate, said he didn't recall the letter, But he added:

"It is the policy of the Christian Advocate not to carry attacks on official church literature since it is an official organ of the church.

"The Advocate takes the view that such complaints should be sent direct to the editor of church literature in Nashville."

The Pleasant Hill church board also said it disagreed with statements in the Methodist social creed and in the Methodist discipline "that there is no place in the Methodist church for racial segregation."

"Physical integration," the board declared, "has produced nothing but shame and chaos . . ."

Some laymen of the Pleasant Hill church are affiliated with the Methodist Laymen's Union, a segregationist group recently formed in Birmingham.

forms and the requirements of justice and Christian love and brotherhood in recognizing the God-given dignity and rights of man."

The Methodist Church should "put these enunciated principles to work in our churches, schools, hospitals, homes and all other institutions owned or controlled by the Methodist church," said Bishop Richard C. Raines of Indianapolis in the keynote address opening the first Methodist Conference on Human Relations.

Some 1,200 Methodist leaders are attending the conference at Southern Methodist University.

Bishop Raines acknowledged that many Methodists held dimetrically opposed views on race relations.

Of school integration Bishop Raines said "the integration of the public school system may well involve making less effective, temporarily, education of the white group. But there is no reason why the suffering or the inconvenience should continue to be borne almost exclusively by members of the minority group. And in the long run, society will be rewarded by granting justice in equality of educational opportunity.

"We can work, step by step, slowly but surely, toward the goal of equality in education which as I see it means integration."

Bishop Urges 'Truth' On Discrimination

DALLAS, Tex. (AP)—A Methodist bishop said Monday night the denomination's forthcoming general conference should "remove any question as to whether we have segregation written into our discipline."

He urged the conference to speak the truth "concerning the evils of race discrimination in all

Methodists Demand Ouster Of Official For Anti-Race Speech

Daily World Atlanta Ga Wed. 5-27-59

PHILADELPHIA. — (ANP) — The Rev. Dr. C. Cooper Bell of Lynchburg, Va., one of the high ranking officials of The Methodist Church, was called upon Thursday to resign his post by 350 ministerial and lay delegates of the Delaware Annual Conference of the denomination, meeting here at Tindley Temple.

Dr. Bell is director of the church's Commission to Study the Jurisdictional System. The unanimous action was taken as a result of a speech attributed to Dr. Bell in Powhattan, Va., last Sunday, in the Powhattan Methodist Church.

COMMISSION SET UP IN 1956

The study commission was set up by the 1956 General Conference of the Methodist Church in Minneapolis. It was instituted to iron out problems relating to the Central Jurisdiction specifically, which is composed of the 17 Negro Annual Conferences of the church. The segregated arrangement has been under fire since its inception in 1935 When the three Methodist bodies, the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church merged in 1939 after a century of division it was thought by many that the segregated arrangement for the Negro conferences was the compromise which made union possible.

The resolution, was authorized and read by the Rev. Daniel Lyman Ridout, administrative assistant to Bishop Edgar A. Love, head of the Baltimore Area. Bishop Love presided over the conference sessions.

CITE BELL'S STATEMENTS

Statements attributed to Dr. Bell in the Times-Dispatch article and which evoked the conference's action are:

"I can tell you that it (the transfer of a Negro church from the Central Jurisdiction to other white jurisdictions) is not going to be done in the foreseeable future".

"The West and the North have the votes in The Methodist Church. If integration problems were fought out, the South would lose. My job, as I see it, is to prevent a fight by bringing together diverse elements to talk and arrive at compromises. In these talks the South will have a chance."

Daily World 5-23-59

High Methodist Denies 'Jim Crow' Statements

Call Kansas City, Mo. p5 Gen. 6-12-59

BALTIMORE. — (ANP) — The Rev. C. Cooper Bell, Lynchburg, Va., executive director, Methodist Church's commission to study the jurisdictional system, said he was misquoted in a newspaper story which led a group of Negro Methodists to request his resignation.

At its annual session May 22 in Philadelphia, the Delaware conference, Central jurisdiction, adopted a resolution demanding that Dr. Bell resign his post in view of "remarks reflecting a prejudicial attitude on the subject of racial integration in the church and in our public school system."

A Four-Year Study

The 70-member commission was established by the 1956 Methodist General conference to make a four-year study of the "strengths and weaknesses" of the denomination's jurisdictional system, including racial segregation.

Its findings and recommendations are to be reported to the 1960 general conference—the church's top legislative and policy-making body.

The Delaware resolution took exception to remarks attributed to Dr. Bell by Richmond (Va.) newspapers, when he was guest speaker May 17 at the Powhatan, Va., Methodist church.

"Dr. Bell, in his reported statements, betrays his trust as the head of a great commission of the church in this critical hour, and thus demonstrates unfitness to head this important work," the resolution charged.

Following press reports of the resolution, Dr. Bell told newspaper reporters that his remarks had been quoted "out of context" by a representative of Richmond newspapers who had "no understanding" of church organization.

Dr. Bell explained that in his prediction that integration of white and Negro jurisdictions wouldn't come in "the foreseeable future," he was calling attention to the slow process of jurisdictional change in the mechanics of church law.

Critics Are Criticized

As to his remarks that Negroes were "scared to death" that in integrated jurisdictions, they would lose high offices, Dr. Bell reiterated that he was "quoted out of context."

"Nobody on the commission," he said in a statement to the press, "stands higher than the Negro members."

Dr. Bell denied having made remarks critical of the U. S. Supreme court's 1954 desegregation decision. He said a reference to "the stink that came from the Supreme court" in his address referred not to the court, but to a conflict at the 1956 general conference when delegates were drafting an amendment to the Methodist constitution on the jurisdictional issue.

Meanwhile, Bishop Paul N. Garber of Richmond, a commission member, said in a statement to the newspapers that the criticism of Dr. Bell was "completely out of line."

He praised Dr. Bell for his "most excellent leadership" and said that he was "answerable" only to the commission.

CHURCH SEGREGATION FAVORED

Methodists Elect 11 More Delegates

By DON McKEE
Advertiser State Editor

Alabama-West Florida Methodists continued balloting Thursday for election of delegates to their national and divisional conferences after adopting two resolutions favoring continued racial segregation in the church.

At day's end, the nearly 500 conference members balloting had elected four clerical delegates to the General Conference (national), one clerical Jurisdictional Conference (divisional) delegate, and six lay jurisdictional delegates.

There remained to be named five more clerical jurisdictional delegates, four clerical and four lay reserve delegates. Lay delegates to the Conference were elected Wednesday.

Heading the General Conference clerical delegation is the Rev. J. B. Nichols, Pensacola, Fla., pastor, elected on the fourth ballot after Montgomery's Dr. G. Stanley Frazer had failed to gain a majority, though he led two ballots.

Other members of the clerical delegation are the Rev. J. C. Miller, Montgomery; the Rev. George W. Kerlin, Andalusia, and the Rev. C. E. Barnes, Pensacola. All are district superintendents.

The lone jurisdictional delegate elected by the clergymen after two ballots was the Rev. E. L. Hardin, pastor of Montgomery's Capitol Heights Methodist Church.

The six lay jurisdictional delegates elected after five ballots are: Grover Ray, chairman, Headland; R. C. Bamberg, state commissioner of agriculture and industries, Uniontown; J. Pat Dannelly, Mobile; Dr. Clyde Miller, Pensacola; Lee Roy Ussery, Montgomery, and Joe L. Sharit, Port St. Joe, Fla.

At its morning session at Huntingdon College, the Alabama-West Florida Conference approved a change in the standing rules, to make the holding of district conferences a discretionary, not mandatory, matter.

Much of the day's session was consumed by discussion over disposition of approximately $90,000 received for a tract of land on the Mississippi coast near Biloxi. The land, originally 30 acres, is owned by the Mississippi, Louisiana and Alabama-West Florida Conferences. A Mississippi state condemnation proceeding resulted in loss of 8.5 acres for a school and the nearly $90,000 judgment.

Discussion centered around proposals seeking to obtain a one-third share of the money for the Alabama-West Florida Conference. The matter was carried over to Friday's session.

RESOLUTIONS OFFERED

The two resolutions on the church's jurisdictional system were offered by Dr. Frazer and the Rev. Paul Duffey, Dexter Avenue Methodist pastor.

Both called for retention of the present structure of the church, with five white divisions and one all-Negro.

The Rev. Griffin Lloyd, Clanton, failed in an effort to have the resolutions combined by a special committee and reported out Friday. The conference approved both resolutions and directed Dr. Paul Tate, Troy, secretary, to cast a unanimous ballot for the conference at the General Conference in Denver, Colo., next May.

In the Duffey resolution, the conference went on record as "strongly" affirming "our conviction that the General Conference of 1960 ought to leave intact the present jurisdictional structure" of the church.

POSSIBLE INTEGRATION

Should the Central (Negro) Jurisdiction be abolished at the General Conference — and efforts toward this end are expected—it would in effect result in integration.

Frazer's resolution expressed concern over proposals being considered by the General Conference's Commission to Study the Jurisdictional System. These proposals include, the resolution states, the consecration of bishops and assignment of bishops by the General Conference and an increase in General Conference delegates, with elimination of jurisdictional delegates.

In Wednesday balloting, laymen elected four delegates to the General Conference. They are Circuit Judge L. S. Moore, Centreville; Dr. D. P. Culp, Livingston State College president; T. Albert West Jr., president, Dothan First National Bank, and R. J. Lawrence, Bullock County education superintendent.

'Race Relations' Issue On Methodists Agenda

Reports from boards and commissions will be received by the Alabam-West Florida Methodist Conference Friday and at least one report may touch off some debate.

It is the report of the Board of Christian Social Relations. The subject, final item in the report, is headed "Race Relations."

The report begins with a lengthy quotation from the Methodist Social Creed, Discipline, 1956, which states, "We believe that the unsolved social problem of race relations is a blight on our American democracy," and, "In spite of the real progress made, there is still a great distance to go."

The board then calls on "churches to work toward the elimination of discrimination in employment, housing, education, and the exercise of political freedoms."

"We insist that Christian social, economic and spiritual principles apply to all races alike," the report concludes. It also urges the observance of Race Relations Sunday in each church.

The report is signed by the Rev. Comer Woodall, chairman, Mobile, and the Rev. Floyd Ennzer, secretary, Montgomery.

N. Georgia Methodists Back Separate Negro Grouping

A movement to preserve the Jurisdictional Structure of The Methodist Church, which concentrates Negro members within a Central Jurisdiction, gathered momentum at the second meeting of the North Georgia Methodist Conference Tuesday.

Fears that the Jurisdictional Structure might be threatened at the General Conference in 1960 gave rise to a controversial memorial (petition) issued by Methodist laymen, and a resolution issued by the official board of First Methodist Church in West Point.

The Juristictional Structure was the condition on which Southern Methodists united with the Northern branch of The Methodist Church.

White Methodist churches are grouped in five geographic jurisdictions. All Negro churches are in a separate, sixth jurisdiction.

A memorial to the General Conference, reaffirming loyalty to the Jurisdictional Structure was issued by the Board of Lay Activities of the North Georgia Conference and approved at the Tuesday meeting at First Methodist Church.

"We believe that the Central (Negro) Jurisdiction should be retained as provided for in the Constitution of The Methodist Church; such a provision for the Negro Methodist within the Church having been fundamental in the covenant and, we believe, essential to the continued progress of the Church," states the memorial.

It warned that "any drastic changes in the structure and customs of our church" would result in "disastrous consequences."

The program of the church can best be carried on "by personnel who have a thorough background of the rank and file of the people within their jurisdiction," said the memorial.

The West Point resolution said: "In our considered judgment, in the area where we live, an attempt to integrate the races at any level affecting the local Methodist congregations would produce most disastrous results to both our white and colored churches."

Four ministers who were targets of an anonymous document circulated at the Conference Monday were elected delegates to the General Conference during the balloting which continued throughout Tuesday's meeting.

Dr. Nat Long, East Atlanta district superintendent; Dr. William Cannon, dean of the Candler School of Theology at Emory; and Dr. Pierce Harris, pastor of First Methodist Church were among the 10 ministers listed as being "satisfied with the status quo" in the document which Methodist leaders termed a "vicious smear."

Dr. Lester Rumble, West Atlanta district superintendent, also named a General Conference delegate, was listed by the unsigned, typewritten document as one of seven ministers responsible "for the slowly changing climate in the South." Source of the document is still unknown.

Bishop Paul E. Martin, of the Arkansas-Louisiana district, delivered the morning sermon, and seventeen ministers were admitted to the Conference as ministers on trial.

Ministers admitted on trial include William L. Childers, Ringgold; Rudolph Richard Barker Jr., Locust Grove; Marice Marion Moore, Robert Stroud, Andrew Pate Jr., Alejandro M. Ramos, Loren Darlington and Stewart McCord, all of Atlanta; Jonathon Farr, Milledgeville; Jimmy Warren Winn, Bowman; John Shelby Cook, Highland; Cecil Dudley, Covington; Benjamin Spivey, Monroe; Judson Nelson, Lovejoy; Loy Hayes, Athens, and Rem Blanchard Edwards, Crawfordville.

Methodists To Speak Minds On Segregation In Church

Methodists gathering here Tuesday from South Alabama and West Florida will speak their minds on the ticklish question of racial segregation in the church.

Their sentiment will be reflected in the election of delegates to the Methodist General Conference in Denver in July, and in the adoption of resolutions to be sent to the Denver conference.

Four ministers and four laymen will be chosen to represent the Alabama-West Florida Conference at the national convention. The balloting starts Wednesday morning.

Methodist groups in Alabama have taken strong stands against a proposal to abolish the Central (all-Negro) jurisdiction of the church and merge it with other divisions.

Delegates chosen this week will represent the feeling of the Alabama-West Florida Methodists.

Another high light of the four-day meeting will be the announcement of ministerial assignments. It will come on the closing day Friday.

The annual conference will be presided over by Bishop Bachman G. Hodge of Birmingham. James E. Tate is conference secretary and J. Carlisle Miller is the host district superintendent.

Dr. Hubert Searcy and Montgomery pastors are official conference hosts.

Meetings of boards, commissions and committees of the conference are scheduled at various times Tuesday.

The conference opening session is set for 8 p.m. Tuesday at Capitol Heights Church with a service of Holy Communion. The conference will be organized at 3:30 p.m. with a report scheduled from the Board of Ministerial Training and Qualifications and the admission of a class into full connection with the church.

The Tuesday night schedule starts with a 6 p.m. supper on the Huntingdon campus for laymen. At 7:30 p.m. the anniversary of the board of lay activities will be celebrated, with an address by D. W. Brooks, chairman of the One Hundred Club of Atlanta, Ga.

The first business session will be at 9 a.m. Wednesday in the Huntingdon chapel, with balloting for delegates to the General (national) Conference.

Some Unwant Turnipseed In Rochester

(ROCHESTER, N. Y., June 1 AP) —Some members of the Asbury-First Methodist Church claimed today that a majority do not favor having Dr. Andrew Turnipseed, racially controversial Alabamian, for pastor.

However, they emphasized that the racial question was not a factor. They would have preferred the current assistant pastor, they said.

Dr. Turnipseed, who is white, supported Negro clergymen's efforts to integrate buses in Mobile. He has been district superintendent there since 1945.

William MacFarlane, a member of the local church's pastoral relations committee, said there are a few Negroes in the congregation, but he could not give the exact figure. He said there was no integration problem.

Elihu Hedges, a church trustee and spokesman for the opposition group, said a poll of 559 of the church's 2700 members indicated that appointment of the present assistant pastor, the Rev. Thomas Steen, was favored by about 70 per cent of the congregation.

MacFarlane said the opposition was "engendered by a very small faction that was making a mountain out of a molehill."

He noted that Dr. Turnipseed was appointed by Bishop W. Earl Edden of Syracuse, head of the New York Conference. Even if the congregation were solidly against a pastor, he said, the bishop's appointment still would stand.

The Asbury-First Methodist Church has just finished building a new church on East Ave., in one of the most fashionable sections of Rochester.

SOME DON'T WANT HIM—Dr. Turnipseed.

Dr. Turnipseed is scheduled to begin his duties June 7. He succeeds the Rev. Weldon Crossland, senior pastor, who is retiring.

Church Reported Not Planning Racial Changes

Birmingham, Ala., July 26 (AP) —Fears that the Methodist General Conference will alter its jurisdictional system to bring about racial integration apparently are unfounded, The Birmingham News reported Saturday.

The newspaper said its information is based on the feeling of a number of ministers and laymen who returned from a meeting at Lake Junaluska, N. C., last week.

The sessions were attended by ministers and laymen from 10 Southeastern States.

The News said that at one session an unofficial statement was made that the conference's commission studying the jurisdictional system plans no changes.

The general conference will meet in Denver next May.

Ohio Methodists Urge Housing, Church Mixing

COLUMBUS — (ANP) — Integrated church membership and integrated neighborhoods were urged by white and Negro delegates attending the Ohio Methodist Interracial conference which was held here recently.

The delegates asked the Methodist general conference to help solve the problem of race relations, particularly in regard to housing. Ministers were asked to encourage their congregations to welcome Negroes into exclusively white neighborhoods and to take action to make that a reality.

Refer to Ghetto

The recommendation referred to "the lack and substandard quality of housing available for Negroes" and the "ghetto - like pattern of segregation exisiting in our cities."

Speakers during the three day confab included Roy Wilkins, executive secretary of the NAACP, and Dr. Charles B. Cohen, professor, Gammon Theological seminary, Atlanta, Ga.

Actress A Guest

Dr. John A. Greene, superintendent of the Cincinnati district of the Lexington conference, presented the report on the central jurisdiction. Dr. Greene was the co-chairman of the conference with a white school mate from the Boston University school of Theology. Dr. Raoul Calkins, superintendent of the Cincinnati district of the Ohio conference.

Mrs. Rosa Page Welch, Chicago vocalist, sang for two of the sessions. Miss Rhoda Jordan, well known Hollywood actress gave four devotional dramatizations.

Negro discussion workshop leaders included the Rev. Dr. S. M. Riley, Jr., pastor of the Cory Methodist church, Cleveland, Ohio; Donald Spencer, district lay leader for the Cincinnati district of the Lexington conference; Mrs. Louise Batties, Indianapolis Interracial conference and Joseph D. Rouhlac, treasurer, Conetary Methodist church, Akron, Ohio.

Co - leaders, called "observers," included Charles Weston and Russell Pace, Mt. Pleasant Methodist church, Cleveland, and the Rev. Dr. Charles Talbert, pastor, Service Methodist church, Elyria, Ohio.

Recorders for the discussion workshops included Mrs. Richard Washington, and Rev. Robert H. Streary, both of Columbus; Theodore Wood, Oberlin, Ohio; Mrs. Fannie Kennedy, Batavier, Ohio; and the Rev. James T. Davis, Cincinnati.

The Rev. N. H. Holloway, pastor, the Cenetary Methodist church, Columbus, was co-chairman of the housing committee and song leader for the conference.

The Rev. Clarence T. R. Nelson, Columbus, superintendent of the Columbus district of the conference was secretary of the steering committee, and was discussion work shop co-ordinator.

In churches and housing—

Ohio Methodist interracial group calls for integration

COLUMBUS, Ohio, April 8—(AP)—The Ohio Methodist Interracial Conference has recommended integrated church membership and moving Negroes into all-white neighborhoods.

Delegates from both white and Negro conferences within the church called upon the Methodist General Conference to help solve the problem of race relations, particularly in regard to housing.

THEY RECOMMENDED that ministers encourage congregations to welcome Negroes into exclusively white neighborhoods and to take action to make that a reality.

The recommendation referred to "the lack and substandard quality of housing available for Negroes" and the "ghetto-like pattern of segregation existing in our cities."

It calls upon churches and ministerial associations to take steps which would "bring about a policy of open occupancy."

Another resolution asks that parts of the Lexington (Negro) Conference of the Methodist Church be incorporated into white conferences by 1964. The Lexington Conference has churches in seven states—48 in Ohio.

A companion recommendation looks for Negro-white integration to be accomplished throughout the Methodist Church by 1968.

(A group of Methodist laymen in Alabama and Northwest Florida recently formed a union to oppose any integration within the church.)

White Methodist In Ohio Urge Mixed Churches And Neighborhoods

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They recommended that ministers encourage congregations to welcome Negroes into exclusively white neighborhoods and to take action to make that a reality.

The recommendation referred to "the lack and substandard quality of housing available for Negroes" and the "ghetto-like pattern of segregation existing in our cities.

Backer Of Integrated Buses Transferred By Methodists

Dr. Andrew Turnipseed, often a controversial figure in the Methodist Church, will be transferred from Mobile where he is district superintendent to pastorship of a church in Rochester, N.Y.

The transfer was announced Thursday, with several others, at a session of the Alabama-West Florida Conference of the Methodists.

Turnipseed served nine years as pastor at Dexter Avenue Methodist in Montgomery before being named Mobile District superintendent five years ago.

The minister became widely known for his fight against liquor while he was in Montgomery.

Turnipseed's dismissal from the superintendency was requested by a group of Mobile laymen last year after he endorsed Negro clergymen's efforts to integrate Mobile buses.

He has been assigned to the Asbury-First Methodist Church of Rochester, one of the largest churches in the northeast with some 2,700 members, a pastor and three assistant pastors.

The 47 - year - old Turnipseed's transfer was effected by conference Bishop Bachman G. Hodge, and his cabinet agreement with the New York conference bishop, Earl Leddon.

Turnipseed said he did not request the transfer, explaining that requesting transfer is not procedural practice in the church.

Of his new charge, Turnipseed said:

"I've never been in the North much. My people lived in Alabama since the state was a territory and before that in South Carolina.

"I like the idea of a new experience, new opportunities."

He said he appreciated the fact "that the Methodist ministry is not provincial." When asked if he knew whether the Rochester church had white and Negro members, Turnipseed replied, "It's a Christian church and its doors are open to any who wish to worship."

Turnipseed served churches in Tampa, Fla., Greenville, Panama City, Fla., Tuskegee and Geneva. He holds doctor of divinity degrees from Birmingham-Southern and Boston University.

Central Jurisdiction Grows By 10,630 Members

NASHVILLE, Tenn. — The Central (Negro) Jurisdiction of The Methodist Church increased its church membership by 10,630 during a recent Bishops' Evangelistic Crusade in the Jurisdiction.

The crusade was the greatest and most successful concerted evangelistic effort to be conducted in the jurisdiction since it was established about 20 years ago," announced the Rev. Dr. W. D. Lester, Nashville. A staff member of the Methodist General Board of Evangelism, he was executive director of the crusade.

Dr. Lester reported the crusade totals as follows:

Of the 10,630 new members, 4,272 were received on profession of faith, 929 from other denominations, 1,147 restored to the roll, 2,631 received but not classified, and 1,651 enrolled in membership training classes to be received later.

RECEIVED BY TRANSFER

Not counted as additional members for the jurisdiction were 1,177 who were received by transfer from one church to another within the jurisdiction.

The Columbus (Ohio) District, under the leadership of D strict Supt. Clarence T. R. Nelson, Columbus, led all districts in the jurisdiction with a total of 533 members received, including transfers.

The main thrust of the crusade was from February 9 to 15, but many churches participated later.

"About 45 per cent of the 3,356 churches in the jurisdiction took part," said Dr. Lester. "Bad winter weather cut the number of participating churches considerably."

Membership of the Central Jurisdiction, which covers most of the United States, was reported as 354,689 in 1958. Total membership of The Methodist Church in the United States is nearly 9,700,000.

Bishops of the Central Jurisdiction are J. W. E. Bowen, Atlanta; Edgar A. Love, Baltimore; Will's J. King, New Orleans; and Matthew W. Clair, Jr., St. Louis.

Methodists Reveal Rise in Membership

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The Columbus (Ohio) District, under the leadership of District Supt. Clarence T. R. Nelson, Columbus, led all districts in the jurisdiction with a total of 538 members received, including transfers.

Members of the Central Jurisdiction, which covers most of the United States, was reported as 364,689 in 1958. Total membership of the Methodist Church in the United States is nearly 9,700,000.

Bishops of the Central Jurisdiction are J. W. E. Bowen, Atlanta; Edgar A. Love, Baltimore; Willis J. King, New Orleans, and Matthew W. Clair Jr., St. Louis.

Fiery Speech Costs Cleric Job In Shelby

BIRMINGHAM (AP) — A ministerial student who spoke against what he called "propaganda" circulated at a Methodist layman's union here last week has been fired as minister of a Shelby County church.

Thomas Reeves, a senior at Birmingham - Southern College, said he was dismissed Saturday during a meeting of the official board of the Blue Springs Methodist Church near Columbiana, Ala.

Reeves attended a meeting here Thursday of Methodist laymen from Alabama and northwest Florida during which a union was formed for the announced purpose of preventing integration within the church.

The student minister delcared in the opening part of his speech, recorded on tape, that, "I am opposed to segregation in the church."

He later denied this statement.

Reeves said later he did not favor integration in the church but opposed parts of a booklet distributed at the meeting. The booklet opposed efforts aimed at integrating the Methodist Church in the South.

Chairman Albert Hylton of the official board of the Blue Springs Church said he felt board members "had their minds made up" before the board meeting.

Hylton said the action was pushed by three men from Columbiana who are "known and respected highly by the board members."

Hylton said the dismissal was not for disciplinary reasons.

"He was voted out because the board felt the people would no longer follow him and that the church would not continue to grow," said the chairman.

Query For Bishop Franklin

The Methodist Church took a backward step last week when it elected Bishop Marvin Franklin of Mississippi to succeed Bishop Bromley Oxnam of Washington as president of the Methodist Council of Bishops.

It was on March 19, 1958 when the Jackson (Miss.) White Citizens Council held a gun on Millsaps College and ordered its board to repudiate the Supreme Court's school decree or be branded as favoring integration.

The issue arose when the school invited the Rev. Glenn Smiley, field secretary of the Fellowship of Reconciliation, to address chapel services.

The White Citizens Council promptly branded the Rev. Mr. Smiley as an integrationist. The invitation to Dr. Smiley was rudely withdrawn.

As chairman of Millsaps board of trustees, Bishop Franklin supplied the glib, but morally disappointing answer to the White Citizens Council.

He wrote: "There is no thought, purpose or intention on the part of those in charge of Millsaps' affairs to change its policy which has always been, and is now to segregate the races."

What we would like to know is that if just a year ago Bishop Franklin was so positively opposed to integrating a college, how in the world can he now carry forward with good conscience the avowed Methodist policy of integrating the church?

Mixing fear of church may be unfounded

BY CLAUDE KEATHLEY

News religion editor

Fears that the Methodist General Conference of 1960 will alter or change the present jurisdictional system to the extent that integration of the races in churches in the South will be brought about may be unfounded.

This was the word a number of Alabama ministers and laymen brought back from a meeting held last week at Lake Junaluska, N. C., the Southeastern Jurisdiction's Summer Assembly area.

At one of the meetings of Methodist ministers and laymen from 10 Southeastern states, Edwin Jones Sr., of Charlotte, N. C., who is a lay member of the General Conference's Commission to study the jurisdictional system, with particular references to the integration problem, is reported to have made such a statement.

His was not in any way "an official statement" from the study commission.

Jones is reported to have said the study commission does not plan to recommend any change in the jurisdictional system.

Few changes likely

ACCORDING TO REPORTS on Jones' statement, the only changs which may be recommended to the General Conference next May in Denver will be:

1. That bishops, now consecrated by the Jurisdictional Conferences, be consecrated at the General Conference, and that the Jurisdictonal Conference meet prior to the session of the General Conference.

2. That bishops shall continue to be elected and assigned at the Jurisdictional Conference by the committee on Episcopacy. This committee is composed of one minister and one layman from each annual conference).

3. That, in order that a bishop of the Methodist Church be assigned to a jurisdictional other than the one by which he was elected, such bishop to be assigned to another jurisdiction would have to make the request and a two-thirds vote of both Jurisdictional Committees on Episcopacy would have to approve of such transfer.

Following Jones' reported statement, Bishop Arthur J. Moore of Atlanta, Ga., and former pastor of Birminghm's First Methodist, is reported to have told the group that there will be no integration of the races in the South.

Not to integrate

THOSE FROM Alabama who heard Bishop Moore said he told the group to go back home and tell everybody you see, and tell your people that we are not going to have integration in the church.

Bishop Moore is reported also to have said that "If you have wanted 100 per cent report from the study commission, this report of unofficial recommedations will be 95 per cent."

Ohio Methodists Foresee Integration Before 1968

COLUMBUS, Ohio (RNS) — The Ohio Methodist Interracial Conference has recommended integrated church membership and moving Negroes into all - white neighborhoods.

Delegates from both white and Negro conferences within the church called upon the Methodist General Conference to help solve the problem of race relations, particularly in regard to housing.

They recommended that ministers encourage congregations to welcome Negroes into exclusively white neighborhoods and to take action to make that a reality.

The recommendation referred to "the lack and substandard quality of housing available for Negroes" and the 'ghetto - like pattern of segregation existing in our cities."

It calls upon churches and ministerial associations to take steps which would "bring about a policy of open occupancy."

Another resolution asks that parts of the Lexington Negro Conference of the Methodist Church be incorporated into white conference by 1964. The Lexington Conference has churches in seven states — 48 in Ohio.

A companion recommendation looks for Negro-white integration to be accomplished throughout the Methodist Church by 1968.

A group of Methodist laymen in Alabama and Northwest Florida recently formed a union to oppose any integration within the church.

Board Backs Lay Group's Racial Policy

ANDALUSIA—The Board of Lay Activities, Alabama-West Florida Methodist Conference, voiced its protest of church segregation in a pronouncement issued after a Sunday meeting at near-by Blue Lake.

"We have in the past worked unreservedly for our present church organization and policies of segregation and shall continue to do so without compromise or deviation," the board's statement declared.

The action followed by only a few days a Birmingham meeting of Methodist laymen who formed an independent organization to combat church integration efforts by Northern Methodists.

As did the laymen in Birmingham, the official Board of Lay Activities took a firm stand for the present governmental divisions of the Methodist Church in the United States. Under the existing system, there are six divisions, called jurisdictions, and one of them includes all Negro Methodists.

Efforts are under way by Northern church members to merge the Negro jurisdiction into the other, white jurisdictions. A study commission, appointed by the last General Conference, is expected to recommend such a merger at the next conference in April, 1960.

The board called on Methodists of the Alabama-West Florida Conference to give "prayerful consideration" to men who will support the present system, when delegates to the General Conference are named.

Fifty members of the board attended the Sunday session.

Alabama News Briefs—

2nd Methodist Group Protests Integration

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At Montgomery parley—

Judge tells Methodists to fight integration

MONTGOMERY, Ala., April 13 —A Centreville circuit judge yesterday criticized the Methodist Church's general conference of 1956 for causing "cracks" in the church's jurisdictional system "which are tantamount to integration."

Judge L. S. Moore added that integration propaganda has infiltrated "every means of communication" in the church, and has gone as far as Methodist Sunday School lessons.

The judge spoke at a meeting here which served as the organizational meeting of the Montgomery District Methodist's Laymen's Union, dedicated to preventing integration in the church.

Judge Moore pointed out that at the conference in 1956, the six jurisdictional sections of the church—five for white churches and one for Negro branches—were "cracked."

HE EXPLAINED that a commission made up of six ministers and six laymen from each jurisdictional section was set up to study the governing system.

A change allowing Negro churches to join white jurisdictions was included, he said.

The commission—in which the Southeastern section faces six-to-one odds—hopes to ask that its meetings be held at the same time with the general conference meetings in 1960, he added.

He said this legislation was being prepared "so they can keep an eye on us."

THE COMMISSION also plans o recommend that the right of assignment of bishops be taken away from the sections and handed to the general conference, and that a "target date" for integration be established, he said.

The judge added that by placing church membership on a geographic basis, the commission also hopes to do away with segregation.

Lee Roy Ussery of Montgomery, a member of the commission, told the group, "I am fearful of what may happen on or by 1960. . . . I just hope we are not too late."

Judge Moore was one of 37 laymen who organized the Methodist Laymen's Union in Montgomery recently, and helped Judge Whit Windham and K. E. Cooper of Birmingham write a pronouncement in favor of the union over the 1956 conference.

'Propaganda' Danger Told Church Unit

By MERCER HELMS

"It is long past time for us to make up our minds to take a stand on the issue of possible forced integration in the Methodist Church," an Alabama circuit judge told churchmen Sunday.

Judge L. S. Moore, addressing 286 delegates from 27 churches in the Montgomery Methodist District, accused a church commission of using church literature to "propagandize" the way for integration.

The delegates met at the Capitol Heights Methodist Church at 2:30 p.m. to organize a Montgomery District Methodist Laymen's Union, dedicated to preventing integration in the church.

SUNDAY SCHOOL LESSON

He said of the Methodist General Conference of 1956 and of the commission they organized to study the organizations jurisdictional system: "They took over every means of communication in the church.

"They propagandized the Sunday School lessons in favor of integration, and passed amendment nine to our constitution—causing a crack in our central jurisdictional system which is tantamount to integration."

He said the Methodist Church, formed of a union of three major branches in 1939, is set up according to five sectional jurisdictions, one of which is the Southeastern Jurisdiction.

In addition, he said, there is a Negro jurisdiction, made up of all Negro Methodist churches. Judge Moore said amendment nine allows for the addition of Negro churches to white jurisdictions, provided both sides desire it, and approve it by a two-thirds vote.

"The study commission appointed by the 1956 Conference, supposedly to 'study' the jurisdictional system, really is concerned only with change toward integration of the church.

"This commission was made up of six ministers and six laymen from each jurisdiction, leaving the Southeastern group facing six to one odds when it came time to vote, he said.

Judge Moore said the commission has prepared a report asking for legislation to be passed at the next conference, including

"Moving of the jurisdictional meetings to the same place a general conference meetings — so they can keep their eyes on us.

"To take away from a jurisdiction the right to assign bishops and give said right to the general conference.

"To set up a 'target' date for integration in the church.

"All of these things, they think they have kept secret," the Judge said.

In addition, the commission hopes to do away with all segregation by making church membership on a basis of geography he said.

'NOT TOO LATE'

Assembled churchmen and women also heard a short address by Lee Roy Ussery of Montgomery, a member of the commission in question, appointed from this jurisdiction.

He told them, "I am fearful what may happen on or by 1960 . . . I just hope we are not too late.

"The commission has adopted a doctrine of 'gradualism' in integration planning, and it is up us to hold the line and stand behind the men like Judge Moore of Centerville, who are leading the fight," he said.

Moore was one of a group of 37 laymen who organized the Methodist Layman's Union recently in Birmingham. He, Judge Whit Windham and K. E. Cooper, both of Birmingham, authored "A Pronouncement," an argument in favor of the union and against the 1956 conference and its commission.

At the organizational meeting, delegates elected officers, to wit: Dr. Bill Goodwin, president; Jack Hope, vice president; Dr. John Carter, secretary; and William A. Paulk, treasurer.

Jim Morgan, wo acted as mod-

erator at the meeting, was elected to serve as state executive committeeman to the state arm of the organization.

In acceptance speeches, all the officers pledged their best efforts to "preserving our church as we know it today," and called on all churchmen of the Montgomery District for aid.

Methodists Hear Segregation Plea

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Montgomery Methodist District laymen Sunday were challenged to take a stand on the issue of possible forced integration in the Methodist Church.

Circuit Judge L. S. Moore of Centreville, accused a church commission of using church literature to pave the way for integration.

Judge Moore spoke to 286 delegates from 27 churches in the district who met at the Capitol Heights Methodist Church to organize a Montgomery District Methodist Laymen's Union to fight integration.

In reference to the Methodist General Conference and of the commission organized to study the church's jurisdictional system, Judge Moore said "they took over every means of communication within the church."

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Methodist Laymen Plan Anti-Integration Meeting

Around 800 Methodist laymen from the nine-county Montgomery Methodist District are expected to attend a meeting here tomorrow to organize an anti-integration Methodist Layman's Union.

The laymen will meet at 2:30 p.m. at Capitol Heights Methodist Church and will hear a speech by Circuit Judge L. S. Moore of Centreville.

Moore is one of three men who drew up a 21-page pronouncement on race relations adopted at a statewide meeting of Methodist laymen recently in Birmingham which was attended by 1,700 laymen.

Following that meeting, plans were made to organize the Layman's Union down to the local level.

The Birmingham report not only opposed integration in the churches, but spoke out against any change in the Methodist jurisdictional system which separates white and Negro churches on a national level. The church is seeking gradual abolition of the Negro jurisdiction, which would be absorbed into the white.

Their report also dealt with legal questions concerning ownership of church properties, reflecting concern over the future of church property should a split between the northern and southern branches of the Methodist Church develop.

The Montgomery District generally includes the territory between Montgomery and Opelika

Methodists Demanding Pastor's Resignation

LYNCHBURG, Va.—The Rev. Dr. C. Cooper Bell, of this city, executive director of the Methodist Church's Commission to Study the Jurisdictional System, said he was misquoted in a newspaper story which led a group of Negro Methodists to request his resignation.

• At its annual sessions, May 22 in Philadelphia, the Delaware Conference of the denomination's Central Jurisdiction adopted a resolution demanding that Dr. Bell resign his post in view of "remarks reflecting a prejudicial attitude on the subject of racial integration in the church and in our public school system . . . "

The 70-member commission was established by the Methodist Church's 1956 General Conference to make a four-year study of the "strengths and weaknesses" of the denomination's jurisdictional system, including racial segregation.

■

ITS FINDINGS and recommendations are to be reported to the 1960 General Conference — the church's top legislative and policy-making body.

The Delaware Conference's resolution took exception to remarks attributed to Dr. Bell by Richmond, Va., newspapers when he was guest speaker, May 17, at the Powhatan, Va., Methodist Church.

• "Dr. Bell, in his reported statements, betrays his trust as the head of a great commission of the church in this critical hour, and thus demonstrates unfitness to head this important work," the resolution said.

Following press reports of the resolution, Dr. Bell told newspaper reporters that his remarks in Powhatan had been quoted "out of context" by representatives of Richmond newspapers who had "no understanding" of church organization.

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Methodist Action On Schools Hailed

By BETSY LOCHRIDGE

As the North Georgia Methodist Conference closed Friday, segregation-minded ministers hailed Thursday's public school resolution as a major victory.

The resolution favors keeping the public schools open, but allows individual churches to organize private schools in case of a school closing.

Segregationist ministers, led by Dr. Blake Craft of Augusta, were jubilant over the fact that Atlanta ministers offered no resistance to the deletion from the resolution of a paragraph which questioned the advisability of the local church attempting to have public schools.

They seemed to feel that school integration would be checked if local churches could be used as private schools.

Dr. Rembert Sisson, who introduced the motion to delete the offending paragraph, was among 312 Atlanta area ministers who signed a November 1958 manifesto calling for preservation of the public school system and opposing any use of church property "as a means of circumventing the law of the nation."

Also in Thursday morning's session, Dr. Dow Kirkpatrick of St. Mark Methodist Church was named fifth and final delegate to the 1960 General Conference.

One of the signers of the 1958 manifesto, Dr. Kirkpatrick was deadlocked Wednesday night with Dr. Waights G. Henry, president of LaGrange College. His election Thursday provoked speculation that liberal ministers, in a behind-the-scenes maneuver, withdrew their support from the offending school resolution paragraph in order to gain support for Dr. Kirkpatrick.

PARAGRAPH IN QUESTION

The offending paragraph stated: "If groups consider opening private schools, in an interim period, we believe they must consider the following questions in the light of Christian conscience: (1) Why is such a school planned? What is the motive for doing so? (2) How do you propose to do this work? Have you considered the problems of faculty, facilities, finances and of doing qualitative work in education? (3) How long do you plan to operate such shhools? What is to be its relation to the reopening of the public schools?"

Resistance appeared to center around the final question of the paragraph.

Dr. Craft said Friday that the liberal movement within the North Georgia Conference has been "not only checked but reversed."

STRONG SUPPORT

But Dr. Nat G. Long, who leads the clerical delegation to the General Conference and who has strong support as a candidate for bishop of the Southeastern Jurisdiction, was a signer of the 1958 manifest. Other ministerial delegates who signed the manifesto are Dr. Lester Rumble, West Atlanta district superintendent, and Dr. William Cannon, dean of the Candler School of Theology at Emory.

Four signers of the 1958 manifesto are among the eight elected ministerial delegates to the Southeastern Jurisdictional Conference, charged with the election of bishops. They are Dr. Charles L. Allen, Grace Methodist Church; Dr. Rembert Sisson, newly appointed Atlanta-East district superintendent, the Rev. L. Bevel Jones, newly appointed pastor of LaGrange First Methodist Church and Dr. Earl Strickland, pastor of College Park First Methodist Church.

METHODIST

Methodists Back Separate Bodies

By BETSY LOCHRIDGE

Retention of the jurisdictional structure of the Methodist Church was officially approved in a petition to the General Conference as the fourth session of the North Georgia Methodist Conference closed Thursday.

The jurisdictional structure concentrates Negro Methodists in a central jurisdiction.

The conference delegates accepted the memorial which was submitted Tuesday by the Board of Laymen of the North Georgia Conference.

Earlier, following an adroitly squelched battle on the conference floor, delegates approved a mild resolution which favors keeping the schools open and allows individual churches to organize private schools in case of a school closing.

The resolution was passed after removal of a paragraph which Dr. Rembert Sission of Druid Hills, Church, Atlanta, said "questioned the advisability of the local church attempting to have private schools."

Bishop Arthur J. Moore later requested deletion of a resolution recommending that "the resources of the church be utilized to the fullest in the preservation of the public schools."

"We've already got a resolution to that effect," said Bishop Moore, whose request was seconded by Dr. Charles Allen, of Grace Methodist Church, Atlanta.

Two Methodist laymen offered immediate resistance Thursday to the resolution favoring the continuance of public education.

Dr. Ferrol J. Sams, of Fayetteville, objected to the resolution on the grounds that "we are getting the church and the state too closely allied."

"We are skating on thin ice," said J. M. Henderson of Jackson, "when we attempt to suggest something which might be misinterpreted by the state and state officials."

As Thursday's session opened, Bishop Moore said "some people think we're about to be plunged into an unholy and un-Christian debate."

But as the debate grew heated and laymen clamored for recognition, Dr. W. Candler Budd requested that the resolution be shelved and Dr. Sission offered the amended resolution which won acceptance.

The Rev. W. Earl Strickland, president of the Board of Christian Education, defended the resolution as "mild" and said that it was intended "to offer guidance."

The Rev. Mr. L. C. Cowart, director of the Council on Human Relations, spoofed the "jitters" of North Georgia Methodists and recommended that they read three books, all by South Carolinians, which he said were indicative of the changing climate of the South.

"We could have done without his speech," said the Rev. Mr. Wallace Wiggins of Augusta. The Rev. Ralph Shea, of Monroe, voiced agreement. Other ministers condemned the "jeering nature" of the speech, and said, "He doesn't speak for the majority of North Georgia Methodists."

Also, Dr. Dow Kirkpatrick, pastor of St. Mark Church, Atlanta, became the fifth and final clerical delegate elected to the General Conference of The Methodist Church.

Bishop Moore for the second time rebuked the press saying, "I wish the lovely ladies of the press would discover some of the great things we're doing here for the salvation of the world and the going-on of the church."

$3,000,000 Methodist Home for the aged at Marietta won official approval from the conference. Construction of the home will start in 1961 on a 20-acre tract donated by Mr. and Mrs. John Strother, of Marietta.

In other memorials (petitions) to the 1960 General Conference, the Methodists supported an Investment Pension fund, an all-purpose hymnal and The World Methodist Council.

J. R. Burgess was named a lay delegate to the General Conference. The lay delegation, led by Dr. Charles R. Clegg, president of Young Harris College, includes Dr. S. Walter Martin, president of Emory University; Mrs. Arthur Styron, of Atlanta, president of the North Georgia Woman's Society of Christian Service; Dr. Virgil Eady, dean of Emory-at-Oxford College, and Judge Samuel T. Boykin, of Carrollton.

Dr. Nat G. Long, East Atlanta district superintendent, will lead ministerial delegates at the quadrennial law-making session in Denver next April. Other ministerial delegates, in order of their election, include Dr. Lester Rumble, West Atlanta District superintendent, Dr. William R. Cannon, dean of Candler School of Theology at Emory University, Dr. Pierce Harris, of First Methodist Church, Atlanta, and the Rev. Delma L. Hagood, pastor of the First Methodist Church in Dalton.

METHODISTS HERE PUSH INTEGRATION

Bishop Newell Reports His New York Area Leading Others in Racial Amity

Bishop Frederick Buckley Newell of the New York Area of the Methodist Church reported to his constituents last week that the area was the most integrated of any in he denomination.

In his report the Bishop mentioned an article in The New York Times on March 15 that said the Methodists were losing strength in several Northern cities chiefly because white congregations had refused to accept non-white members.

This situation, the Bishop said, does not hold in his constituency, which extends from Newark to Vermont.

"There is no place in the entire church where integration and racial understanding are more in evidence than in the New York Area," he declared.

There is scarcely any church in the heart of the metropolitan area that is not integrated to some degree, he said, and many churches are completely interracial.

Universities and hospitals within his administration have interracial staffs and students from many races, the Bishop said. These include Drew University, Madison, N. J., and Methodist Hospital in Brooklyn, which has Negro as well as white doctors and nurses on its staff.

The four largest churches of the New York Annual Conference of the area, which includes the city west of Third Avenue, part of Westchester and the Catskills, are served by Negro ministers.

A Negro has been apopinted pastor of two white congregations in the Catskills. He is the Rev. George T. Johnson, with churches at Clintondale and Modena.

A study of the metropolitan area showed thirty-five integrated Methodist churches out of a total of about 140. Some white churches bordering on Harlem are dwindling because they are not taking in new members from their neighborhoods, the Bishop's report indicated.

Several of these are being sustained with funds from the area in competition with larger Negro churches.

The Bishop administers his area from headquarters at 150 Fifth Avenue, near Twentieth Street. One region in his constituency is the Troy Annual Conference, which includes the entire state of Vermont.

Report On Race Relations Approved By Methodists

Following is the text of the report on race relations by the Board of Christian Social Relations, Alabama-West Florida Conference, Methodist Church, as adopted Friday by the conference:

"We believe that God is the Father of all people and races, Jesus Christ is His Son, and that all men are brothers and that man is of infinite worth as a child of God.' (The Methodist Social Creed, Discipline, 1956). We believe that the unsolved social problem of race relations, north, south, east and west, is a blight on our American democracy. In these critical days America is called to a unique place as a world leader. In spite of the real progress made, there is still a great distance to go. It is urgent that significant gains continue to be made, for this may prove to be the most crucial problem in human relations that our world must face. As Christians we have a witness to bear in this matter. We encourage pastors and people to use every opportunity to manifest our faith in the brotherhood of man under the Fatherhood of God.

"We urge the observance of Race Relations Sunday in each church. We ask each church to promote racial understanding through the dissemination of factual information, education which emphasizes the positive contributions of various people to the culture and welfare of our nation in the arts, sciences, education, religion and other areas. We call upon the churches to continue to work toward a more harmonious relationship in all areas of life for all people alike. We recommend that Race Relations Day be observed in all churches.

Parts of the original report which were deleted by the committee before presentation:

". . . but we believe that our treatment of minority groups among our citizens is a great barrier to our moral leadership."

"Jesus taught us to love our neighbors; and because we love them we seek justice for them. We believe that to be silent in the face of need, injustice and exploitation would be to deny Him. (The Methodist Social Creed, Discipline, 1956).

"We believe that in government, industry and the Church, people should be employed on bases of merit. We commend those institutions and business organizations whcih are practicing such a policy.

"We call upon the churches to work toward the elimination of discrimination in employment, housing, education and the exercise of political freedoms.

Church racial bill submitted to Legislature

BY FRED TAYLOR
News staff writer

MONTGOMERY, Ala., July 16 —(AP)—The Methodist Laymen's Union bill, which would permit any Protestant church in Alabama threatened with racial integration to withdraw from the national parent organization and retain local church property, was introduced in the Senate today.

The measure, which was drafted by a lawyers' committee of the laymen's group, will be offered by Sen. Larry Dumas of Jefferson. He is a Birmingham attorney and member of the board of stewards of Highlands Methodist Church.

It would provide a legal remedy for any local Protestant Church threatened with enforced integration of its worship services and religious activities by order of the national denomination with which it is affiliated.

Sen. Dumas declared the bill "would provide a protective shield for our local Methodist churches."

Preparation of the proposal came as the official board of Canterbury Methodist Church in Mountain Brook unanimously approved the Methodist Laymen's Union movement.

SEN. DUMAS pointed out that "in case a local church decided it had to withdraw from the national denomination to prevent discord and strife, the bill would protect church property purchased with money contributed by the local group from confiscation by the national denomination."

"It requires proof that the national denomination has departed from basic policies recognizing segregation as permissible in local churches when the local church became affiliated with the national denomination," added the senator. "A judicial determination by the Circuit Court where the church property is located is required in order to safeguard the interests of all parties."

This bill was drafted, after fear was expressed that the 1960 Methodist Church General Conference might abolish the so-called Central Jurisdiction (which includes Negro churches) and attempt to force the Methodist churches of the South to integrate.

It provides that if 65 per cent or more of the adult membership of any local church decides to withdraw, and the local Circuit Court determines that it is equitable "for the property used by the local church and purchased with money contributed by its members to remain as property of the local church," then the local church would not lose title to it.

IT WAS POINTED out that the Southern Methodist Church merged with the Northern Methodist Church "upon the basic understanding and agreement that the Central Jurisdiction would remain intact and segregation in its worship services and religious activities would be permitted to continue."

"If the national Methodist Church departs from this basic understanding," said Sen. Dumas, "it seems just a right that those Southern Methodists who contributed to the purchase of church property should not be required to lose it to the national denomination. This bill gives them a remedy, if the court decides they are right."

Move For Segregation Voted By Methodists

A significant indication that Alabama-West Florida Methodists have reached unity of thought on the subject of integration within the church came to the fore in today's action on the conference floor.

Two resolutions calling for the General Conference Commission to Study the Jurisdictional System, one introduced by Dr. G. Stanley Frazer, ardent segregationist, and the other introduced by Dr. Paul Duffey, another conservative, were both approved unanimously by the conference.

The conference committee on memorials, headed by the Rev. Paul Mathison, approved the Duffey resolution 4 to 2 before reporting them to the conference for a vote.

In effect, both resolutions urged retention of the present jurisdictional structure which provides for six jurisdictions, five all-white and one, the General jurisdiction, all-Negro.

Dr. Duffey's statement that his purpose in submitting his resolution was to demonstrate the unity of the conference on the matter met with loud applause from the assembly.

Effectiveness of the present system is shown by the phenomenal growth of the Methodist Church in Africa, he said.

Four staunch segregationists were elected Wednesday as lay delegates to the General Conference. They were: Circuit Judge L. S. Moore, Centreville; Dr. D. P. Culp, Livingston State College; T. Albert West Jr., president, Dothan First National Bank; R. J. Lawrence, Bullock County superintendent of education.

In his resolution F expressed deep concern "because of the strong movement within the Methodist Church to weaken the Jurisdictional Conference by transferring its rights and privileges to an overpowering General Conference."

His resolution expressed alarm at proposals being considered by the Commission to Study the Jurisdictional System, authorized by the 1956 General Conference. The commission recommends, according to Frazer: The holding of the Jurisdictional Conference at the time and place of the General Conference; the consecration of bishops by the General Conference instead of by the Jurisdictional Conference; assignment of bishops to areas by the General Conference upon recommendations of a joint Committee on Episcopacy, and an increase in General Conference delegates and elimination of jurisdictional delegates.

The Montgomery cleric and other Methodists fear that if the assignment of bishops is turned over to the General Conference that pro-integration bishops might be assigned to Southern jurisdictions.

"The plan under consideration to prepare our Methodist membership for such mergers calls upon every agency in the church to help in 'creating the climate for Christian brotherhood and integration,' " his resolution said.

Duffey said the philosophy behind retaining the segregated jurisdictions "is that it is most practical and helpful to all races and to the good of the church at large."

Methodists Pull Teeth From Race Resolution

A race relations report with its teeth pulled was approved by the Alabama-West Florida Methodist Conference but not without dissent.

Authors of the report deleted sections referring to elimination of discrimination and calling for employment on merit. These sections had brought the strongest objections before the report was submitted to the final business session of the conference Friday.

THE REVISED REPORT

As revised, the report contains only statements urging observance of race relations Sunday, promotion of racial understanding and "a more harmonious relationship in all areas of life for all people."

But even this report brought objections.

"I come out of the heart of the Black Belt and we cannot allow this propaganda in this report," declared Charles Hinson of Pine Hill. He said he would vote against the report.

Bishop Barhman Hodge of Birmingham, who presided, cut off Hinson's statement and ruled out further discussion.

About six persons dissented when the report was approved.

Objectional parts of the report which were deleted called on churches "to work toward the elimination of discrimination in employment, housing, education and the exercise of political freedoms," and a statement that "we believe that in government, industry and the church, people should be employed on bases of merit."

DELEGATES NAMED

Fourteen more delegates were named to national divisional conferences during the final meeting.

Clerical delegates named Friday to the jurisdictional conference are **J. T. Ellisor,** Selma; Dr. W. F. Calhoun, Montgomery; Charles Hildreth, Pensacola; W. L. Walton, Dothan, and Joel McDavid, Montgomery-Chairman E. L. Hardin of Montgomery was elected Thursday.

Other delegates named Friday are on reserve status.

BY METHODIST LAYMEN

Race Mixing Is Firmly Opposed

BIRMINGHAM —(AP)— Laymen of the Methodist Church in Alabama and Northwest Florida met here Thursday night to perfect an organization opposed to racial integration within the church.

About 1,800 persons attended the meeting which set up the Methodist Laymans Union. The group was decisive in its stand to oppose efforts to break down the jurisdictional system of the church—a movement it is claimed would bring about integration of the church.

While openly standing for segregation of the church, Circuit Judge Whit Windham of Birmingham, who was elected president of the group, declared:

"We are not here to attack anyone. We wish only that the integrationists would leave us alonge so we could keep our mouths shut . . .

"If there is anyone here who hates Negroes, he had better not join this organization because there is no place here for him."

Only disrupting event of the meeting came from a college student who denounced the meeting during an emotional talk.

Thomas Reeves, a senior at Birmingham-Southern College from Nashville, Tenn., attacked a pronouncement approved by the union and said he felt he had to speak out against statements in a booklet distributed to the group.

"We must not allow this document to become the basic idea that the Methodist Church is strictly Anglo-Saxon," said Reeves.

He also disagreed with statement in the booklet which indicated a fear of mongrelizing.

Reeves was led from the speakers stand after some laymen shouted "take him out."

A teen age girl Florida Randolph of Birmingham, spoke briefly, leaving this question hanging: "What are we going to do when our neighborhood becomes all Negro?"

In perfecting the union the group adopted several resolutions dealing with the segregation question.

One resolution favors preservation of the jurisdictional system because it is "essential to the South's way of life."

Another resolution set up a committee to determine the exent to which funds of the church are being used to aid any group sponsoring integration of the races.

A third resolution authorized a committee to study church literature as to the extent it is propagandizing integration.

Walker Memorial Church Stewards Adopt Resolution For Segregation

BY PHIL SMITH

The Board of Stewards of Birmingham's oldest Methodist Church, Walker Memorial, Monday officially adopted a resolution against any integration measures that might be proposed by the national church body for its Southern groups.

The 42-member board passed a resolution, endorsing the Methodist Laymen's Union pamphlet, "A Pronouncement," which has been distributed in Alabama and West Florida, upholding Southern churches' segregation arrangements.

The union, recently formed, will hold a meeting at Highlands Methodist Church here March 19 to "outline plans for opposing integration in Southern Methodism."

The action of Walker Memorial last night followed a similar resolution at Bluff Park Methodist here last month.

Judge Whit Windham, one of the three originators of the union, said he knew of no more churches —"though there possibly have been several"— that officially have endorsed the pamphlet.

The Walker Memorial endorsement was not unanimous, though it faced no real opposition.

J. V. Rives, member of a five-man committee the Walker board appointed to represent the church at the Highlands meeting, said last night's meeting lasted an hour and 10 minutes, and "not one word of opposition was expressed."

Judge Windham called the Walker action a "good sign" that the Highlands meeting, which is expected to draw hundreds of persons from Alabama and West Florida, will be successful.

Walker Memorial Methodist Church was founded in 1818 in Elyton, 54 years before incorporation of Birmingham.

Basically, the Laymen's Union pamphlet states it does not oppose voluntary integration by Methodists outside the South, "but we laymen of the Methodist Church in the South respectfully decline to emulate, and will resist with righteous indignation. any attempt to force any such tragic racial situation on our people."

The Rev. Harlod C. Martin is pastor of Walker Memorial.

Actual integration measures, if proposed by the national Methodist Church, would not come until it convenes in conference in Denver in 1960.

Besides Mr. Rives, other members of the committee appointed to represent Walker at the meeting were:

Atty. K. E. Cooper, A. C. Montgomery, W. R. Welsh and Sam Mounger.

Racial Issue Force Hit by Church Body

MACON, Ga., June 9 (AP)—Eight South Georgia Methodist superintendents said today that force in the racial issue cannot produce the answer to the problems facing their people.

In a report to the annual South Georgia Methodist Conference meeting at Wesleyan College, they said:

"Considering the matter of race relations within the bounds of the South Georgia annual conference, we sincerely believe that nothing is gained by 'name calling' and open 'indictment.' We have witnessed in sorrow our people dividing themselves into groups that have passed from the stage of a way of thinking and debating an issue into hostile camps with enlarged antagonisms and bitterness."

The report further urged South Georgia Methodists to "have patience, be sympathetic and understanding toward fellow Christians whose thinking may not always agree with their own . . ."

N.Y. Methodists Push For More Integration

NEW YORK (ANP) — Bishop Frederick B. Newell, Methodist church, has told his constituents that the New York area is the most integrated of any in the denomination.

There is no place in the entire church," declared Bishop Newell, where integration and racial understanding are more in evidence than in the New York area. There is scarcely any church in the heart of the metropolitan area that is not integrated in some degree.

"Universities and hospitals within my administration have interracial staffs and students from many races."

Methodist Ministers Hit Mob Act

The Methodist Ministerial Alliance Tuesday wired Atty.-General William Rogers deploring the breakdown of law enforcement in Poplarville, Miss., and asked intervention of the Justice Department to apprehend abductors of Mack Charles Parker.

The telegram signed by Rev. A. C. Epps, president, read:

"The alarming news of breakdown of law enforcement in Poplarville, Mississippi, warrants intervention of Justice Department to apprehend abductors of M. C. Parker from jail early Saturday.

"We deplore the brutal incident and request the Justice Department to act promptly to apprehend the guilty and to institute proceedings to punish the guilty."

Methodists To Map Plans Aimed At Preserving Segregation

BIRMINGHAM (AP) — Methodist laymen from all corners of Alabama and from Northwest Florida will meet here Thursday to map strategy aimed at preserving racial segregation in their churches.

"There undoubtedly will be several hundred laymen here," said Circuit Judge Whit Windham of Birmingham, one of the laymen who set up the meeting.

The object of the meeting is to form an organization known as the Methodist Laymen's Union.

Earlier this month, laymen who started the wheels in motion for the organization, sent out a 22-page booklet to churches in Alabama and Northwest Florida.

The booklet, signed by Judge Windham, Circuit Judge L. S. Moore of Centreville, Ala., K. E. Cooper, Birmingham attorney, and 31 other laymen, outlined pronouncements the organization hopes to adopt.

Mainly, the booklet deals with what the laymen consider a danger that the church on a national basis is moving toward integration.

UNION LAYMEN

"Our idea is not to be wild or rough mean," said Judge Windham. "This is simply a union of Christian laymen looking to the future welfare of Christianity in general and the Methodist Church in particular."

Windham pointed out that the Methodist General Conference in 1956 adopted a resolution that called church segregation an evil. A committee was named to study the jurisdictional system and report back at the 1960 conference.

"I'm not a member of that committee," said Judge Windham, "but I've got more than my suspicions about what recommendations they are going to make."

He declined to elaborate on his opinion but said:

"Let's just say that we are trying to get ourselves ready for any emergency."

FIRST ORDER

The first order of business at the Thursday meeting will be the election of temporary officers, Judge Windham said. Then the group probably will set up resolutions committees and a nominating committee for permanent officers.

"There certainly will be a resolution proposed that deals with Methodist literature," he said.

In the booklet sent out earlier, the group criticized what it called "mass agitation and pressures" for integration in the church since the U.S. Supreme Court's school segregation ruling in 1954.

These pressures, the booklet said, would "have us believe our way of life in respect to social selectivity is unchristian and even sinful."

The booklet added that some Methodist literature expressed a feeling that might "destroy basic race harmony (and) force magnificently functioning Methodist congregations to litigate for their freedom, self-respect and property."

Several laymen have voiced a fear that the Negro jurisdiction of the church might be abolished, putting the Negro Methodists in jurisdictions that now are all white.

Five white conferences and one Negro conference were set up when the Methodist Episcopal Church (North), Methodist Pro Church (South) united in 1939, closing a split that had existed since the Civil War.

White Methodist Laymen To Oppose Church Integration

BIRMINGHAM, Ala. — (UPI) — About 1,000 laymen from Methodist churches in Alabama and West Florida will gather here Thursday to organize a Methodist laymen's union aimed at preventing integration of their churches.

Judge Whit Windham of Birmingham, one of the 34 sponsors of the movement, said the group would map a course of action for southern churches in event the Methodist General Conference attempts to force integration.

The General Conference, which is Methodism's central governing body in the U. S., has labeled church segregation "an evil" and said it was the duty of Methodist churches to rid the nation of segregation, Judge Windham explained.

He said an overwhelming majority of Methodist laymen are aroused over the conference's effort toward integration.

Judge Windham said the union was not working for a breakup of the national Methodist organization. "That is wholly foreign to what we are trying to do. We are trying to preserve the Methodist Church and we are working to safeguard the future of the Methodist Church."

Windham said the Alabama and West Florida laymen fear the committee will recommend changes which would have integration as its end result.

"I'm not a member of that committee," said Windham, "but I've got more than my suspicions about what recommendations they are going to make."

He declined to elaborate, but added, "let's just say that we are trying to get ourselves ready for any emergency."

Windham said that every Methodist Church in Alabama and West Florida had been asked to send representatives to Thursday's organizational meeting.

Methodist Church To Seek Million For Negro Schools

NASHVILLE (ANP) — The Methodist Church has set a goal of one million dollars for 13 Negro colleges in a church-wide offering on Feb. 8.

Congregations will be asked to observe that date as "Race Relations Sunday" and earmark special offerings for the schools, it has been announced by Bishop Paul N. Garber, Richmond, Va. He is chairman of the Commission on Christian Higher Education, which is directing a nationwide campaign to expand and strengthen colleges and universities of the denomination.

ONE OF the institutions that will receive aid from the Race Relations Sunday offerings will be Philander Smith College, Little Rock, Ark.

Dr. M. L. Harris has been president of the Arkansas school since 1936, and Bishop Matthew W. Clair Jr. of St. Louis is the chairman of the Philander Smith College board of trustees. The college is currently engaged in a three million dollar redevelopment program.

Other institutions that will share in the Race Relations Sunday offerings are Dillard University, New Orleans; Bennett College, Greensboro, N. C.; Bethune-Cookman College, Daytona Beach, Fla.; Claflin College, Orangeburg, S. C.; Clark College, Atlanta; Rust College, Holly Springs, Miss.; Wiley College, Marshall, Tex.; Huston-Tillotson College, Austin, Tex.; Paine College, Augusta, Ga.; Gammon Theological Seminary, Atlanta; Morristown (Tenn.) College and Meharry Medical College, Nashville.

The colleges have a total enrollment of more than 8,600 students. They own property worth $15,000,000 and have endowments totaling another $10,000,000.

Methodists Will Air Views On Segregation

MONTGOMERY, May 25 (AP)—Methodists gathering here tomorrow from South Alabama and West Florida will speak their minds on the ticklish question of racial segregation in the church.

Their sentiment will be reflected in the election of delegates to the Methodist General Conference in Denver in July, and in adoption of resolutions to be sent to the Denver conference.

Four ministers and four laymen will be chosen to represent the Alabama-West Florida conference at the national convention. The balloting starts Wednesday morning.

Methodist groups in Alabama have taken strong stands against a proposal to abolish the Central (all-Negro) Division of the church and merge it with other divisions.

Delegates chosen this week will represent the feeling of the Alabama-West Florida Methodists.

Another highlight of the four-day meeting will be the announcement of ministerial assignments. It will come on the closing day Friday.

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Atlanta church kills segregation resolution

ATLANTA — Dr. Dow Kirkpatrick, pastor of St. Mark Methodist Church, last week won another victory as the official board of the church killed a resolution which could have been used to fire him. It stated:

"We believe that integration is wrong and that segregation according to God's pattern, is right . . . (and) leaders of our Methodist Church are . . . going beyond their rights in attempting to force integration in our churches."

SEVERAL months ago three members interrupted worship services when Dr. Kirkpatrick asked for racial tolerance. The resolution, offered by Alton P. Ewing, was taken as the latest move to oust the pastor.

Ewing, who has been a member of the church for 15 years but a member of the official board for only a year, declared "they crossed us up."

* * *

HE HAD asked for a secret vote of the board. Instead, a voice vote was taken and only "six or eight" of the 75 members present voted in favor of the anti-integration resolution.

The resolution further asked immediate dismissal of any church official, paid or unpaid, "who uses the church or church facilities to advocate racial integration."

In any integration split—

Methodist lay group seeks to retain property

BY CLAUDE KEATHLEY, News religion editor

The Alabama Methodist Layman's Union has proposed legislation to permit Alabama Methodists to retain church property in the event of any division over integration.

The proposal was outlined at a meeting of Methodist laymen from the Birmingham and Bessemer Districts last night at the West End Methodist Church. The meeting was called by Circuit Judge Whit Windham, president of the Alabama Methodist Laymen's Union.

K. E. Cooper, a member of the legal committee of the layman's union, presented the proposed legislation. He pointed out that all Methodist property is presently held by the Methodist denomination under trust laws.

"IF A SPLIT should come in the Methodist Church through changes in the present Methodist jurisdictional system—and I pray it never will—we would have no recourse to our property," Cooper said.

Cooper said the proposed legislation would allow churches to retain property if the "uses for which it was originally intended" are violated.

He said any change of social policies, such as mixing of the races, would constitute cause for revoking the trust law under the proposed legislation.

The Layman's Union, sponsor of the legislation, was organized March 19 at Highlands Methodist

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"The New York Times reporter knew if he put exactly what I said, it would ruin him and thus he did not dare mention that I quoted a Negro writing in the Saturday Evening Post. Windham said the Negro had stated that illigitimacy of Negroes in New York City was eight times as great as illigitimacy among whites in the same area."

JUDGE WINDHAM ALSO answered the charge being made against the Layman's Union that it is politically inspired.

"Where will the will of the local Methodist be expressed?" Judge Windham asked. His answer was that it will be in the annual conference when delegates are elected to the General Conference.

The Layman's Union president said that the union definitely will be interested in who is sent from the local church to the annual conference to vote on delegates to the General Conference in Denver next May.

"I urge you to study carefully who will be your delegates to the annual conference this Fall and be sure he is one who will vote for a General Conference delegate who will stand for what the Methodist Layman's Union stands for," Judge Windham said.

F. E. PARSONS
. . . Heads Bessemer District Layman's Group

Elected to head the Birmingham District Union was M. E. Wiggins, member of McCoy Methodist Church. Other officers in the Birmingham District elected were Fred L. Kelly, vice president from Canterbury Methodist Church; Roy M. Johnson Jr., secretary from Mount Vernon Methodist Church, and A. B. Merrill, treasurer from Avondale Methodist Church, and Roy Boggs from the Birmingham First Methodist Church as a member of the state organization's executive committee.

OFFICERS OF the Bessemer District elected were: F. E. Parson, president, from Fairfield Methodist Church; George L. Wilson, vice president, from Bessemer First Methodist Church; Mrs. Walter S. White, treasurer, from Ensley Methodist Church, and James Paris, secretary, from Fairifeld First Methodist Church. J. D. Barkley of Fairfield First Methodist Church was elected a member of the state organization's executive committee to represent the Bessemer District.

Judge Windham announced that next Thursday night, July 16, the Sylacauga District Methodist Layman's Union will be organized at Columbiana First Methodist Church.

A similar organization meeting for the Roanoke District will be held Thursday night, July 23, at Roanoke First Methodist Church.

The other eight district organizational meetings will be announced later.

Methodists ask gradual integration

NORFOLK, Va. — The Virginia Methodist Conference last Wednesday called on Governor Almond to name a bi-racial commission to study ways and means to bring about a gradual desegregation of Virginia's public schools.

Governor Almond's commission, said the resolution, should make a thorough study and recommend methods, in keeping with the law, to effect slowly but consistently the consumation of the Supreme Court directive in this integration problem.

The resolution specifically stated that the commission should be "composed of educators, ministers and other public spirited citizens of both races."

Further, all Virginia Methodists were called upon to bring about the necessary changes in their lives to accept a change in the status of local school systems.

Segregation Is High On Methodist Program

MONTGOMERY, May 24 (AP) — Segregation as it applies to the jurisdictional structure of the Methodist Church is high on the program for the annual Alabama-West Florida Methodist Conference here this week.

The group's 21st annual conference opens Tuesday and runs through Friday.

A number of Methodist groups in the state have come out strongly against a proposal to abolish the central all-Negro division of the church and merge it with other divisions.

The sentiment likely will be reflected in the election of four ministers and four laymen as delegates to the Methodist General Conference to be held at Denver in July next year.

They would carry resolutions adopted by the Alabama - West Florida Conference to the General Conference, probably requesting retention of the Central Negro Jurisdiction.

Some 50 such resolutions reportedly are to be presented to the conference.

Bishop Bachman G. Hodge of Birmingham, who has been meeting here with his cabinet several days preparing for the annual meeting, said this year's conference is expected to attract a record attendance.

One of the highlights will be the announcement of minister appointments for the coming year during the closing session Friday.

Among the speakers are D. W. Brooks of Atlanta, chairman of the Emory University Hundred Club; Dr. Leon M. Adkins, General Board of Education, Nashville; Dr. Paul Sanders of the Vanderbilt Divinity School, and Sen. John Sparkman will address the conference Wednesday night on "Christian Missions' Contribution to World Peace."

Dr. Paul Hardin Jr., pastor of Birmingham First Methodist Church.

Alabama Pastor Unwanted By New York Congregation

Daily Home Talladega, Ala.

Tues, 6-2-59

ROCHESTER, N. Y. (AP) — Some members of the Asbury-First Methodist Church claim that a majority do not favor having Dr. Andrew Turnipseed, rafor pastor. p. 19

However, they emphasized that the racial question was not a factor. They would have preferred the current assistant pastor, they said.

Turnipseed, who is white, supported clergymen's efforts to integrate buses in Mobile. He has been district superintendent there since 1945.

William MacFarlane, a member of the local church's pastoral relations committee, said there are a few Negroes in the congregation, but he could not give the exact number. He said there was no integration problem.

Elihu Hedges, a church trustee and spokesman for the opposition group, said a poll of 559 of the church's 2,700 members indicated that appointment of the present assistant pastor, the Rev. Thomas Steen, was favored by about 70 per cent of the congregation.

Alabama Methodists Lead The Way

Advertiser Montgomery, Ala.

Sat. 7-18-59

The Charleston News And Courier

THE NEW YORK TIMES is publishing a series of articles telling how churches in the South are facing the issue of integration. p. 4-A

Though highly editorialized, the articles can be read with profit by Southerners who know how to separate fact from smear. We were especially interested in the article devoted to Birmingham, Ala., The *Times* reporter said that Birmingham is the most conservative city in the South on the race question.

Christian laymen who believe in racial reparation as sound public policy "have become the voice of the white churches in Alabama," *The Times* reports. Apparently the integrationists, who have been able to steal the spotlight in Atlanta, have been outmaneuvered in Birmingham.

The Times said that the segregationists have been successful because of good organization. Opposition to integration is expressed through groups such as the Methodist Laymen's Union formed in Birmingham in March.

This is a group of business men and civic leaders who banded together to prevent the segregated Central (Negro) Jurisdiction of the Methodist Church nationally from being merged with the white conferences of the church that it overlaps. About 1,800 laymen from all over the state—including stewards, Sunday school teachers and rank and file—came to the organizational meeting.

South Carolinians of all denominations should have up-to-date knowledge of such laymen's groups. In the event that integration pressure is increased against churches in this state, congregations should know how to organize for effective protection of their own way of life.

Methodists Slate Church-Racial Study

News + Courier

Charleston, S.C.

Mon. 8-31-59

p. 8-B

DALLAS, Tex. (AP)—A Methodist conference on human relations may write church-racial history here this week as 1,200 Methodist leaders meet for a five-day session on the Southern Methodist University campus.

While the conference program calls for numerous discussions growing out of its intensive preliminary research in the fields of music, drama and interpretive dancing, the basic question to be considered will concern racial questions.

In the discussions three questions will be posed:

1. What is the Christian view on race?
2. What is the nature of the present racial crisis?
3. What should Methodists do?

The four general fields for panel discussions will be church, housing, employment and education.

Participants for the discussion on housing will be Theodore Bett, a Cincinnati lawyer; James MacKay, Decatur, Ga., attorney; Harold C. Fleming of the Southern Regional Council in Atlanta; and Margaret Bender of New York, associate secretary of the Department of Christian Social Relations of the Methodist Woman's Division of Christian Service.

Thurgood Marshall of New York, general counsel for the National Assn. for the Advancement of Colored People, will be a member of the panel discussing public education.

Hugh Comer, of the Avondale Mills, Sylacauga, Ala., and George Butler of Washington, director of education on the President's Committee on Government Contracts, will tackle the question of employment.

The conference is sponsored by eight agencies of the Methodist Church.

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Methodist Bishops to Size Up Kennedy, Humphrey, Nixon

WASHINGTON (UPI) — Sen. John F. Kennedy (D-Mass.), a Catholic and current front-runner for the Democratic presidential nomination, will come under the appraising eye Wednesday of 51 Methodist bishops.

The bishops, who open a semi-annual council meeting here Tuesday, also will meet with Sen. Hubert H. Humphrey (D-Minn.), another potential Democratic candidate, and Vice President Richard M. Nixon, the current favorite to cop the Republican nomination.

The churchmen likewise will meet with President Eisenhower. But this fact has been publicly announced — unlike the planned private sessions with Kennedy, Humphrey and Nixon. Humphrey is a Congregationalist while Nixon is a Quaker.

Kennedy is running well ahead of other potential Democratic presidential possibilities in the public opinion poll and has been described by National Democratic Chairman Paul M. Butler as the man to beat at this point.

If Kennedy should retain his lead and win the party's nomination in Los Angeles a year from this August, he would be the first Catholic presidential nominee since 1928, when Democratic Alfred E. Smith was defeated by Herbert Hoover.

Kennedy spent the weekend building political fences in the Midwest. He made several appearances in Wisconsin, where he and Humphrey may meet in a head-on clash in the state's 1960 presidential primary.

The Methodist bishops were scheduled to meet with the President at 11 a.m. (EST) Tuesday.

It was learned that they also have arranged a series of off-the-record talks with several other top government officials, including Chief Justice Earl Warren and Defense Secretary Neil H. McElroy.

As the policy-making body of the nation's largest Protestant denomination—more than nine million members — the Methodist Council of Bishops exercises considerable influence on Protestant attitudes.

Methodists' Meeting Aimed At Preventing Integration

Laymen of the Montgomery Methodist District will hold an organizational meeting here Sunday aimed at preventing integration within their church.

The group, representing about 64 churches in nine counties, will organize the Montgomery District of the Methodist Laymen's Union in a meeting at 2:30 p.m. at the Capitol Heights Methodist Church.

The meeting will be addressed by Circuit Judge L. S. Moore, one of three men who drew up a pronouncement on race relations adopted by the statewide organizational meeting of Methodist laymen held in Birmingham in March.

The Birmingham meeting laid the groundwork for organizing the Laymen's Union on the local level.

The movement, led by prominent laymen, faces an apparently divided Methodist clergy.

Some Methodist sources have said that nearly one-third of the Methodist ministers in the North Alabama and Alabama-West Florida conferences are "liberal," either leaning toward racial integration in the church or taking positive stands for integration.

However, ministers have been reluctant to express opinions on the Laymen's Union.

The controversy centers on the church's governmental divisions in this country, consisting of six jurisdictions, or governmental divisions, including one which embraces all Negro members.

A report now being prepared by a General Conference study commission is expected to recommend that the Negro jurisdiction be merged with the separate white jurisdictions.

Outspoken statements at the Birmingham meeting strongly criticized what they described as the use of church literature to promote integration.

"All too frequently some group or individual, and even our church school literature dins into the ears of our Southern church goers the thought that they are unchristian, devoid of the spirit of brotherhood, or perhaps downright sinful, because we refuse to amalgamate," says the opening section of the pronouncement adopted at the Birmingham meeting.

Announcement of the meeting here urged all laymen of the Montgomery District to attend the meeting and to "bring a good representation from your church."

Ohio Methodist Group All-Out For Integration

COLUMBUS, Ohio (AP) — The Ohio Methodist Interracial Conference has recommended integrated church membership and moving Negroes into all-white neighborhoods.

Delegates from both white and Negro conferences within the church called upon the Methodist General Conference to help solve the problem of race relations, particularly in regard to housing.

They recommended that ministers encourage congregations to welcome Negroes into exclusively white neighborhoods and to take action to make that a reality.

The recommendation referred to "the lack and substandard quality of housing available for Negroes" and the ghetto-like pattern of segregation existing in our cities."

It calls upon churches and ministerial associations to take steps which would "bring about a policy of open occupancy."

Another resolution asks that parts of the Lexington (Negro) Conference of The Methodist Church be incorporated into white conferences by 1964. The Lexington Conference has churches in seven states—48 in Ohio.

A companion recommendation looks for Negro-white integration to be accomplished throughout the Methodist Church by 1968.

(A group of Methodist laymen in Alabama and Northwest Florida recently formed a union to oppose any integration within the church.)

Nixon Urges Bishops to Stem Extremism on Racial Issues

Vice President Richard M. Nixon met with the 51-member Council of Methodist Bishops yesterday. He gave them his views on international questions and asked them to use their influence to discourage extremes on the racial question.

Nixon talked with the bishops, who conclude their 4-day meeting today, for 45 minutes in the Capitol. Earlier the Council talked over major national and world problems with Sen. Lyndon B. Johnson (D-Tex.).

Nixon focused his remarks on the international field. He said, however, that domestic racial problems adversely affect our relations with many countries.

He urged the bishops, as "opinion-makers," to apply their weight to discouraging racial extremism.

The Vice President said recent Red Chinese action in Tibet gives added reason to American policy of not recognizing the Peking Government. Recognition, he said, would throw all Asia "off-balance."

"We should wait until they earn the right to join the United Nations," Nixon continued. ". . . Any act which would raise the status of Red China at this time would have a devastating effect on the other new countries of the area."

Nixon also asked the bishops to emphasize the "humanitarian aspects" of United States policy, especially foreign economic and technical assistance programs, which are based on "humanitarian and Christian concepts."

The Nation's $1.4 billion program of foreign economic assistance is of greater ultimate importance than its $40 billion defense program, the Vice President declared.

No question of Nixon's candidacy for the 1960 presidential nomination was raised.

In a business meeting, Bishop Marvin A. Franklin of Jackson, Miss., was elected Council president, to succeed Bishop G. Bromley Oxnam of Washington. Bishop Gerald Kennedy of Los Angeles was named president-designate for 1960 and Bishop Roy H. Short of Nashville, Tenn., was re-elected secretary.

The officers elected for the Northeastern Jurisdiction of the College of Bishops, in which Washington is situated, were John Wesley Lord of Boston, president, and Frederick B. Newell of New York, secretary.

Methodists Will Review Racial Issue

BIRMINGHAM (AP)—Methodists in Alabama and Northwest Florida are getting organized to fight what they believe is a coming battle over racial segregation in Southern churches.

A laymen's meeting in Birmingham on March 29 to map strategy was announced Wednesday.

Circuit Judge Whit Windham of Birmingham said several hundred laymen are expected to attend and join in the formation of an organization known as the Methodist Laymen's Union to prevent integration in the church.

The organization and its objectives were outlined in a 22-page booklet that went out recently to laymen in Alabama and Northwest Florida, Judge Windham said.

The booklet cites "mass agitation and pressures" for church integration in the South since the U.S. Supreme Court's school segregation decision of 1954.

Asserting that some of the pressure is coming from certain bodies within the church itself, the booklet said there was danger it would "force magnificently functioning Methodist congregations to litigate for their freedom, self-respect and property."

The booklet said the pressures would "have us believe our way of life in respect to social selectivity is un-Christian and even sinful" and warned that they might "destroy basic race harmony."

Laymen in the Birmingham area have expressed the belief recently that a move is under way to revise the present jurisdictional system that now divides white and Negro Methodists.

St. Mark Won't Curb Race Stands

The official board of St. Mark Methodist Church has rejected a resolution calling for the dismissal of any church official who advocates integration.

The resolution, offered by Alton P. Ewing, is apparently the latest move by a group within the church which is opposed to statements on the race issue by Dr. Dow Kirkpatrick, pastor.

Three members interrupted a worship service several months ago to protest a sermon by Dr. Kirkpatrick on racial tolerance.

The resolution, which was rejected by voice vote during the Wednesday night meeting of the church's board of stewards stated:

"We believe that integration is wrong and that segregation, according to God's pattern, is right . . . (and) leaders of our Methodist Church are . . . going beyond their rights in attempting to force integration in our churches."

PROPOSED DISMISSALS

The resolution asked that any church official, paid or unpaid, "who uses the church or church facilities to advocate racial integration" be dsimissed immediately.

Ewing's resolution also asked that no speaker with known integration feeling be invited to fill the pulpit; that the General Conference (ruling court of the church) be asked to refrain from the use of "integration propaganda"; that no interracial meeting be held in the church; that no financial support be given to any college, university or organization known to be advocating integration, and that "all future members . . . be informed . . . that our church is an all white church and that they shall never be embarrassed by integration of any kind."

FEW IN FAVOR

Church officials said only "six or eight" of the 75 members of the board present Wednesday voted in favor of the resolution.

Ewing said he had asked for a secret ballot, "but they crossed us up" and called for a voice vote.

He said he would not press passage of any part of the resolution at future board meetings. Ewing has been a member of St. Mark for 15 years and has served on the official board for one year.

Va. Methodists Debate Schools

NORFOLK, Va., June 9 (AP)—Virginia Methodists today tackled the explosive problem of school desegregation at their annual state conference here.

The 1000 clerical and lay delegates considered a report by a conference commission recommending ultimate compliance with the Supreme Court's desegregation decision.

The report would request Gov. J. Lindsay Almond to appoint a commission of educators, ministers and "public-spirited citizens of both races" to study methods by which the state "slowly but consistently" may integrate its schools.

Sampling of sentiment among conference delegates indicated that an attempt would be made to dilute the report rather than to meet the issue head-on.

It appeared, too, that the clerical delegates favored the report while the lay delegates were more obviously split.

Among other things, the report calls for:

- "Preservation of our state public school system."
- Methodist opposition to the use of state money to pay tuition grants to pupils who choose to attend private schools.
- Denial of Methodist church buildings for private school purposes in communities where public schools are closed to avert desegregation.
- Re-enactment of the recently repealed compulsory school attendance law.

The conference approved a minimum yearly salary of $3800 for married ministers and $3500 for single ministers.

Elected to the General Conference, to be held in Denver April 27-May 11, 1960, were A. G. Jefferson of Lynchburg, conference lay leader, and Charles M. Earley, Norfolk district lay leader; the Rev. Walter C. Gum, pastor of the Park Place Methodist Church, Norfolk, and the Rev. Roland P. Riddick, superintendent of the Alexandria district.

Requested To Resign

Minister Claims He Was Misquoted On Race Issue

Journal & Guide Norfolk, Va. Sat 6-13-59

LYNCHBURG, Va. — The Rev. Dr. C. Cooper Bell, of Lynchburg, executive director of The Methodist Church's Commission to Study the Jurisdictional System, said he was misquoted in a newspaper story which led a group of colored Methodists to request his resignation.

At its annual sessions recently in Philadelphia, the Delaware Conference of the denomination's Central Jurisdiction adopted a resolution demanding that Dr. Bell resign his post in view of "remarks reflecting a prejudicial attitude on the subject of racial integration in the church and in our public school system.."

THE 70-MEMBER Commission was established by The Methodist Church's 1956 General Conference to make a four-year study of "strengths and weaknesses" of the denomination's jurisdictional system including racial segregation.

Its findings and recommendations are to be reported to the 1960 General Conference—the church's top legislative and policymaking body.

THE DELAWARE Conference's resolution took exception to remarks attributed to Dr. Bell by Richmond, Va., newspapers when he was guest speaker May 17 at the Powhatan, Va., Methodist Church.

"Dr. Bell, in his reported statements, betrays his trust as the head of a great commission of the church in this critical hour, and thus demonstrates unfitness to head this important work," the resolution charged.

FOLLOWING press reports of the resolution, Dr. Bell told newspaper reporters that his remarks in Powhatan had been quoted 'out of context' by a representative of Richmond newspapers who had "no understanding" of church organization.

Dr. Bell explained that in his prediction that integration of white and Negro jurisdictions wouldn't come in "the forseeable future," he was calling attention to the slow process of jurisdictional change in the mechanics of church law.

AS TO HIS remark that Negroes were "scated to death" that in integrated jurisdictions they would lose high offices, Dr. Bell re-iterated that he was "quoted out of context."

"Nobody on the Commission," he said in a statement to the press, "stands higher than the Negro members."

DR. BELL DENIED having made remarks critical of the U. S. Supreme Court's 1954 desegregation decision. He said a reference to "the stink that came from the Supreme Court" in his address referred not to the court, but to a conflict at the 1956 General Conference when delegates were drafting an amendment to the Methodist constitution on the jurisdictional issue.

Meanwhile, Bishop Paul N. Garber of Richmond, a member of the study commission, said in a statement to newspapers that the criticism of Dr. Bell was "completely out of line."

He praised Dr. Bell for his "most excellent leadership," and said that he was "answerable' only to the commission.

AT METHODIST CONFERENCE:

Four Segregationists Elected As Delegates

Journal Montgomery, Ala. Thurs. 5-28-59

Four strong-minded segregationists will represent Alabama-West Florida Methodists at the denomination's General Conference in Denver next April.

The four delegates elected Wednesday, all Alabamians and leaders in the fight to preserve racial barriers in the church, are:

Circuit Judge L. S. Moore of Centreville; T. Albert West Jr., president of the Dothan First National Bank; R. J. Lawrence, school superintendent at Union Springs; and Dr. D. P. Culp, president of Livingston State College.

Those chosen so far are laymen. Secret balloting without nomination continues today to elect four clergymen, thus filling the Alabama-West Florida Conference's authorized delegation of four lay and four clerical members.

CLERGYMEN DEADLOCKED

Laymen breezed through their voting, but the clergymen bogged down after three ballots without gathering the needed majority to elect a single delegate.

About 700 Methodists attending the four-day meeting are expected to take a firm stand against proposals to merge the denomination's white and Negro divisions.

HOT ISSUE

Integration is a hot issue between Southern and Northern Methodist elements, and the conference's delegates and resolutions to the national meeting will mirror the deep pro-segregation sentiment of the two-state group.

As in Moore, for example, the Alabama-West Florida conference chose a strongly segregationist delegate.

Moore helped to organize the Methodist Layman's Union, which is dedicated to fighting the integration proposals of Northern jurisdictions. He serves now as the union's vice president, and Lawrence, Culp and West also are active in the group.

Delegates such as Moore were selected to give Southern Methodists a strong voice at the Denver meeting, where efforts likely will be made to combine the church's five white and one Negro units.

Resolutions, most of which reportedly deal with racial questions, already have been offered in large numbers. The conference will consider them today and melt them into a few such documents to be sent to the national meeting.

Meanwhile, Sen. John Sparkman (D-Ala), warning that the alternative to peace is annihilation, told the conference the nation may be on the brink of the most destructive holocaust in history.

"Ironically," he said, "it is to achieve this goal of world peace and national security that wars have been fought and millions have given their lives. All this has failed."

The Alabama senator declared, "If universal peace is ever to be established it will be done by and through God's will."

REQUEST TO COLLINS

Methodists Urge Racial Bill Veto

Times-Union Jacksonville, Fla. Sun. 6-7-59 P. 13

LAKELAND, June 6 (AP)—The Florida Methodist Conference adopted a resolution today calling upon Gov. LeRoy Collins to veto a racial bill passed by the Legislature.

The measure calls for an appropriation of $500,000 to promote in Northern states an understanding of the racial views of Southern segregationists. W. H. Reedy of Eustis proposed the bill.

There wasn't a dissenting vote from the 1,000 delegates on the proposal to call for a veto of the bill.

The conference voted to meet at Lakeland again next year. Dates for the conference, which has met here for 11 straight years, were set at June 6-10.

Conference Delegates

They also selected the last of 32 delegates for next year's jurisdictional confeence at Lake Junaluska, N.C. Elected today were Dr. Glenn James, Tallahassee; the Rev. John J. Rooks, Fort Myers; Dr. Harry H. Waller, Sarasota; and Dr. J. M. McLeod and Dr. Robert A. Holmes, both of Lakeland.

Ten trustees for Florida Southern college were announced. Selected for terms expring in 1961 were U.S. Sen. Spessard Holland, Bartow; and the Rev. Gaylon Howe, Ocala.

Elected for terms expiring in 1962 were the Rev. W. S. Bozeman, Miami; Robert Mitchell, Auburndale; Mrs. Louise Duncan, Tampa; Justice Campbell Thornall and J. V. Keene, both of Tallahassee; Glen McCormick, St. Petersburg; and Harris Sims and Dr. McLeod, Lakeland.

The 117th annual conference ends tomorrow after Bishop Arthur J. Moore delivers the conference sermon and reads the list of 525 pastoral assignments for the coming year.

Church sends bus integration Backer north

News Atlanta Ga. 5-29-59

BY CLAUDE KEATHLEY
News religion editor

MONTGOMERY, Ala., May 29—A Methodist district superintendent who supported a Mobile bus integraiton effort is being transferred to New York state.

Presiding Bishop Bachman G. Hodge made the announcement of the transfer of Dr. Andrew Turnipseed at the Alabama-West Florida annual conference.

Delegates last night were deadlocked in the election of clerical delegates to the Methodist Southeastern Jurisdictional Conference, which will meet in July, 1960.

THE CONFERENCE was drawing to a close today at Huntingdon College as the seventh ballot was opened. Yesterday, delegates completed election of lay representatives to both the General and Jurisdictional Conference.

In spite of the long-drawn-out election of both lay and clerical delegates, to the denomination's quadrennial meetings next year, interest was high with respect to the reading of the appointments of pastors this afternoon.

Bishop Hodge, late yesterday announced that Dr. Turnipseed, superintendent of the Mobile district for the past five years, will be transferred to the Genesee Conference and become pastor of the Asbury-First Methodist Church at Rochester, N. Y.

The 47-year-old Mobile minister, last year supported Mobile Negro clergymen's unsuccessful efforts

to integrate Mobile buses. His new church is more than 130 years old and has 2700 members. It is one of the largest in the Northeastern Methodist Jurisdiction.

Transfer of Dr. Turnipseed was arranged between Bishop Hodge and New York Conference Bishop Earl Leddon.

BISHOP HODGE also announced that Dr. John A. Redmond, superintendent of the Rochester New York District, would be transferred to the Alabama-West Florida Conference. It is expected that Bishop Hodge will officially name Dr. Redmond to be pastor of St. Andrews Methodist Church at Pensacola, Fla.

The Rev. Earl Dubois of Trinity Church, at Opelika, is expect-

DR. ANDREW TURNIPSEED
. . . Leaving Alabama

ed to succeed Dr. Turnipseed as superintendent of the Mobile District.

Bishop Hodge also is expected to announce that the Rev. Marshall Ford, pastor of the Demopolis First Methodist Church, will become superintendent of the Demopolis District. He would succeed the Rev. S. M. Baker, who is completing five years in the district. Dr. Baker is expected to become pastor of the First Methodist Church at Brewton. The Rev. J. Fletcher McCleod of the Brewton church likely will go to the Trinity Church at Opelika.

The official lay delegation to the General and Jurisdictional Conference included 10 laymen who are outspoken segregationists and opposed to efforts to change the Methodist jurisdictional system by the 1960 General Conference. Negro churches now are in a separate central jurisdiction.

THE FOUR LAYMEN who will represent the conference at the General Conference are Judge L. S. Moore of Centreville, R. J. Lawrence of Union Springs, T. A. West Jr. of Dothan and Dr. D. P. Culp of Livingston. They also will be delegates to the Jurisdictional Conference, along with R. C. Bamberg of Montgomery, Joe L. Sharit of Port St. Joe, Fla., J. P. Dannelly of Mobile, Leroy Ussery of Montgomery, Grover Ray of Headland and Dr. Clyde Miller Jr. of Pensacola.

Official clerical delegates to the General Conference are Dr. J. B. Nichols, pastor at Pensacola; Dr. J. Carlisle Miller of the Montgomery District; Dr. G. W. Kerlin of the Andalusia District, and Dr. C. E. Barnes of the Pensacola District.

Through last night, only one Jurisdictional Conference delegate had been elected. He was Rev. E. L. Hardin of Montgomery.

Methodist bishops' drive nets 10,630 members

NASHVILLE, Tenn. — The Central Jurisdiction of the Methodist Church increased its church membership by 10,630 during a recent Bishops' Evangelistic Crusade in the jurisdiction, it has been announced.

"The Crusade was the greatest and most successful concerted evangelistic effort to be conducted in the jurisdiction since it was established about 20 years ago," said the Rev. Dr. W. D. Lester of Nashville, staff member of the Methodist General Board of Evangelism, who was executive director of the crusade.

Dr. Lester reported the crusade totals as follows:

Of the 10,630 members, 4,272 were received on profession of faith, 929 from other denominations, 1,147 restored to the roll, 2,631 received but not classified, and 1,651 enrolled in membership training classes to be received later.

* * *

NOT COUNTED AS additional members for the jurisdiction were 1,177 who were received by transfer from one church to another within the jurisdiction.

The Columbus (Ohio) District, under the leadership of District Superintendent Clarence T. R. Nelson, Columbus, led all districts in the jurisdiction with a total of 538 members received, including transfers.

The main thrust of the crusade was from Feb. 9 to 15, but many churches participated later.

Communion Day Held At Tuskegee Church

TUSKEGEE INSTITUTE, Ala. — Sunday was communion day at Bowen Methodist Church, Tuskegee Institute, where the Rev. J. F. Norwood is pastor.

He commemorated the occasion by preaching from the text, "The Everlasting Quality of Giving." This everlasting quality is exemplified by Christ's giving of His Life for those whom He loved in return for the love of those who loved Him.

"The expression of this everlasting love need not be great value nor complex, so long as it is sincere in its simplicity, and represents the nobility in the original recipient, stated Rev. Norwood.

Approximately 80 communicants received sacrement at the altar, which had been lightd by Knowledge Lee Jr., McKinley Chambliss and Alvin Chambliss.

The day's activities were climaxed by a concert.

The following persons and their respective presentations were Mrs. Zanthia Norwood who sang "Te Deum," "Ave Maire," and "Sometimes I Fell Like A Motherless Child"; Nathaniel Long's rendition were "The Lost Chord," "Without a Song," and "By an By." Mrs. Jessie Crawford's contributions were "The Lord's Prayer," "Oh! What a Beautiful City," and "City Called Heaven." Completing this exceptional performance was Rev. Norwood, who rendered the following numbers "O Devine Redeemer," "Homing," and "Deep River."

Accompaning the singers was Mrs. Louis Wilkerson. G. W. A. Scott is reporter.

Say Racial Views 'Betray His Trust'

BALTIMORE, Md. — A top-ranking official of The Methodist church was asked to resign his post this week by 350 ministerial and lay delegates of the Delaware Annual Conference following a speech he made April 17.

The Rev. Dr. C. Cooper Bell of Lynchburg, Va., director of the church's Commission to Study the Jurisdictional System, was charged with saying: "I can tell you that it (the transfer of a Negro church from the Central Jurisdiction to other white jurisdictions) is not going to be done in the foreseeable future."

Dr. Bell, who spoke at the Powhatan Methodist church, Powhatan, Va., reportedly made this and other statements which the Conference stated "betray his trust as the head of a great commission of the church."

A unanimous action by the Conference, the resolution requesting Dr. Bell's resignation further stated, the action "demonstrates unfitness to head this important work." It said that on confirmation of the charges, if Dr. Bell refused to resign, the Commission would remove him from his directorship.

Other statements attributed to Dr. Bell, published in a Times-Dispatch newspaper article, which evoked the Conference's action are:

"The West and the North have the votes in The Methodist church. If integration problems were fought out, the South would lose. My job, as I see it, is to prevent a fight by bringing together diverse elements to talk and arrive at compromises. In these talks the South will have a chance."

"The present compromise will work out reasonably well for us here in the South. The compromise was aided by some Methodist Negro leaders who were scared to death' that they would lose the high offices they now enjoy. The compromise won't change anything in the southern jurisdiction. And what happens in areas where 'they don't have enough Negroes to put out a fire' won't bother the South."

"The school integration decision (made five years ago from date of Bell's address) is the 'stink' that came from the United States Supreme Court. If our political government were as wise as The Methodist church, we would have less trouble."

Set up in 1956 by the General Conference of the Methodist church in Minneapolis, the Commission headed by Dr. Bell was established to iron problems relating to the Central Jurisdiction specifically, which is composed of the 17 Negro Annual Conferences of the church. The segregated arrangement has been under fire since its inception in 1935.

REV. JOHN BRYAN

APPOINTED TO METHODIST BOARD — WASHINGTON, D. C —The Rev. John Bryan of Bennett College, Greensboro, N. C., has been named director of student work for the Methodist Board of Temperance, which has its national headquarters here.

He will assume his new duties July 1, it was announced by the Rev. Dr. Caradine R. Hooton, general secretary of the board.

The Rev. Mr. Bryan was born in Jamaica and is a naturalized citizen of the United States, and an ordained Methodist minister of the New Hampshire Annual Conference. He is a graduate of New York University and the Boston University School of Theology.

For the last five years he has been director of religious activit- associate pastor of the Morgan les at Bennett College, a Metho- Memorial Church of All Nations, ist institution. Previously, he was Boston, Mass.

N.Y. GETS CLERIC WHO IRKED ALABAMANS

Va. Methodist says he was misquoted' on segregation

ROCHESTER, N.Y.—"It's a Christian church and its doors are open to any who wish to worship."

The Rev. Dr. Andrew Turnipseed made this comment about the integrated Asbury First Methodist Church in Rochester where he was assigned after serving five years as district superintendent in Mobile, Ala.

His transfer was requested by Mobile laymen who opposed the Alabama-born minister's support of a movement to desegregate the city buses of Mobile.

THE TRANSFER was announced at the Alabama-West Florida Methodist Conference by Bishop Bachman G. Hodge. The Bishop, said the transfer to another conference was achieved through a conference agreement with Dr. Earl Leddon, bishop of the New York conference.

The Rochester church with a membership of 2,700 is one of the largest in the denomination. There are several colored members in the church.

Dr. Turnipseed has doctor of divinity degrees from Birmingham-Southern and Boston Universities. He had pastored churches in Tampa, Greenville and Panama City, Fla. and Tuskegee, Montgomery and Geneva, Ala. before being appointed district superintendent.

* * *

DURING HIS pastorate, he has frequently been a controversial figure. He is known not only for his support of the bus integration movement but also for his fight against liquor, in Montgomery. While in that city, he was pastor of the Dexter Avenue Methodist Church. Dr. Martin Luther King Jr., best-known for his successful fight against bus segregation in Montgomery, was and still is pastor of the Dexter Avenue Baptist Church.

Of his new charge, Dr. Turnipseed said:

"I've never been in the north much. My people lived in Alabama since the state was a territory and before that in South Carolina.

"I like the idea of a new experience, new opportunities."

* * *

IN THE MEANTIME, it appeared that he might run into some token opposition from members of the new church. A laymen's movement denies that Dr. Turnipseed's racial views have anything to do with their opposing him.

They say, instead, that a majority of the members would have preferred to have one of the three assistant pastors as head of the church. They named the Rev. Thomas Steen as their choice.

William MacFarlane, a member of the pastoral relations committee of Dr. Turnipseed's new church, said of the movement that it was "engendered by a very small faction that was making a mountain out of a mole hill."

PHILADELPHIA

The Rev. Dr. C. Cooper Bell of Lynchburg, Va. executive director of the Methodist Church's Commission to Study the Jurisdictional System, now says he was misquoted in a newspaper story which led a group of colored Methodists to request his resignation.

At its annual sessions, May 22 in Philadelphia, the Delaware Conference of the denomination's Central Jurisdiction adopted a resolution demanding that Dr. Bell resign his post in view of "remarks reflecting a prejudicial attitude on the subject of racial integration in the church and in our public school system . . ."

The 70-member commission was established by The Methodist Church's 1956 General Conference to make a four-year study of the "strengths and weaknesses" of the denomination's jurisdictional system, including racial segregation.

Its findings and recommendations are to be reported to the 1960 General Conference—the church's top legislative and policy-making body.

* * *

THE DELAWARE CONFERENCE'S resolution took exception to remarks attributed to Dr. Bell by Richmond, Va., newspapers when he was guest speaker May 17 at the Powhatan, Va., Methodist Church.

"Dr. Bell, in his reported statements, betrays his trust as the head of a great commission of the church in this critical hour, and thus demonstrates unfitness to head this important work," the resolution charged.

Following press reports of the resolution, Dr. Bell told newspaper reporters that his remarks in Powhatan had been quoted "out of context" by a representative of Richmond newspapers who had "no understanding" of church organization.

Dr. Bell explained that in his prediction that integration of white and colored jurisdictions wouldn't come in "the foreseeable future," he was calling attention to the slow process of jurisdictional change in the mechanics of church law.

* * *

AS TO his alleged remark that colored Methodists were "scared to death" that in integrated jurisdictions they would lose high offices, Dr. Bell re-iterated that he was "quoted out of context."

"Nobody on the commission," he said in a statement to the press, "stands higher than the colored members."

Dr. Bell denied having made remarks critical of the U.S. Supreme Courts 1954 desegregation decision. He said a reference to "the stink that came from the Supreme Court" in his address referred not to the court, but to a conflict at the 1956 General Conference when delegates were drafting an amendment to the Methodist constitution on the jurisdictional issue.

Meanwhile, Bishop Paul N. Garber of Richmond, a member of the study commission, said in a statement to newspapers that the criticism of Dr. Bell was "completely out of line."

He praised Dr. Bell for his "most excellent leadership," and said that he was "answerable" only to the commission.

Methodists Vote Against Integration

PROVIDENCE, R. I., June 13 (AP)—The New England Southern Conference of the Methodist Church has decided against pressing for immediate integration of the denomination's all-Negro central jurisdiction.

The conference voted against submitting a request for immediate integration to the 1960 Quadrennial General Conference. Opponents noted the 1956 conference set up machinery to end segregation eventually. They said continued pressure from Northern conferences would harm relations with the Southern wing of the church.

METHODISTS IN U. S. TO NOTE 175TH YEAR

Special to The New York Times

NASHVILLE, Tenn., May 23 — A nation-wide observance the week of Dec. 27 will mark the 175th anniversary of the organization of the Methodist Church in America.

Thirteen Methodist leaders have elected Bishop Roy H. Short of Nashville, anniversary chairman. He is secretary of the Methodist Council of Bishops and a member of the Council's committee for the observance.

Special ceremonies are planned for Baltimore, where the church was organized formally in 1784. Methodist churches across the country are being urged to arrange special programs.

A special November issue of Together, a family-type monthly magazine published by the denomination, will emphasize the 175th anniversary of the founding of the Methodist movement in this country after it had been established in Britain by John Wesley.

At the "Christmas Conference" of young ministers in Baltimore, Francis Asbury and Thomas Coke were chosen as the first Methodist bishops for the United States, and plans were made for founding of the denomination's first college.

Most of the national celebration is expected to center in Baltimore.

Methodist national headquarters is in Nashville. Other administrative offices are maintained in New York and Chicago.

Angry Methodists Ask Virginian Resign His Post

Afro-American Baltimore, Md. p. 5
Sat. 6-6-59

NEWARK

Because it contains racial epithets, a new song book published by the Abingdon Press (of the Methodist Publishing House) got the thumbs-down treatment by the Delaware Annual Conference of the Methodist Church last week.

Bishop Edgar A. Love of Baltimore presided at the 97th session of the conference, May 18-24 at Tindley Temple Methodist Church.

A resolution unanimously adopted recommended a boycott of the new songbook "Let's All Sing" by James F. Leisy.

* * *

THE BOOK contains at least two folksongs "Old Folks At Home" and "Carry Me Back to Old Virginny" with their original lyrics which use the epithet "d---y."

The resolution pointed out that such epithets are no longer used in "polite society," nor even by singers in the popular entertainment fields.

It held that their inclusion in a book published by the Abingdon Press of the Methodist Publishing House is 'inexcusable and indefensible.'

'It is an insult to 360,000 members of the Methodist Church and to millions of their fellow Americans," the objection declared.

be presented to the 1860 General Conference, was submitted by the Revs. Daniel L.

The resolution wich will also Ridout, administrative assistant to Bishop Love; Earl H. Crampton, Cyrus W. Derrick son, Marion O. Ballard and W. L. D. Lyght.

The General Conference will be held in Denver in April, 1960. The Jurisdictional Conference is scheduled for Cory Methodist Church in Cleveland, O. in July, 1960.

MINISTERIAL delegates elected to the General Conference include the Rev. Noah W. Moore Jr., pastor of Tindley Temple who was elected on the 1st ballot.

The other is the Rev. W. R. Hazzard, Philadelphia district superintendent.

The two lay delegates are Hally P. Johns, Philadelphia mortician and district lay leader; and Mrs. Helen C. Waters of Cambridge, Md.

Ministerial delegates elected to the Jurisdictional Conference are the Revs. D. R. Fletcher, of Philadelphia, staff member of the Board of Missions; and the Rev. M. O. Ballard, retiring Dover district superintendent, now pastor of Camphor Church.

The Rev. W. L. D. Lyght, superintendent of the Wilmington district was named the 1st reserve delegate. The Rev. H. A. Bailey, second reserve, is executive secretary of the Conference Board of Christian Education.

Lay delegates to the Jurisdictional Conference are J. C. Hardcastle, principal of the Henry High School in Dover; and Elmer A. Hawkins, principal of Garnett High in Chestertown, Md.

The two reserves are James R. Webb of Laurel, Md.; and Mrs. Helen Loatman of Wilmington.

The Board of Pensions increased its annuity rate for retired ministers from $30 to $31 for each year of service.

* * *

THIS IS the highest rate of any colored conference in the Methodist Church.

But the Rev. W. C. Strother, chairman of the pension board pointed out that this rate "is nothing to crow about" because it is only about one-half of the rate paid by white conferences.

The new Friendship House for college students and working women at 39th and Walnut Sts. was dedicated by Bishop Love on Saturday afternoon.

Purchase of a small building at 59th and Cedar Ave. for the establishment of a new congregation was authorized by a resolution, introduced by District Superintendent Hazzard.

Another, submitted by the Rev. C. L. Carrington, of Brooks Memorial Church in Jamaica, N.Y. requested the 1960 General Conference to institute a Study Commission on Christian Race Relationships for the entire church.

At the welcome service o the conference, speakers included Dr. Harry Greene, Philadelphia NAACP president; Dr. John D. Bright, pastor of Mother Bethel AME Church who spoke for the clergy;

City Councilman Marshall L. Shepard who extended greetings from the mayor; and Detective Ralph H. Jones who gave greetings for the host church where he has served as church school superintendent for 24 years.

Apologizing for the limited parking facilities, he announced that $72,000 has been raised and another $72,000 has been pledged for Tindley Temple to build a religious education building adjacent.

* * *

AND TO supply a parking lot, by the purchase of the gasoline station behind the church.

The Rev. Edwin Ellis, in his response to the welcome, pointed out that 45 of the 97 sessions of the conference have been held in Philadelphia.

The opening service was a historical pageant, directed by the Rev. C. L. Carrington and assisted by Mrs. Thomas Anderson of Brooks Church, Jamaica, N.Y. and the Rev. Mr. Ellis.

METHODIST DELEGATES TO 1960 GENERAL CONFERENCE

-R: B. I. Thornton, Cordele, and Dr. Zach Henderson, Statesboro; Dr. A. S. Trulock, Savannah

Methodists Discuss 'Open Schools' But Conference Isn't Expected To Act

Constitution Atlanta, Ga. p. 11
Thurs. 6-11-59

By HUNTER JAMES

Constitution Staff Writer

MACON — A call to keep the public schools open is being heard among delegates to the South Georgia Methodist Conference here, but no official action is expected.

A resolution on the subject was prepared for presentation to the conference but its author said he is dropping it after news stories quoting the resolution appeared. Earlier he had said he did not wish to cause a bitter debate.

Most ministers when questioned about their feeling on the issue declined to comment. However, they indicated that several delegates had been discussing the issue privately.

MACON PASTOR

The Rev. Lowry Anderson, pastor of Macon's Cherokee Heights Church and chairman of the conference's social and economics committee, is the author of the resolution that mentioned the current school issue.

There was no mention of the word integration in the Rev. Mr. Anderson's resolution but it called upon the governor and the General Assembly to keep the public schools open.

The resolution read in part:

"Discontinuance of public schools in Georgia would leave us helpless to provide adequate education for our children and youth. Inadequate supervision and a multiplicity of systems such as once prevailed would guarantee failure from the outset. . . .

"We implore our state leaders to invest their talent and make every legitimate and honorable means to preserve the superior benefit of public education."

NO OBJECTION

Bishop Arthur J. Moore had said he had no objection to the

premium.

In other business, the conference has been asked to include $5,000 coverage for each active minister, $2,500 for ministers at the age of 66 and $1,500 for retired ministers.

Rev. Mr. Anderson's submitting his resolution to a vote of the committee.

diction system is expected to come before the convention Friday. Its author is Dr. Albert Trulock, pastor of Savannah's Wesley Monumental Church.

A resolution seeking to strengthen the Methodist church's juris-

Methodists to expand Central Jurisdiction

NASHVILLE, Tenn. — The Central (colored) Jurisdiction of The Methodist Church will try to increase its membership by ten per cent during a Bishops' Evangelistic Crusade in the jurisdiction February 9-

Membership of the Central Jurisdiction, which covers most of the United States, is now about 352 ,000. In addition, about 25,000 colored Methodists are members of churches in other jurisdictions of the denomination.

The Methodist Church in the United States is divided into six jurisdictions — the racial Central Jurisdiction and five geographical jurisdictions. Total U.S. Methodist membership, including the Central Jurisdiction, is nearly 9,700,000.

* * *

"THE AIM of the crusade is to win unchurched people and to deepen and broaden the Christian life of church members," said the Rev. Dr. W. D. Lester, Nashville, a staff member of the Methodist General Board of Evangelism. He will be executive director of the crusade.

Among the things to be emphasized in the crusade will be visitation evangelism, preaching, and prayer. All the approximately 3,500 churches in the jurisdiction are expected to take part in the simultaneous endeavor.

Bishops of the Central Jurisdiction are J. W. E. Bowen, Atlanta; Edgar A. Love, Baltimore; Willis J. King, New Orleans; and Matthew W. Clair Jr., St. Louis.

The crusade promotion committee consists of the district superintendents of the jurisdiction. "Tell God's Good News" is the crusade slogan.

Mrs. Perry On Methodist Board Of Temperance

WASHINGTON, D. C. — (ANP) — Mrs. Odie F. Perry of Baltimore has been appointed a [illegible] representative of the Methodist Board of temperance, which has its national headquarters here.

Mrs. Perry, former conference director of youth work in the Washington Conference of The Methodist Church, will serve as a counselor and resource leader at training conferences, schools of alcoholic studies and other projects sponsored by the Board. She and 18 other leaders have just completed a week of special training here. They also attended the Board's annual meeting, January 28-30.

A graduate of Fisk University, Mrs. Perry is wife of the Rev. Nathaniel P. Perry, pastor of the Cherry Hill Methodist Church, Baltimore, in the Washington Conference.

METHODISTS URGED TO ENLIST NEGROES

Special to The New York Times.

BUCK HILLS FALLS, Pa., Jan. 21—The chief hope for spreading Methodism in the cities lies in ministering to the Negro, a national mission of the denomination declared here today.

Outside the cities, another leader said, the Spanish-speaking Americans of the Southwest provide "an increasing potential for evangelistic missions."

They reported their findings to the Methodist Board of Missions, holding its annual meeting at the Buck Hills Falls Inn here. The board combines the foreign and domestic evangelical and social work of the 9,700,000-member denomination.

The Rev. Dr. Charles S. Golden of Philadelphia urged that the denomination work to bring Negroes into its urban churches on a racially inclusive basis.

"The hope of American Methodism in the inter-cities," he said, "lies largely in the minority groups. By far, the largest and most obvious group is the Negro."

Although they are traditionally associated with Roman Catholicism, the Spanish-speaking people of the Southwest are open to Protestant evangelism, the Rev. Clarence W. Lokey of San Antonio, Tex., told the board.

9 Methodist tours slated for Europe

NEW YORK — Methodist Heritage Tours, a series of nine tours to Europe under the leadership of various prominent Methodist churchmen, will be conducted by British Overseas Airways Corporation beginning in May.

Each of the nine tours has a 24-day itinerary that encompasses England, Belgium, Germany, Switzerland, Italy and France. Methodist shrines, communities and churches in these countries will be visited, as well as general points of interest.

A spiritual leader will accompany each tour to interpret the spiritual meaning of places visited.

The first tour is scheduled for May 29 and will be led by Rev. Asbury G. E. Stromberg of the First Methodist Church, Stamford, Conn. Additional tours are scheduled for June (2), July (3), August, September and October.

Arbitrary Role of Whites Is Out, Bishop Says Here

By KAY McLEOD

Americans must realize that "two-thirds of the world is colored and that the white man can never again in our day, settle questions on his own terms," an Indiana Methodist bishop said here Thursday.

Bishop Richard C. Raines of Indianapolis warned the closing session of the Fourth Quadrennial Southeastern Jurisdictional Methodist Convocation at Wesley Memorial Methodist Church that the church must not become a "club (which) includes some people and excludes others."

He said, "Those who are included (in the church) are included by God because of their experience in Christ and not because of their color or the neighborhood in which they live or their financial or social status.

BECOMES A CLUB

"When the church becomes a private club . . . it degenerates into a good, good, respectable private club but it is no longer a church.

"Such a club cannot listen or receive the whole gospel and therefore cannot give clear and courageous leadership to its generation when its nation is seeking to interweave men's lives in the processes of democracy."

Recently returned from a tour of missions in the Orient, Bishop Raines said, "We in America . . . must know the language and the seeking of the people of the world and realize that while we must remain strong militarily that military might is today not the most important factor in the world.

OPINION GAINS STATURE

"World opinion is becoming more important and that world opinion is more and more coming to measure nations in terms of their respect for human personality, their real desire for peace, their concern for the freedom of man, their willingness to abide by procedures and laws which are good for the whole world."

Earlier Thursday, a Negro bishop said, "It is difficult to see how any church assembly, meeting anywhere in the United States of America in the year 1959, could fail to take cognizance of the racial situation and make some constructive statement about it."

Bishop Willis J. King, New Orleans, former president of Gammon Theological Seminary in Atlanta, said, "Churches as far as local church groups and church leaders are concerned have been relatively silent on the subject."

REACH TO THE PEWS

He referred to the manifesto by 312 Atlanta clergymen and also to other high-level denominational statements on the racial situation but added that the real problem "is to get these expressions . . . down to the people in the pews and into the thinking and practices of the common life of people of all races and classes."

He said, "It is not a question of whites versus Negroes, but a matter of cooperation between Christians of two racial groups who happen to come from different racial backgrounds."

He said the church is presented with a challenge in this situation that could be turned into a blessing "if it (the church) could lead the way in helping Americans realize the oneness of all men in Jesus Christ."

JESUS' METHODS URGED

He said that in developing better race relations, no better example can be found than "the methods used by Jesus Himself, namely that of person-to-person conversations with the view toward a better knowledge of the persons involved and a friendly exchange of points of view.

"Let individuals of one race get to know people of other racial groups. Make possible occasions

...eetings between various groups representing certain areas of work; ministerial councils, laymen's associations, women's missionary societies, local church congregations."

He said he believes the present situation is "temporary" and not the "impasse" which it seems at this moment.

Erase Racial Barriers In Church, Women Asked

By KAY McLEOD

Methodist women will work toward an "eventual inclusive fellowship with churches open to anybody who wants to go," a high-ranking Methodist women's official said here Monday.

Mrs. Clifford A. Bender, associate secretary of the Department of Christian Social Relations of the Methodist Woman's Division of Christian Service, said in an interview that such an "inclusive fellowship" would be free of economic, racial or national barriers.

It is not something that can be achieved "at this moment" and will take longer some places than others. She added, however, "the tempo of history is stepping up so rapidly that many things will happen more rapidly than we think they will."

LADIES AT SILENCE

Referring to a report made by the national Department of Christian Social Relations which deplored "the silence of millions in the United States who believe in justice and freedom," Mrs. Bender said:

"You got Little Rock because only a few people will speak out. In Atlanta many more have spoken, but there is still room for a lot more women to speak out."

She said that her department had urged a "top level" national conference to discuss civil rights. She said "this is not only the South's problem. It affects the whole nation.

"The North has its problem with segregated housing and the South has its major problem with segregated schools."

Mrs. Bender is in Atlanta for the annual meeting of the Southeastern Jurisdiction Woman's Society of Christian Service.

The 126 voting delegates from nine Southeastern states and Cuba will vote at the convention Tuesday on a group of recommendations from its Social Relations department.

Two of these recommendations ask that Methodist women "work to safeguard the right of every citizen to exercise his or her voting responsibility without intimidation of any kind" and "cooperate with other groups and agencies . . . to protect the freedom to vote."

The report also refers to the recent bombings of religious institutions, schools, homes and other property and asks that the women "work to secure a bill which would prohibit the transportation, possession or use of explosives unless properly authorized."

In regard to desegregation of schools, the report asks "provision for assisting schools to open in compliance with court decision in places where local non-compliance has closed these schools."

REQUESTS LOANS

The report also requests "immediate loans or grants for school construction . . . to rebuild schools that have been destroyed wholly or in part while following . . . orders for integration."

During the opening session Monday afternoon, Mrs. David J. Cathcart, president of the Southeastern Jurisdiction WSCS, reported an increase of 4,670 members during the past year, bringing total membership to 418,547. She also said that 31 new societies had been organized in the last year.

Two Georgia missionaries were recognized during the Monday night session. They are Miss Kate Cooper of Hampton and Miss Bessie Oliver of McRae, who are retiring at this session. Miss Cooper served for many years in Korea and Miss Oliver worked in Japan.

Other retiring honored missionaries were Miss Louise Best, Spartanburg, S.C., and Miss Ola Callahan, Waukegan, Ill.; Miss Sylvia Huitema, Jacksonville, Fla., and Miss Emily Guigou, Charlotte, N.C., deaconesses, were also honored.

Mrs. Bender told the women Monday night that "Christians have a greater opportunity to do worthwhile work in Africa than at any time past and possibly than at anytime in the future." Mrs. Bender made a four-month tour of African missions last summer.

She said that Africa is "eager for Christianity" and also is in the midst of great political and economic changes. "What happens in the next few years as independence is gained may well depend on what Christians do today."

In addition to stepped up missionary work, she urged that the United States supply needed monies for the industrial revolution there and also that this country institute a policy of world trade among the nations that will allow African nations to take their proper place in the world.

She said Methodist women could aid these causes by stirring up interest in the local communities and by getting in touch with their senators and representatives. "After all, the senators and representatives vote the way their citizens want them to."

Segregationstand approvedby two more local churches

Two more Methodist churches have officially endorsed the proposed Methodist Layman Union to maintain the Methodist jurisdictional organic system which maintains segregation in churches in the South.

The two are Walker Memorial Church, Birmingham's oldest Methodist church, and Inglenook Methodist Church.

Last night the official board of Walker Memorial Church unanimously endorsed the Methodist Layman's Union Pamphlet, "A Pronouncement," distributed throughout Alabama and West Florida about 10 days ago. The pronouncement urged upholding the Methodist organic system to prevent integration in Southern churches.

The Inglenook Methodist official board at its regular meeting last week authorized the resolution to lend "moral support to the Methodist Layman's Union."

RAY LACKEY, chairman of the official board and charge lay leader of the Inglenook church, said the resolution was being patterned along the lines of the recent resolution adopted by the official board at Bluff Park Methodist.

J. V. Rives, a member of a five-man committee of Walker Memorial board appointed to represent the church at a meeting at Highlands Methodist Church March 19 at 7:30 p.m., said that at last night's meeting "not one person opposed the resolution."

Other members of the Walker Memorial committee planning to attend the March 19 meeting of laymen throughout Alabama and West Florida are K. E. Cooper, A. C. Montgomery, W. R. Welsh and Sam Mounger.

The move by the Alabama group of laymen is said designed to prevent the General Conference of the Methodist Church which meets in May, 1960, at Denver, Colo., from taking any further steps to break down the organic system of the church, which would lead to integration in churches.

AT THE LAST General Conference in 1956, a commission was appointed to study the jurisdictional system with particular reference to integration.

This study has been going on with grass root hearings in the various jurisdictions. One of these was held at Montgomery last year.

9 1959

METHODIST

Alabama conclave called March 19—

Methodist laymen set to fight church mixing

BY CLAUDE KEATHLEY, News religion editor

Methodist laymen in Alabama and West Florida have been called to meet March 19 to organize a Methodist Layman's Union, designed to prevent integration in the church.

Circuit Judge Whit Windham, one of 37 Methodist laymen in the proposed organization, said the meeting will be held at 7:30 p.m. March 19 at Highlands Methodist Church in Birmingham. Several hundred laymen from every section of the state are expected to attend.

This past week-end, laymen in every Methodist church in the North Alabama and Alabama-West Florida Conference received a 22-page booklet containing pronouncements which the proposed organization will be asked to adopt.

FOR MONTHS a group of 30 or more prominent laymen have been meeting to discuss attempts by certain groups in the Methodist church to break down the Methodist organic system with the view to bringing about integration.

The 22-page pronouncement was signed by Circuit Judge Windham, Circuit Judge L. S. Moore of Centreville and K. E. Cooper, Birmingham attorney, and 31 other prominent laymen.

It charges that "mass agitation and pressures" have been increasingly applied since the 1954 Supreme Court decision, that would "have us believe our way of life in respect to social selectivity is un-Christian and even sinful."

IT WARNS THOSE who would break down the Methodist organic system that such propaganda as is being sent out individually and through Methodist literature will "destroy basic race harmony and force magnificently-functioning Methodist congregations to litigate for their freedom, self-respect and property."

It also calls attention to the action of the General Conference in setting up a commission to study the jurisdictional system and "to hold hearings in all jurisdictions on racial segregation in the Methodist Church," as evidence of the move to force Southern churches to integrate.

THE METHODIST LAYMEN also feel that "these men of God (who are proposing integration in the church) should be broad enough to consider that merely because nine justices; swept off base through acceptance of the socialist teachings of one Gunnar Myrdal, does not suddenly make evil that which from time immemorial has been right and proper, and has been practiced as a way of life throughout the South where the two races live side by side."

Admitting that the South has not always treated Negroes with full justice, the laymen declare they believe the Negro is a fellow human being, "entitled to just and sympathetic treatment, but that wisdom dictates opposition to intermingling of the races in the church."

Granting the right and privilege of those outside the South to intergrate as they will, the Alabama laymen demand the same right to do what they feel is right and not inconsistent with Godliness.

"IF THE PREPONDERANT voting strength of the North and West should abolish or radically change the jurisdictional system, or adopt any other device to bring about integration in the South, no one can say that we did not warn of the ominous consequences that must follow such an attempt," the pronouncement concludes.

Three Methodist bodies, the Methodist Episcopal Church (North), the Methodist Protestant Church and the Methodist Church, South, united in 1939 under a solemn agreement that in organic union the plan for five white jurisdictional conference and one Negro jurisdictional conference would be forever the plan for union.

The Methodist Jurisdictions are Northeastern, North Central, Western and South Central for white churches, and the Central Jurisdiction, composed of all Negro churches in the United States. About 80 per cent of the Negro churches in the Central Jurisdiction are in the 10 Southeastern states.

OTHER LAYMEN signing the pronouncement include William C. Brannon of Birmingham, V. L. Adams of Birmingham, Clarence DeBray of Selma, Sidney Wright of Selma, B. F. Beers of Selma, W. H. Sweeney of Selma, John C. Yarbrough of Tussville, Julian Harris of Decatur.

ALSO, Albert Ligon of Birmingham, Perry L. Tarrant of Birmingham, Horace J. Holland of Leighton, J. Vell Rives of Birmingham, George P. Turner of Birmingham, Roy Johnson Jr. of Birmingham, C. E. Brooks of Birmingham, L. G. Scarbror of Birmingham, W. K. Clements of Birmingham, T. J. Jennings of Birmingham, Earl McBee of Birmingham, J. P. Nix of Centreville, Ben L. Ingram of Birmingham, Joe H. Owens of Roanoke, George W. Looney of Fairfield, Oscar Horton of Guntersville, Judge L. P. Waid of Oneonta, M. E. Wiggins of Birmingham, Lawrence Dumas Jr. of Birmingham, L. A. Whetstone of Birmingham, F. M. Jackson Jr. of Birmingham and Woodrow W. Wilson of Birmingham.

King Says Differences Incidental

Methodist Church Urged To Fulfill Mission To People

ATLANTA, Ga.—(UPI)—The Rt. Rev. Willis J. King of New Orleans told members of the quadrennial Southeastern Methodist Convocation here last week that the "Christian approach" to the racial problem should be "the concern of all Christians . . ." He added:

"In most cases, if the individuals of one race get to know those of the other races, "it will develop that the differences that separate us are much less than the interests that unite us." Continuing, Bishop King said the Methodist church which has the largest number of colored members of any predominantly white Protestant denomination in the nation, is presented with a challenge in race relations.

• • •

"LET INDIVIDUALS of one race get to know, on the higher levels, people of other racial groups," he said. "In most cases, it will develop that the differences that separate us are much less than the interests that unite us."

Mr. King is one of the members of his race who holds the bishopric in the Methodist church.

• • •

BISHOP DONALD H. Tippett told the convocation "we have not done our part in helping the church to fulfill its mission if we have not confronted men with God."

"The rest of the mission rises or falls in relationship to the success achieved in worship," Bishop Trippett said, and added:

"Modern man may not be bothering too much about sins, but the alarming increase of successful and prosperous psychiatrists can be explained in part, at least, by the fact that his sins are bothering him."

DR. HURST B. Anderson, president of American University, Washington, D. C., told the gathering "Somehow the American education institutions devoted to the spiritual values of our Christian culture must be strengthened."

He said this "means increased support for the church-related colleges of America."

Morristown Hosts Interracial Meet Of Methodists

MORRISTOWN, Tenn. — Under the joint sponsorship of Bishops Roy H. Short of Nashville, and Edgar A. Love of Baltimore, an interracial conference was held at Morristown College here recently. Co-sponsor of the party was the Methodist Board of Social and Economic Relations, of which the Rev. A. Dudley Ward is general secretary.

Ministerial and lay leaders of the Holston (white) and East Tennessee (colored) Annual Conferences took part in the three day's discussions. A film on "The Clinton Story" was a feature of one of the sessions. Clinton, Tenn., seat of major disturbances over the school integration issue three years ago, is located in the territory of both conferences.

Laymen to meet here—

U. S. Methodists may break up on race issue

BY CLAUDE KEATHLEY, News religion editor

The 20-year-old unity of Methodist Churches in the United States is in danger of breaking up over efforts of its General Conference towards integration of the races.

Church laymen of Alabama and West Florida will meet here Thursday night to complete organization of a Methodist Laymen's Union aimed at blocking these efforts.

The church has been a single unity since May 10, 1939, when the Methodist Episcopal Church, the Methodist Protestant Church and the Methodist Episcopal Church, South, joined in a plan of union.

750-1000 expected

JUDGE WHIT WINDHAM, one of 34 sponsors of the proposed laymen's union, said some 750 to 1000 are expected to attend the meeting at 7:30 p.m., Thursday, at Highland Methodist Church.

KEATHLEY

The General Conference has declared the practice of segregation in Methodist Churches "an evil," and added it is the business of the church to free the nation and the world of racial segregation.

A founding group of the proposed laymen's union recently issued a 22-page booklet, "A Pronouncement," which stated the purpose of the union was to prevent integration.

Judge Windham says an overwhelming majority of Methodist laymen are aroused over the conference's describing segregation as "an evil."

"The General Conference," he said, "has implemented its mission by appointment of a commission to study segregation in the church as well as the possible change in the jurisdictional organic system.

Cites resolution

WINDHAM SAID the Methodist General Conference in 1956 adopted a resolution that called church segregation an evil. A committee was named to study the jurisdictional system and report back at the 1960 conference.

"I'm not a member of that committee," said Windham, "but I've got more than my suspicions about what recommendations they are going to make."

He declined to elaborate on his opinion but said:

"Let's just say that we are trying to get ourselves ready for any emergency."

Since the distribution of the laymen's pronouncement and announcement of the meeting, many have been asking: What is the Methodist system and why was it so designed?

Founded in 1738

THE METHODIST CHURCH, the largest single Protestant denomination in the United States, had its beginning in the U. S. in 1738.

It was one body until 1828, when a group, largely moved by insistance on lay representation, separated and became the Methodist Protestant Church.

In 1844 there was another division. The cause was attributed by some to the slavery question and by others to a constitutional issue over the powers of the General Conference versus the episcopacy.

This latter group became the Methodist Episcopal Church, South.

After years of negotiation a plan of union was agreed upon by the three Methodist bodies. And in 1939, it became effective.

Under the plan of union there were to be six jurisdictions, five white and one (Central) to provide for all Negro members, churches and conferences.

In recent years, particularly since the Supreme Court decision in 1954 outlawing segregation in public schools, there have been numerous efforts to change the jurisdicational system.

Claim 1939 pledge

MOST METHODIST leaders in the South say there was a solemn pledge in 1939 that there would never be any change in the jurisdicational system.

They also say the plan of union as orginally agreed on was the only basis under which the Southern Methodists would agree to union.

However, a study of the plan of union as published in the Discipline of the Methodist Church reveals there is no indication that the General Conference could not change the entire organic system.

Within the past two years annual conferences of the Methodist Church have approved a constitutional amendment by which Negro churches could transfer into other jurisdictions. This may be done only after two-thirds vote of the Negro congregation.

The Negro Annual Conference, the central Jurisdictional conference and the division to which the Negro church desired to become a part, must also approve.

Here in the South, this constitutional provision has been inoperative.

Fear recommendations

THE ALABAMA and West Florida laymen fear the commission appointed by the General Conference in 1956 to study the jurisdictional system will recommend changes which would have integration as its end result.

On March 11, the Interboard Commission on Christian Social Relations voted to ask the General Conference to make it mandatory that a Commission on Christian Social Relations be set up in each of the 40,000 Methodist Churches.

Judge Windham said strong resolutions will be proposed here this week to warn against such proposals. His group also plans to map a course of action for Southern Methodists in event the General Conference attempts to force integration.

"Every Methodist Church in Alabama and West Florida has been asked to send representatives to the organizational meeting," Judge Windham said. He added that women are invited.

The laymen group said never has there been any consideration of taking from Methodist ministers their freedom to preach the Gospel.

However, some have said they are convinced ministers should leave out of their sermons the integration controversy. They say they consider the minister to be the spiritual leader of all people, and that in so dealing with the problem the minister alienates himself from his congregation.

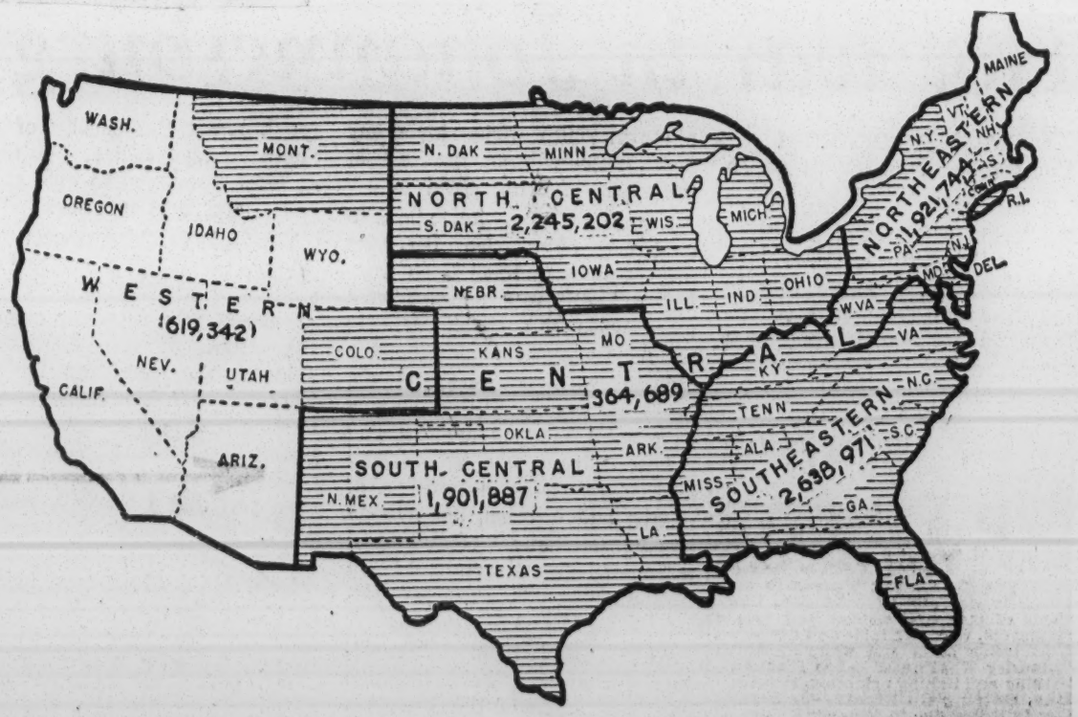
Nixon Calls Bishops in Bias Battle

WASHINGTON — Vice President Richard M. Nixon called upon the Methodist Bishops last week to use their influence to discourage extremes on the racial questions.

Nixon talked with the Bishops in the Capitol after they had wound-up a four-day meeting here. Focusing his remarks on international affairs, the Vice President added that we have domestic racial problems which adversely affect our relations with many countries.

He then urged the council members as "opinion-makers," to apply their weight to discourage "racial extremism."

This white group to which the Vice President spoke had just elected Bishop Marvin A. Franklin of Jackson, Miss., as council president, succeeding the liberal Bishop G. Bromley Oxnam of Washington.



Methodist jurisdictions—The Central (Negro) Jurisdiction (shaded area) overlaps other jurisdictions of the Methodist Church. Large figures are total membership of each jurisdiction as of 1958 reports.

Anonymous Letter Branded Vicious Smear by Methodists

Constitution Atlanta, Ga. P.1
Tues. 6-23-59

An unsigned typewritten document, mailed over the weekend to Methodist ministers and laymen, set off a storm of conjecture at the opening session of the North Georgia Conference of the Methodist Church Monday.

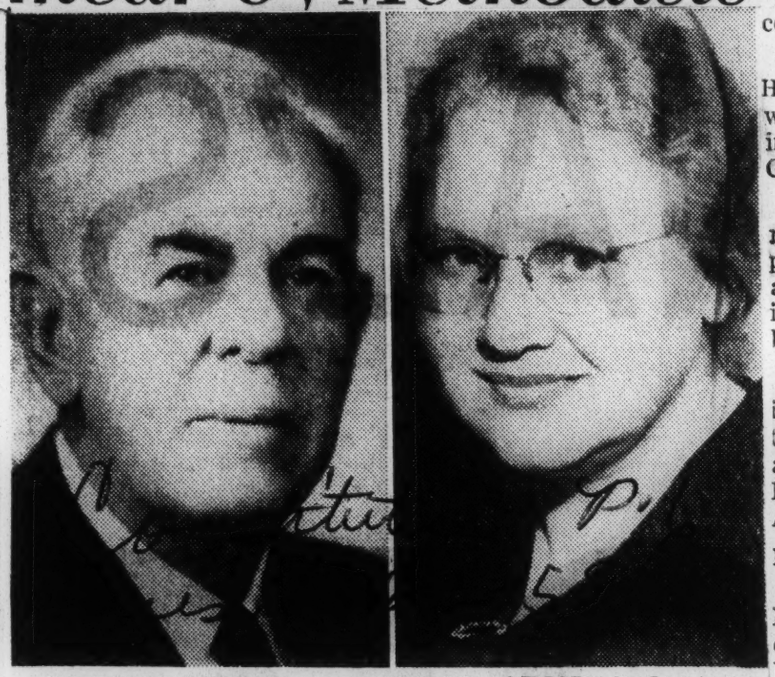
Seventeen high-ranking Methodist ministers were targets of the document, which one district superintendent termed an "anonymous smear."

Subject of the document was the election of delegates to the 1960 General and Jurisdictional Conferences, at which church bishops are named. Election of delegates is the principal business before the current session of the North Georgia Conference.

The document urged support of seven ministers, terming them responsible for "the slowly changing climate in the South." Listed in this category were Dr. Dow Kirkpatrick, pastor of the First Methodist Church; the Rev. Delmar Haygood, Methodist district superintendent; the Rev. Leon Smith, pastor of Park Street Methodist Church; Dr. Lester Rumble, district superintendent; Dr. Rembert Sisson, pastor of Druid Hills Methodist Church; Dr. Earl Strickland, pastor of College Park Methodist Church, and Dr. Cecil Meyers of Cartersville.

Among the 10 ministers listed as being "satisfied with the status quo" were Dr. Waights Henry, president of La Grange College, the Rev. James Sneed, secretary of the North Georgia Conference, and the Rev. William Cannon, dean of the Candler School of Theology at Emory University and a district superintendent.

Also named in this group were Dr. Pierce Harris, pastor of First Methodist Church; Dr. Blake Craft, of Augusta; Dr. Paul Turner of Marietta; Dr. Nat Long, district superintendent; Dr. Frank Crawley of Decatur First Methodist Church; the Rev. Hascall Stratton, district superintendent, and the Rev. Tom Wheelis.



METHODISTS HEAR BISHOP, ADMIT WOMAN
Bishop Paul E. Martin and Miss Ruth Rogers

Constitution
Mon. 6-23-59

Ministers queried about the document labeled its object "vicious" and its classifications "false."

Dr. Lester Rumble, district superintendent of West Atlanta, called the document an "anonymous smear" which "casts a slur on the whole conference."

The pastor of the host church, Dr. Pierce Harris, said the document was obviously written by a "cowardly ignoramus" who was grouping "the sheep with the goats."

The Rev. Bevel Jones, pastor of Audubon Forest Methodist Church, termed the document "vicious" and "counter to the whole spirit of the conference."

The Rev. G. Ross Freeman of Candler School of Theology, passed the document off as a "prank," but the Rev. L. F. Huckaby, pastor of Kirkwood Methodist Church, said he "bitterly resented" it, and theorized that it was written "outside the Conference."

SUPPORT WITHDRAWN

Also circulated at the opening session of the Methodist meeting were copies of a letter from Dr. Blake Craft of Augusta to Dr. Waights Henry, president of La-Grange College. In the letter Dr. Craft withdraws his support for Dr. Henry as a delegate to the General Conference.

Dr. Henry served as prosecutor in 1954 when Dr. Craft was temporarily ousted from the North Georgia Conference.

Bishop Arthur J. Moore presided at the first session of the five-day conference at First Methodist Church.

"GENERAL TURNING"

"One could hardly claim that we are in the midst of a revival at the present time," he said in an address to new ministers of the Conference, "but undoubtedly we are witnessing a general training of the masses to an interest in the things of the spirit."

Balloting for the General (national) and Jurisdictional Conferences of 1960 opened after a devotional service by Bishop Moore and a welcoming address by Dr. Pierce Harris.

"There's been no tension and no bitter words spoken here," said Dr. Harris as he welcomed delegates to First Methodist Church. "May it be that way when this conference is over."

Miss Ruth Rogers, pastor of the Hyatt Memorial Methodist Church, was among 20 ministers admitted into full acceptance in the North Georgia Methodist Conference.

She is the first woman to be received into the Conference since passage of a church law in 1956 allowing women to be admitted into the ministry on an equal basis with men.

Highlights of Tuesday's meeting included the composite report of the district superintendents and an address by Bishop Paul E. Martin, presiding bishop of the Arkansas-Louisiana area.

MINISTERS RECEIVED

Ministers received into the North Georgia Conference in full connection include Miss Rogers; Hoyt Purcell, Gainesville; David Bartow Sargent Jr., Woodstock; Charles Edgar Frazier, Athens; Jackson Tafford Braddy, Woodland; Joseph Britt Ellington, Atlanta; Earl Eugene Seckinger, Lexington; Joseph Eugene Golden Jr., Vinings; John Warner Moler and Hugh Mivhael Grubb, Marietta; Harvey Ferrell Smith, Doraville; Dwight Randall Williamson, Dalton; Bernard Keith Henry, Flippen; Roger W. Stone Jr., Holly Springs; James Hicks Snell Jr., Plainville; Frank Parks Davis, Temple; Jesse Jackson Roberson, Clarkdale; Malcolm Alexander Coleman, Riverdale; Alton Donald Cockburn, Alpharetta, and Theodore M. Haggard, Covington.

Methodists Slate Church-Racial Study

News & Courier P.8-B
Mon. 8-31-59

DALLAS, Tex. (AP)—A Methodist conference on human relations may write church-racial history here this week as 1,200 Methodist leaders meet for a five-day session on the Southern Methodist University campus.

While the conference program calls for numerous discussions growing out of its intensive preliminary research in the fields of music, drama and interpretive dancing, the basic question to be considered will concern racial questions.

In the discussions three questions will be posed:

1. What is the Christian view on race?

2. What is the nature of the present racial crisis?

3. What should Methodists do?

The four general fields for panel discussions will be church, housing, employment and education.

Participants for the discussion on housing will be Theodore Bett, a Cincinnati lawyer; James MacKay, Decatur, Ga., attorney; Harold C. Fleming of the Southern Regional Council in Atlanta; and Margaret Bender of New York, associate secretary of the Department of Christian Social Relations of the Methodist Woman's Division of Christian Service.

Thurgood Marshall of New York, general counsel for the National Assn. for the Advancement of Colored People, will be a member of the panel discussing public education.

Hugh Comer, of the Avondale Mills, Sylacauga, Ala., and George Butler of Washington, director of education on the President's Committee on Government Contracts, will tackle the question of employment.

The conference is sponsored by eight agencies of the Methodist Church.

Dumas Bill Is Attacked By Methodist Advocate

Former Talladegan's Bill On Property Possession Has Support Of Segregation

Talladega Ala.
Daily Home

BIRMINGHAM (AP) — The feud among Alabama Methodists is bubbling over anew, this time over proposed legislation affecting the relationship between local congregations and the parent denominations.

A bill that would permit local congregations to take possession of church property and pull out of the parent denomination was criticized sharply by the Methodist Christian Advocate, official publication of the church in Alabama.

Wed. 7-29-59

Dr. T. P. Chalker, editor of the Advocate, said in an editorial Tuesday that the bill "can be viewed as an invitation to sever denominational ties."

If passed into law, "It would lead to wholesale withdrawals or shattering schism," wrote Chalker.

He also questioned whether the bill violated "the constitutional principle of the separation of church and state."

In reply, Judge Whit Windham, head of the segregationist Methodist Laymen's Union, said the bill "is fair and equitably based."

He said, "We seek to preserve the Methodist Church and not to split it apart, but we seek also to preserve the interest of the people . . . in the properties which they have bought and paid for with their own money, in case future events should disrupt them from the Methodist Church."

The measure was introduced by Sen. Larry Dumas of Jefferson County. It would permit a congregation of any church to withdraw from the parent denomination and take possession of local property owned by the denomination. Mr. Dumas is a native Talladegan.

It would require approval of 65 per cent of the congregation's members.

Passed Senate

The bill has passed the Senate and is now in the House.

The bill has the support of the Methodist Laymen's Union, a group organized to keep segregation in the church.

Chalker said there have been no official announcements on charges in the Methodist jurisdictional system and asked:

"Should such major legislation be based on hearsay unsupported by any official announcement?"

Right Not Questioned

"The right of Methodist laymen to seek legislation such as the Dumas bill is not questioned," he wrote, "but the wisdom and need of such legislation is open to serious doubt."

A spokesman for a committee investigating possible changes in the church's jurisdictional system said the group will recommend that there be no immediate change in the Central Negro Jurisdiction.

Edwin Jones, chairman of a committee within the study commission, said Negroes on the commission opposed the immediate elimination of the Negro jurisdiction.

The commission's report also includes recommendations that committees in each jurisdiction be established to make progress and report on race relations in the church.

Daily Home

Earlier, Windham said his group understood the study commission would propose jurisdictional changes which could lead to integration.

Wed. 7-29-59

"If the Methodist Laymen's Union could believe that there has been a radical change in what the study commission has contemplated recommending to the General Conference, we would have a lot of comfort in it," he said in his statement Tuesday night.

"But we take no comfort with the situation," he added.

LAYMEN CALLED TO SESSION TONIGHT

Formation Of Anti-Integration Methodist Body Set For Meeting At First Church Here

Methodists of the Anniston District — which includes all churches of the Talladega area — have been invited to attend a meeting at First Church here tonight for organization of a Methodist Laymen's Union.

The session will begin at 7:30 p.m. and the principal speaker will be Judge Whit Windham of Birmingham, prominent layman who has been the leader in organization of the movement designed to fight efforts at integration through changes in the jurisdictional structure of the church.

Announcement of the meeting was relayed to The Home from former Probate Judge D. Hardy Riddle, himself a leading Methodist layman, who was out of the city for the day.

Judge Riddle's announcement, telephoned by an associate, read:

"There will be a meeting of laymen of the Anniston District at Talladega First Church at 7:30 tonight.

"The meeting is for the purpose of organizing a Methodst Laymen's Union and to elect officers.

"All Methodst laymen are urged to be present."

The announcement emphasized that women members and ministers will be welcomed.

COULD CAUSE CHURCH SCHISM

Methodists Hit Land Bill

BIRMINGHAM, (AP) — The official Methodist publication of Alabama Tuesday took sharp issue with proposed legislation that would permit local congregations to take their property and leave the parent denomination.

Dr. T. P. Chalker, editor of the Methodist Christian Advocate said in an editorial that the bill pending in the Alabama Legislature "can be viewed as an invitiation to sever denominational ties."

If passed into law, he said, "it could lead to wholesale withdrawals or shattering schism."

Chalker also raised the question of whether the bill "faces the serious charge of violating the constitutional principle of the separation of church and state."

The bill, introducted by Sen. Larry Dumas of Jefferson County, would permit a congregation of any church to pull out of its parent denomination and take possession of local church property owned by the denomination. A majority of 6 per cent of the congregation's members would be required.

The bill went into the legislature with the backing of the group organized in recent months mainly for the purpose of safeguarding racial segregation in the church.

The laymen's union sees the bill as a possible weapon against jurisdictional changes in the Methodist church.

Some Methodist have expressed fear of a possible jurisdictional reorganization that would result in racial integration in Methodist churches in Alabama.

Chalker pointed out that there have been no official announcements on changes in the jurisdictional alignment.

"Should such major legislation be based on hearsay unsupported by any official announcement?" he asked. "Let us not burn down the barn to kill one imaginary rat."

Chalker said, "the right of Methodist laymen to seek legislation such as the Dumas bill is not questioned; but the wisdom and need of such legislation is open to serious doubt."

A study commission which investigated possible changes in the jurisdictional system recently recommended that there be no change in the Central (Negro) Jurisdiction.

Edwin Jones, chairman of a committee within the study commission, said Negro members of the commission opposed immediate elimination of the Negro Jurisdiction.

Jones said the commission's report also included recommendations that committees in each jurisdiction be established to make progress annually and reports on race relations.

Laymen fear pressure and brainwashing

BY CLAUDE KEATHLEY
News religion editor

The Methodist Laymen's Union charges that a plan designed to gradually integrate the races in Methodist churches will in all probability be presented to the 1960 General Conference.

In a four-page printed letter being readied this week-end for mailing to 18,000 laymen, the union's executive committee, documents what it claims will be considered.

"It is fair to state," says the letter, "that the entire proposed report of the General Conference Commission for Study and Action on the Jurisdictional System, is shot through with a design and purpose to gradually integrate the church."

THE LETTER is being issued by authority and direction of the executive committee of the Methodist Layman's Union, headed by Judge Whit Windham of Birmingham and signed by Gordon Scarboro, secretary.

The Study Commission referred to in the letter is composed of 70 members, one minister and one layman from each of the Methodist annual conferences.

"This gradual integration of the church is to be through a process of educating youth, brainwashing the ministry, and if possible, pressuring the membership generally, the layman's organization declares.

Letter gives facts

REVIEWING recent published "rumors" from Lake Junaluska, N. C., that "there will be no basic changes in the Jurisdicitonal System of the Methodist Church" and also an editorial in The Alabama Christian Advocate which said that it "is virtually impossible in the foreseeable future for the jurisdictional structure to be altered so that conditions in the Southern church with regard to race relations will be changed," the letter sets out "facts" as seen by the Layman's Union.

"We have been favored with a preview of the third (and so far, last) draft of the suggested report to the 1960 General Conference by the Commission for Study and Action on the Jurisdictional System," the letter says.

Making it clear that no final report has been prepared, the Layman's Union letter documents the plan as revealed in the suggested report.

Plans revealed

THE LETTER charges that the study commission will recommend the gutting of present law of the church as follows:

1. By having bishops, now elected and consecrated by the Jurisdictional Conference, consecrated and also assigned by the General Conference.

2. By having the Jurisdictional Conference to meet at the same time and place as the General Conference and by using the same delegates to both General and Jurisdictional Conferences. (Jurisdictional Conferences now meet following the General Conference within the bounds of the Jurisdictions.)

Some of the means by which the Study Commission proposes to carry out its instructions from the General Conference of 1956 to "develop courses of action directed toward a greater interracial brotherhood" are listed in the letter. They are:

1. Through interracial ministerial associations.

2. Through pulpit exchanges between white and colored ministers.

3. Through white and colored congregations worshipping together in each other's churches.

4. Through the requirement that each annual conference organize a Committee on Interracial Brotherhood, to initiate studies and make annual reports as to progress being achieved.

To keep system

"OF COURSE the Jurisdictional System will not be abolished," says the Layman's Union letter.

"The suggested report frankly states that such steps might disrupt union; so there is proposed a course of action which will achieve the same result by gradualism," the letter continues.

"It is proposed to emasculate he Jurisdictional System by withdrawing its chief functions or rights, and then setting up machinery in the local church which is calculated to condition the membership ultimately to accept an all-powerful central church, unencumbered by jurisdictional consideration; and then to accept intimate association between white and colored in all church circles," the letter said.

"THE ISSUE," as seen by the Methodist Layman's Union letter, "is whether the church membership, which is strongly opposed to integration, shall allow itself to be lulled to sleep by such naive leaders . . . while the approach-ing conflagration engulfs all of us."

The letter also reviewed the bill recently passed by the Alabama Senate and now being considered by the Alabama House. This bill, according to the Layman's Union, is designed to save for the local church its property should the parent church make basic changes in its organizational structure or philosophy which might compel a break up of the denomination.

Methodists Spotlighting Race Issue

Indications Point To Strong Stand For Segregation

By DON McKEE
Advertiser State Editor

Hundreds of Methodist clergymen and laymen from two states assembled here Tuesday in the annual Alabama-West Florida Conference and indications were that delegates will adopt a strong stand for continued racial seg-

regation in the church.

By Tuesday night conference secretary James E. Tate, Troy, reported he had some 75 memorials or resolutions from churches in the conference. Though he would not divulge contents of the memorials, it is highly probable that most of them deal with the segregation issue.

The memorials were turned over to the Committee on Memorials at the opening session of the conference Tuesday and will come up for consideration Thursday morning.

MERGER MOVE EXPECTED

It is expected that the goal of the bulk of the memorials—continued segregation—will be combined into a few such documents for dispatch to the Methodist General Conference which meets next year in Denver, Colo.

At the General Conference meeting, efforts to merge the all-Negro Central Jurisdiction with the five white jurisdictions are expected.

The Alabama-West Florida Conference will elect eight delegates to the General Conference in a session at Methodist - supported Huntingdon College here Wednesday morning. Balloting will begin shortly after 9:25 a.m. in the college chapel.

SPLIT EVENLY

General Conference delegates will be split evenly between the clergy and laity with four each. Most of the Alabama and Florida delegates to the conference are expected to seek election of men who will best represent their views on maintaining church segregation.

However, efforts to elect delegates favoring the plan to merge the white and Negro jurisdictions could develop.

Presiding over the conference is Bishop Bachman Hodge, Birmingham.

In the opening session Tuesday at Capitol Heights Methodist Church, the several hundred delegates heard reports from the Board of Ministerial Training and Qualifications.

The report by board chairman Lloyd Griffin, Clanton, was adopted by the conference and 53 clerics were approved for deacon's and elder's orders.

Those approved will be ordained in ceremonies at 7 p.m. Thursday at First Methodist Church. They are:

DEACONS' ORDERS

For deacon's orders:

Donald Glenn Brown, Lowndesboro; Norman Shirlie Carr, Rutledge; Charles Jonathan Couey, Coffeeville; Gillis Crenshaw Jr., Opelika; Charles Edwin Daniel, Nashville, Tenn.; Jerry Milton Dooling, Hartford; Billy Frank Hall, Louisville; Charles Clarence Jays Jr., McKenzie; William Carl Herndon, Geneva; Frank Thomas Hyles Jr., Phenix City; James Locke Jones, Mobile; Frank Irving Lloyd Jr., Pensacola, Fla.

Julian Peyton May, Opelika; Douglas C. Newton, Dothan; Clyde Ray Smith, Dothan; Billy Carl Sparkman, Hartselle; John Paul Thomas, Newton; John Lamar Brown, Mobile; Herbert Clayton Hill, Hurtsboro; James Earl Robbins, Cantonment, Fla.; William Henry Shelton, Mobile.

(Local preachers) Billy Turner, Troy; Wallace Dismukes, Coffee Springs; Ray Clinton Lane, Ozark; William G. Worthington, DeFuniak Springs, Fla.; Ray Simmons, Montgomery, and Mitchell Zirlott, Millry.

For elder's orders:

Terrell Leo Brannon, Carrville; William Thomas Browne, Enterprise; David Worthington Carter, Montgomery; Laurince Woodard Coles, Prattville; Frank Perry Dannelly, Montgomery Garland William Emmons Jr. Opelika; Leon Fillingim Jr. Pensacola, Fla.; James McClellan Ford, Salem; Billy Doyle Gaither, Montgomery; Jack Holland, Fort Davis; William Brown Price, Montgomery; Thomas Jefferson Sheppard, Excel; Holland Rex Vaughan, Parker, Fla.; Charles Robert Walker, Marion Junction; Sam Elbert Yearby Jr., Smith's Station.

Donald Edward Collins, Butler; James Benjamin Fulmer, Marianna, Fla.; Paul Mixon Higdon, Geneva; Fred Leonard Hosey, Brewton; Leonard Lyman Howell Jr., Notasulga; Harris Cleveland Jones III, Melvin; Henry Louis Mott, Panama City, Fla.

(Local preachers, approved supply pastors) Early John Evans, Laguna Beach, Fla.; Percy Wellington Norton, Gilbertown; Charles Sydney Syfrett, Cypress, Fla., and Samuel Franklin Lowery, Choctaw.

Appeal Made By Many Native Africans For Negro Missionaries

Nashville Globe and Independent
Nashville, Tenn.
11-15-59

COLUMBUS, OHIO — An appeal for more Negro missionaries to Africa from Africans was made by Mrs Thelma McCallum of Detroit, Mich., in an address to the Columbus sub district Woman's Society of Christian Service of the Lexington Conference of The Methodist Church here in the Centenary Methodist Church on October 23. Mrs. Porter Cook, subdistrict chairman, presided.

Mrs. McCallum, who is the wife of the Rev William Hayes McCallum, pastor of the Mary Palmer Methodist Church, Detroit, told the more than 100 members of the ten Lepington Conference churches in Columbus, that when she was in Africa with a group of 24 Methodist in May and June this year a question frequently asked the group was "Why aren't there more Negro missionaries sent from America to Africa?"

Mrs McCallum, who spoke in a native African costume and was one of two American Negroes in the group, told about the witness against segregation and discrimination that is being made by The Methodist Church in Africa, especially in South Africa. She declared that racial discrimination was worse in South Africa than anywhere in the United States.

"Those of us who know the upsurge and desire for freedom can understand why the Africans are saying 'Africa for Africans,.." Mrs McCallum asserted. "The African has found out that he no longer needs to be ignorant and hungry. Mrs McCallum is a member of the executive committee of the Joint Section of Education and Cultivation of the Board of Missions of The Methodist Church. The six-weeks trip to Africa was sponsored by the Board of Missions.

Negro Missionaries Sought in Africa

The Pittsburgh Courier
Chicago
Pittsburgh, Pa.
11-28-59

COLUMBUS—An appeal has come from Africans for more American Negro missionaries to the African continent. This was made known by Mrs. Thelma McCallum, Detroit, in her address here at Centenary Methodist Church. She spoke to an audience representing the 10 Lexington Conference churches in Columbus, sponsored by the local subdistrict Woman's Society of Christian Service of the Methodist Church.

One of the two American Negroes in a Methodist missionary group in Africa last May and June, Mrs. McCallum stated they were confronted with one question all over South Africa: "Why aren't there more Negro missionaries sent to Africa from America?"

She related the witness against segregation that is being made by the Methodist Church in Africa. She pointed out that racial discrimination was far worse in South Africa than anywhere in the United States, perhaps worse than anywhere else in the world. "Those of us who know the upsurge and desire for freedom can "understand why the Africans are saying 'Africa for Africans'." She contended the African has found it is not necessary to be hungry or ignorant any longer. Economically and spiritually, they are desirous of enlightenment which will enable them to move away from the base level of existence and the kind of exploitation which has haunted the African continent for so many years.

■

THE WIFE OF the Rev. William H. McCallum, pastor of Mary Palmer Methodist Church, Detroit, Thelma McCallum is active with the Methodist Church Board of Missions. She is a member of the executive committee of the Joint Section of Education and Cultivation.

Mrs. Porter Cook is local subdistrict WSCS chairman, and Dr. N. H. Holloway is pastor of Centenary Methodist Church where the meeting was held.

Two Missionaries Honored by Japan

The Pittsburgh Courier
Pittsburgh, Pa.
11-28-59

NEW YORK — Two Methodist missionaries were among three recipients of the first "International Cultural Award" to be granted by Hyogo Prefecture (state) in Japan.

The missionaries honored were Prof. Roy A. Smith of Colusa, Ill., and Miss Mabel Whitehead of Birmingham, Ala. The International Cultural Awards were presented by Hyogo Prefecture at the same time as the Hyogo Prefecture Cultural and Technical Awards to Japanese citizens.

Professor Smith, a retired missionary of the Board of Missions of the Methodist Church, continues to teach at the Kobe University of Commerce, where he has been almost continuously since 1909. Miss Whitehead, still on active service under the Woman's Division of Christian Service, of the same board is honorary president of Seiwa Women's Junior College in Mishinomiya

Born in Colusa, Ill., Mr. Smith spent his early life there and first went to Japan in 1903 as a teacher under the International YMCA.

Born in Arcadia, Mo., Miss Whitehead spent her early life there and in Alabama, where her minister father was assistant editor and business manager of the Alabama Christian Advocate. She went to Japan as a missionary in 1917 and did rural evangelistic work for eight years.

Negro Missionary, General Top List of Guest Speakers

A noted Negro missionary, the president of the new Florida Presbyterian College, a famous general and national and state denominational leaders will be guests in Greater Miami pulpits in the coming week.

Dr. Henry C. McDowell, ed-ducational missionary to Angola, Africa, will be the Easter Sunday speaker for the 11 a.m. service at the **Congregational Church.** Fellowship meeting in the auditorium of the Seventh-day Adventist Church at NW 50th St. and 25th Ave.

In addition to teaching in Africa, Dr. McDowell has held the Africa chair at Hartford's Kennedy School of Missions and has pastored churches in Connecticut.

He will be accompanied by his wife who also is an outstanding teacher.

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Dr. William H. Kadel, president of the new Florida Presbyterian College located in St. Petersburg, will be the speaker at the 6:30 p.m. Monday dinner meeting of the Men of the Church at **Shenandoah Presbyterian Church.** He formerly was a pastor in Orlando.

★ ★ ★

Gen. William H. Wilbur, a Presbyterian elder from Chicago who has a broad background in diplomacy, economics and teaching, will speak twice next week at Miami Shores Presbyterian Church.

Author of the book, "Guideposts to the Future," Gen. Wilbur will discuss psychological warfare at a Tuesday dinner meeting at the church and then discuss "Where Are We Headed in Education?" at a public meeting at 7:45 p.m. Wednesday.

★ ★ ★

Dr. Curtis W. Reese, a former director of the American Unitarian Association and for 30 years dean of the Abraham Lincoln Center in Chicago, will be the 11 a.m. Sunday speaker at **First Unitarian Church.**

An author of many books and past president of the American Humanist Association, Dr. Reese now is retired and lives in Kissimmee.

A film on the life of Gandhi will be shown at the luncheon following the service.

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The Rev. Robbins Ralph, superintendent of the Florida Congregational Christian Conference, will preach at 9:30 and 11 a.m. Sunday at the **North Miami Congregational Church.**

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Stephen A. Haboush, the native Galilean shepherd who has been appearing in Miami area churches, will give his interpretation of "The Shepherd's Psalm" at 7:30 p.m. Sunday at the Coral Gables First Methodist Church.

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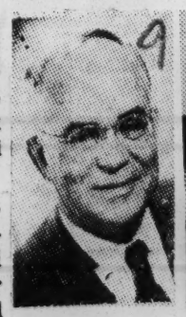
Mrs. Hazel Gleason, a former guide at the Baha'i House of Worship in Wilmette, Ill., who now lives in West Miami, will describe the unusual house of worship known as the Taj Mahal of Chicago at the 7:45 p.m. Sunday service at the **Baha'i Center.**



McDOWELL

WILBUR

9 1959

MISSIONARIES

Popular Notion Refuted

Workers In Field Increased Over 10,000 In 8 Years

BY LOUIS CASSELS
United Press International

The popular notion that foreign missionaries are on the way out is sharply contradicted by a new report from the famed Missionary Research Library in New York.

It lists 25,058 North American Protestant missionaries now at work around the globe, preaching, teaching and healing in the name of Jesus Christ.

• • •

THAT is an increase of more than 10,000 since 1950. It is nearly four times as many missionaries as U. S. and Canadian Protestants sent abroad half a century ago, when the "missionary era" was supposedly in full flower.

The report shows that several small fundamentalist denominations are putting forth a much greater missionary effort, relative to their size, than some of the old-line Protestant churches.

For example:

• • •

THE SEVENTH Day Adventists, who rank 23rd in size among U. S. Protestant bodies, rank first in the number of missionares, with 2,000 men and women now serving in 184 countries.

The Christian and Missionary Alliance, a deonomination with fewer than 90,000 members in this country, supports 822 missionaries abroad —twice as many as the 3,000,000 — member Episcopal Church.

• • •

OTHER denominations with more than 500 missionaries in the field are Methodist Church 1,473; the United Presbyterian Church, 1,293; the Southern Baptist Convention 1,186; the Assemblies of God, 676; and the Southern Presbyterians, 504.

Perhaps the most shocking statistic in the report is the disclosure that there are 349 separate agencies, boards, and societies in North America which are engaged in some form of overseas missionary effort.

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THIS multiplicity of sending agencies obviously leads to costly duplication of administrative overhead. Still more serious is the impression of Christian disunity which it creates among the people of the mission countries.

A strenuous effort has been made in recent years to bring about more coordination of Protestant missionary enterprises.

9 1959

MOSLEMS

Convicts Form Anti-White Drive

The Spartanburg Herald
Spartanburg, S.C.
Sat. 10-31-59

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Negro Supremacy Theme Not Openly Expressed

ALBANY, N.Y. (AP) — A core of Negroes in at least three state prisons is trying to get other Negro inmates to join an anti-white movement under the banner of "the Moslems," the State Correction Department said Friday.

The purported aim of supremacy over whites "is not openly expressed," a department spokesman said. "They attempt to express everything on a religious basis.

"But it is our opinion they are not religiously sincere—that they have ulterior motives."

He said the movement also had been reported active outside prison walls, in New York City, Los Angeles and other cities.

Those in the movement do not hold "membership by card," he said.

There are members in Clinton, Auburn and Attica state prisons, he said.

The department, he said, feels those in prison "are going beyond" the goals of non-prison members.

He said he could not elaborate because of a case that may come up in court.

Four Negro inmates of Clinton State Prison, who maintain they embrace the Moslem faith, have charged that the warden has refused to allow them to practice their religion.

The four gained federal court permission Thursday to serve a summons on Warden J. E. LaVallee. They alleged they had been placed in solitary confinement because they persisted in efforts to follow their faith.

The warden said the men had not been placed in solitary. He said they had lost "good behavior" time that might have reduced their terms, because they were agitators.

He said that less than a year ago three of the four had professed to be Protestant and one had professed to be Catholic.

Inmates who call themselves Moslems "attempt to get others (Negro prisoners) to join" and "they want to practice what they call their religion at any time of day or night," the spokesman said.

Also, he said, the Moslems want to wear special costumes—"adaptations of Arabic garments" — and want special foods specially prepared.

The department gave these figures for the total number of inmates and the number of Negro inmates in the three prisons where the movement reportedly is active:

Clinton 1,968 total and 852 Negroes, Auburn 1,581 and 724, Attica 1,917 and 641.

Anti-Whites Recruiting in N.Y. Prisons

The Atlanta Constitution
Atlanta, Ga.
Sat. 10-31-59

ALBANY, N.Y. (AP)—A core of Negroes in at least three state prisons is trying to get other Negroes inmates to join an anti-white movement under the banner of "The Muslims," the State Correction department said Friday.

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N.Y. Negro Inmates Push Moslem Drive

The News and Courier
Charleston, S.C.
Sat. 10-31-59

ALBANY, N. Y. (AP) — A core of Negroes in at least three state prisons is trying to get other Negro inmates to join an anti-white movement under the banner of "the Moslems," the State Correction Department said Friday.

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PRISONER GROUP HELD ANTI-WHITE

The New York Times

State Says Core of Negroes Joins as 'Muslims'—Four Accuse Clinton Warden

New York
Sat. 10-31-59

ALBANY, Oct. 30 (AP) — A core of Negroes in at least three state prisons is trying to get other Negro inmates to join an anti-white movement under the banner of "The Muslims," the State Correction Department said today.

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Four Accuse Warden

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The four gained Federal Court permission yesterday to serve a summons on Warden J. E. LaVallee. They said they had been placed in solitary confinement because they persisted in efforts to follow their faith.

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Inmates who call themselves Muslims "attempt to get others [Negro prisoners] to join" and "they want to practice what they call their religion at any time of day or night," the spokesman said.

Want Special Costumes

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The department gave these figures for the total number of inmates and the number of Negro inmates in the three state prisons where the movement reportedly is active:

Clinton, 1,968 and 852 Negroes; Auburn 1,581 and 724, and Attica 1,917 and 641.

The four who brought charges against the warden at Clinton are Edward Griffin, 35 years old; Martin Sostre, 36; William Samarion, 32, and James Pierce, 27, all of whom were sent to prison from New York City.

Griffin is in for assault, Sostre on drug charges, Samarion for burglary and Pierce for robbery.

'Negroes Should Wake Up!'—Muhammad

Thousands Attend Big Four-Day Session of Moslems in Chicago

By TED WATSON
(Staff Correspondent)

CHICAGO — Highlighting the third annual convention of the Muhammad Temple of Islam, held here, was the emphasis placed on "the waking-up of the so-called Negro American" in order for the race to become a leader in its own rights. This was the pertinent fact brought out in the elongated speech made to a crowded auditorium by the great leader, Messenger Elijah Muhammad.

Addressing an audience comprised of followers of the Islam faith from every section of the country, Mr. Muhammad, in his dynamic manner expounded on biblical lore of the great prophets and the ultimate effect it has played on the Negro of modern times.

Against many objections, Mr. Muhammad explained to his followers the reasons why, as of yesteryear, the so-called American Negro has been stymied by innumerable untruths heaved upon him by members of the other race. His simplified explanations of these misdemeanors were brilliantly put and his methods of improving the status of the Negro in all walks of life could be adjudged as the work of a mastermind.

■

HE DISCOURSED at length on the progress of the race as a whole and commended the all-out results obtained by civic, business and industrial groups in their fight for recognition of the Negro.

Delving into the essence of the address made by the great leader, students of religion projected an affirmative approach to the solution of the problems of the race.

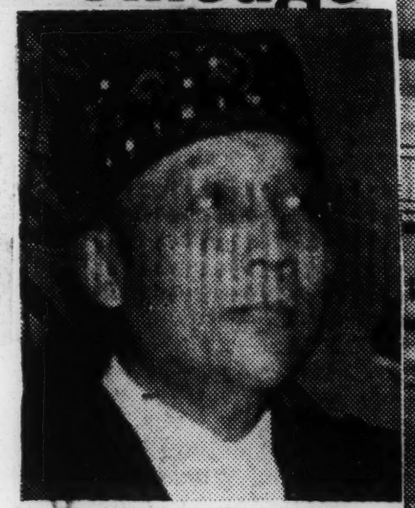
It is amazing to note that Mr. Muhammad, one of the great leaders of modern times, has built up one of the strongest religious factions not only in this country but throughout the universe, one which has a definite purpose in view.

■

THE THOUSANDS of members of the Islamic faith are soldidly in accord with the teachings of the Messenger whose massive desire is to promulgate the framework for decent living as perpetuated in strict religious beliefs.

The immense prosperity within the realm of Mr. Muhammad and his followers throughout the country is positive proof of the sincerity in this specific religious category, the Islamic faith.

The four-day convention, held at the University of Islam in the Hyde Park area and at Metropolitan Community Church, came to a close Sunday evening and consensus of opinion showed that thousands who attended the sessions were thoroughly inspired by the teachings of Mr. Muhammad and the exciting speeches made by Mr. Malcolm X and other high officials in the Moslem movement.



Muhammad—
Messenger Elijah Muhammad, powerful leader of one of the largest groups of Moslems throughout the world, as shown above as he delivered a soul-stirring address before a large audience at Muhammad's Temple of Islam. — Navy Photo.

Undivided Attention—
As Elijah Muhammad, the Moslem Messenger, expounded his theory on the solution of the so-called American Negro's problem, the crowded auditorium of members and visitors listened with great delight. Moslem women, dressed in white regalia, are shown in the background.—Navy Photo.

Moslems Accused of Annoyances

Churches Get Police Aid

SPRINGFIELD, Mass.—Police vowed to render any assistance within limitations of the law to Negro churchgoers if it is true that members of Elijah Muhammad's Moslem sect continue to annoy them.

Deputy Chief Francis M. Gallagher detailed men, headed by Capt. James J. Collins, to stay on hand at three churches during services the past several Sundays to check conditions.

Captain Collins reported seeing members of the Islamic cult passing out circulars and selling newspapers, but in a quiet and orderly manner. Officials pointed out that religious sects and cults are permitted to distribute pamphlets in Springfield as long as they create no disturbance or force their attentions on those who choose to ignore them.

Police action came after conferences with Revs. Charles E. Cobb, St. John Congregational Church; Kelly A. Collins, Bethel AME, and Paul A. Fulilove of Third Baptist.

■

Some pastors have ordered their church members to stop reading Negro newspapers, especially The Courier, which carries a weekly column by Moslem leader Elijah Muhammad. They have also threatened their members with expulsion if they attend Islamic lectures, according to Malcolm X, New York Moslem leader.

Asked why the Moslems so actively sell papers on the streets and in front of churches, a Moslem spokesman said:

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"We desire only to teach our people the truth about their own history so they will have more pride as a race and carry themselves as people with more dignity. The best and most natural way to reach them is through the Negro press, and the Negro preachers should be happy to see these young brothers pushing the Negro press instead of condemning it."

Muslim, or Moslem, group in national spotlight

BIRMINGHAM — The followers of the Moslem or Muslim religious sect which is preying upon the resentments of Negroes to take a vast toll of the disprized and dispossessed, is coming in for a bad time in various parts of the country.

In this city, a 16-year-old follower, Eugene Meadows, was arrested for "peddling newspapers on a downtown street without a license."

When two men, Johnnie "X" Stevenson, 27, and Chester "X" McNutt, 40, appeared at the C[illegible] to inquire about the le[illegible] Meadows' arrest, they [illegible] jailed. However, police did [illegible] on what charge.

The arresting detectives related to the local press that Meadows, when arrested, referred to the Rev. Fred Shuttleworth, titular leader of Negroes in Birmingham and chairman of the Alabama Christian Movement for Civil Rights, as a "clown."

The Rev. Shuttleworth is constantly under police surveillance himself for his militant leadership of the Negro's struggle for integration here, and his sermons at Bethel Baptist church are 'monitored' by the Birmingham police.

Moslems, or Muslims, disapprove of the Negro integration movement and are outspokenly hostile to white people whom they characterize as "devils." They advocate complete separation of the Negro from the white race and total autonomy.

☆ ☆ ☆

DAKATO STATON SAYS, "ISLAM PEACEFUL RELIGION"

NEW YORK — Singer Dakota Staton, widely publicized as a member of the movement of Muslims, or Moslems, was quoted by the Pittsburgh Courier last week as denouncing the recent Mike Wallace television show on "the Muslim Brotherhood, USA," as "a slander against the religion of Islam."

Miss Staton said that in private [illegible] she is Mrs. Aliyah Rabia Daw[illegible] Islam is a "religion [illegible] upon certain [illegible] all re[illegible] angels, and [illegible]

death, the judgem[illegible] prayers, and fastings."

This religion follows the "Holy Prophet" Mohammed, who appeared in the 7th century A.D., and she described the Muslim Brotherhood, USA as a part of this movement.

However, she charged that the people presented by Wallace as Muslims are not accepted as part of the Muslim world and that the Elijah Muhammad group Wallace portrayed on his program, have "absolutely no connection" with Muslim Brotherhood, USA, of which I am a part."

Say Moslem Leader Preaches Race Hatred

Mags Blast Muhammad

NEW YORK CTIY — Time (Aug. 10) and U. S. News and World Report (Aug. 3) magazines carry articles on the rise of Elijah Muhammad's Moslem sect and condemn his teachings of black supremacy and hatred of the white man.

Says U. S. News and World Report:

"Muhammad tells his listeners that the white man is the 'greatest drunkard, greatest seducer, greatest murderer, greatest adulterer, greatest deceiver on earth' . . . Negroes are promised that they will soon gain control of New York City—and that 'white rule' in the U. S. will be overthrown by 1970. The sect's official magazine is headlined, 'The earth belongs to the black nation —the first and last'."

TIME REPORTS Muhammad says: "Every white man knows his time is up . . . I am here to teach you to be free. Yes, free from white man's yoke. We want unity of all darker peoples on earth. Then we will be masters of the United States, and we are going to treat the white man the way he should be treated."

Also, Time referred to Muhammad as a "purveyor of . . . cold, black hatred," spreading "virulent anti-American, anti-Semitism" and of being of "rising concern to respectable Negro civic leaders, to the NAACP, to police departments on one-half dozen cities and to the FBI."

Further, Time states that Muhammad was arrested in Detroit in 1934 on charges of contributing to the delinquency of a minor, and that he served a prison term for draft dodging.

Muhammad's New York leader, Malcolm X, Time reports, "is an ex-convict who has been arrested for larceny in two states.

Son Declares:

Muslims' Critics Tell Falsehoods

NEW YORK—Pinch-hitting for an ailing Mr. Muhammad, his son, Wallace D. Muhammad, blasted Time magazine for "purposely twisting my father's words to make him sound as if he is plotting for the Muslims to overthrow the government."

Hits Critics—

Minister Malcolm X of New York's Muslim movement, is shown as he bitterly attacked publication of stories that he termed "inaccurate, half-truths and misleading information" about the movement in the United States.

Wallace D. and New York Moslem leader Malcolm X addressed an overflow crowd of 6,000 at Rockland Palace. The audience was obviously disappointed when Elijah Muhammad, leader of the sect, failed to make his scheduled appearance because an unusually heavy scedule had him overburdened.

Wallace D. denied emphatically that Muslims preach, think or act violence. "The magazine attempted to make it clear that my father planned on committing treason," he said. "Actually he meant that the white man will probably destroy himself by that time."

Fiery Malcolm X declared that no white man in America who knows his own history should ever charge anyone with teaching race hate or racial supremacy.

He also leveled his sights at Negro newspapers which "have never written anything about Mr. Muhammad's good works, but as soon as Time magazine attacked him many of these same papers, instead of checking with the Muslims to see if the charges were true or not, were satisfied to reprint and parrot the exact false charges of the white man."

'Moslem' Cults Active In 29 Cities, Magazine Says

NEW YORK — A disciplined Negro religious sect is embarked on a calculated campaign of anti-white hatred to establish a doctrine of black supremacy, Time says in a special report (Aug 10 issue) based on a national survey of racist activities.

Known as "the Moslems," the cult boasts some 70,000 Negro members organized in 29 U. S. cities. Their leader is a frail-looking fanatic who styles himself as the Messenger of Allah and is known to his followers as Elijah Muhammad. (He was born Elijah Poole, son of a Baptist minister, in Sandersville" Ga. in 1897. One momentous day, he tells the faithful, he met one Fard Muhammad, who revealed himself to be "Allah on earth" and picked Elijah as the "messenger" for his black-supremacy doctrine. Elijah took up the spiritual surname of Muhammad and founded his first temple in Detroit in 1931).

"MASTERS OF THE U.S."

Calmly feeding the rankling frustration of the least-educated, lowest paid Negroes jammed into big-city slums, Muhammad preaches virulent racism and anti-Americanism. Last week, Time reports, before 5,500 Negroes packed into Manhattan's St Nicholas Arena, he proclaimed that "every white man knows his time is up." He continued: "I am here to teach you how to be free.. free from the white man's yoke. We want unity of all darker peoples on the earth. Then we will be masters of the United States, and we are going to treat the white man the way he should be treated." For the next two hours, amid shouts and applause, he poured out his scorn upon all "white devils," "satisfied black men," the "poison" Bible, Christianitys, "slavemaster doctrine," and America's "white for white" justice.

Such cold black hatred, plus Muhammad's elite corps of dark suited, shaven-polled young "honor guards," has lifted his Moslems well beyond the run-of-the-street crackpot Negro nationalist groups. Indeed, says Time, the Moslems are of rising concern to respectable Negro civic leaders, to the National Association for the Advancement of Colored People, to the police departments in half a dozen cities, and to the FBI.

POLICE RECORD

Arrested in Detroit in 1934 on charges of contributing to the delinquency of a minor six months' probation), Elijah set up permanent headquarters in Chicago, later served four years in federal prison for draft dodging. After the war his cult began to gather new recruits) (he claims he has 250,00 followers today).

Elijah sternly demands that his followers give up tobacco, dope and alcohol, bathe often, pray toward Mecca five times a day. Moslem women should dress modestly, use no lipstick, never allow themselves to be alone in a room with any man except their husbands. He founded "Universities of Islam" in Chicago and Detroit (the latter accredited by the local school board through the ninth grade) to teach his dogma to children and teen-agers.

Each of Muhammad's congregations has its "Fruit of Islam" force of young men, who take judo training in their temples, are commanded by Muhammand's burly son-in-law, "Supreme Captain" Raymond Sharrief.

D-DAY IN 1970

Thus far the Moslems have been strictly law-abiding — a fact that worries some cops more than minor outbreaks of violence. "It's getting worse every day," says a Los Angeles police official, "and I only wish the Moslem leader makes a lot more sense than I do to the man in the street who's getting his I knew what it's going to take to light the fuse." The Moslems themselves talk of 1970 as their D-Day, expansively predict that before that time the big white nations will have eliminated each other with atomic warfare and Black Africa will stand unchallenged. Says Chicago Urban League's Negro Director Edwin C. Berry: "A guy like this mad is very significant."

Time Article Hits Moslem Movement

NEW YORK — (UPI) — Time Magazine reported Tuesday that a nationwide survey by its correspondents had uncovered a "black supremacy" Negro religious cult called "the Moslems" boasting 70,000 members in 29 cities.

Time said the cult is led by a frail-looking self-styled "messenger of Allah," known to his followers as Elijah Muhammad, but born Elijah Poole, son of a Baptist minister, in Sandersville, Ga., in 1897.

The magazine said the leader preaches "virulent racism and anti-Americanism" to Negroes jammed into big-city slums. Last week, Time said, 5,500 Negroes packed New York's St. Nicholas arena to hear the leader declare that "every white man knows his time is up."

The organization is causing growing concern to Negro civic leaders the NAACP, police departments and the FBI, Time reported.

Elijah preaches black supremacy and demands that his followers bathe frequently and abstain from tobacco and alcohol, Time said. He tells his women followers to dress modestly, use no lipstick and never remain in a room alone with any man except their husbands, the magazine said.

A Los Angeles police official was quoted by Time as exprersing concern over scattered minor outbreaks of violence that have broken out since the organization was formed.

Time said the Moslem group talks of 1970 as its "D-Day," and predicts that the white nations will wipe each other out with atomic warfare, leaving black Africa unchallenged.

Personal Friend Of Allah

This incendiary Negro prophet, Elijah Muhammad, bears watching, but he has some distance to go before his movement achieves the dimensions of some others in the past. He calls himself the Messenger of Allah, which is not down-grading but is less pretentious than calling himself the "personal friend of God" as did Daddy Grace.

Like a number of such Negro revolutionaries before him, his business is steeping his colored brothers' galls in brine, making them hate the white man and living for the day when hydrogen bombs will erase the white devil race and leave Africa to rule the remnant world. He preaches righteous black supremacy triumphant over wicked white supremacy. Thus, if the Koran had an Old Testament, he would be preaching out of it in behalf of two eyeballs for one.

The sect seems to number about 70,000 and stretches from Harlem to Los Angeles. This figure is not much beside the 2,000,000 who about 1921 were members of the Universal Negro Improvement Association led by Marcus Garvey.

Garvey was a West Indian Negro, an accomplished demagog who exalted all things black over all things white. Indeed, he claimed that God and Jesus had black skins. His aim was to transport the colored population back to Africa in an empire all their own. He thus organized such agencies as the Black Star Line for ship purchases, the Universal Black Cross Nurses and Black Eagle Flying Corps.

His power over his inflamed followers was great until in 1925 he went to jail for stock fraud and was subsequently deported to London, where he died alone and broke.

These movements, usually hitched to a Negro hegira to Africa and dating back to the 1821 Liberian resettlement, have come and gone. The difference in this one is that a far larger proportion of the colored population is compressed into northern ghettos. In every region the colored man is making admirable strides, yet the ghettos relate their own story of frustrations. The embittered and ignorant element may prove susceptible to Muhammad, though whether he truly wants to lead a revolution or simply get rich like Hoffa would be impossible for us to say.

Church Shuts Door On Moslems

Muhammed's Men Call Off Meeting In Maryland

By United Press International

INDIANAPOLIS, Ind. — A planned rally by an extremist religious cult was cancelled Sunday when a Methodist Church locked the group out of the church sanctuary.

About 50 followers of Elijah Muhammad, self-styled "messenger of Allah," milled around outside the Gorham Methodist Church after the church's board of trustees decided, at the last minute to den them use of the sanctuary.

THE MEETING was switched to a Baptist Church but then was cancelled entirely because of the large number of police and newspaper reporters present.

Raymond Sharrieff of Chicago, who identified himself as Muhammad's son-in-law and "supreme captain" of the sect, said Muhammad didn't make it to Indianapolis as scheduled Sunday but would attend a rally here sometime in the future.

POLICE INSPECTOR Carl C. Schmidt read the cult members Indiana's laws against inciting to race hatred. The cult preaches "supremacy of the black race, according to a story in a national magazine.

Schmidt said the statute provides a maximum penalty of 10 years in prison and a $100,000 fine for those who "create, advocate, spread or disseminate hatred for or against any person . . . by reason of race, color or religion."

SCHMIDT TOLD the cult members he intended to send two colored police officers into the meeting to read the Indiana law again to the cultists. The cult members protested they had suffered "no such indignities" at previous meetings in New York, Washington and elsewhere.

Justice Keeping Eye On 'Moslems'

Black-Supremacy Hate Sect Under Observation

From The Commercial Appeal Washington Bureau

WASHINGTON, Aug. 11.—The Justice Department reported Tuesday it is keeping an eye on a "black supremacy" religious sect called the Moslems.

"We have had them under observation for some time," a Justice Department spokesman said. "It's a continuing proposition. We get frequent reports on what they are doing."

He added that thus far nothing has developed that would provide a sound basis for any Federal action."

The spokesman said that no additions have been made to the Attorney General's list of subversive organizations for the past several years.

Organizations on the list include the Ku Kluz Klan and the Colombians, both "white supremacy" outfits.

The Moslems, which only recently have attracted the attention of the press, are headed by a Negro who calls himself Elijah Muhammad, but who is said to have been born in Sandersonville, Ga., as Elijah Poole.

He claims 250,000 followers in 29 American cities, including a large number in the Harlem district of New York, his headquarters.

Time Magazine has reported that he recently attracted 5,500 persons to a rally in New York, at which he preached hate of whites and ultimate Negro control of the United States.

Dr. King, Keating Blast Muslims' Group

Courier Pittsburgh, Pa.

DR. MARTIN L. KING
. . . attacks "black supremacy"

WASHINGTON — The Rev. Martin Luther King, addressing the National Bar Association in Milwaukee, and Senator Kenneth B. Keating, New York Republican, in the U. S. Senate, both blasted the group of American Negroes in the U. S. which Dr. King says preaches "black supremacy" and Senator Keating says spreads anti-Jewish propaganda.

Dr. King, leader of the Montgomery, Ala., bus boycott that achieved bus integration, told the lawyers that despite a lack of integration initiative by the Federal executive and legislative branches, Negroes "must not stoop to the low and primitive methods of some of our opponents."

He cited the Negro Moslem movement, which originated in New York, as one of the "hate groups arising in our midst which would preach a doctrine of black supremacy."

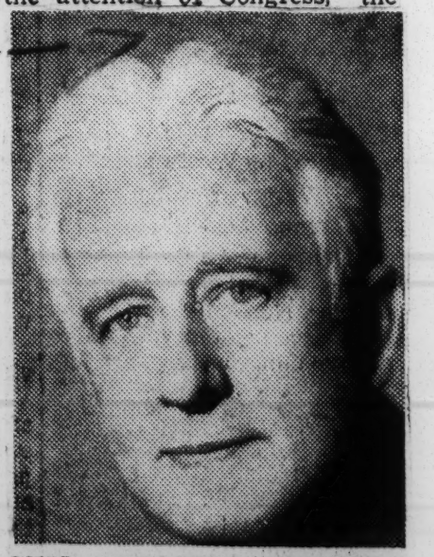
Black supremacy is as bad as white supremacy, he continued.

SENATOR KEATING told the U. S. Senate: "A very disturbing development has been the emergence of a new hate group in the United States, which calls itself Moslem and whose leader preaches a cult of racism for Negroes and extreme anti-Semitism."

He added: "It obviously serves Communist interests to promote dissension among the Negroes in this country and to incite hatred against Americans of Jewish faith."

Further taking exception to the Muslim group operating in Harlem, Senator Keating went on: "The name adopted by this fanatical organization is an insult to the members of the Moslem religious faith, which has absolutely no relationship to this group."

"These developments require the attention of Congress," the



SEN. KENNETH KEATING
. . . asks anti-semitism probe

Senator admonished. "We must always be on the alert to efforts by subversives in our midst masking under one false front or another to strike at the core of our democratic principles and freedoms."

Current anti-Jewish developments in the United States may be a "reflection" of a rising "new trend in Moscow" against Soviet Jewry, the Senator stated in seeking to link anti-Semitism in the United States with anti-Semitism in the Soviet Union.

IN DR. KING'S speech to the National Bar Association, he rapped the Republican Administration, saying: "The executive branch of our Government has been all too silent and apathetic, and the legislative branch has been all too stagnant and hypercritical.

"Racial advances have been temporarily held back by a Chief Executive who refused to make a strong positive statement morally condemning segregation," he said. He did not place all the blame on one party, however.

9 1959

MOSLEM

Indianapolis Church Bars Extremist Negro Group

'Moslem' Followers Of Muhammad Cancel Meeting After Methodist Board, Police Act

By The United Press

Indianapolis, Aug. 9.—A Methodist church threw a monkey wrench into an extremist Negro religious cult's plans to hold a mass meeting Sunday by locking the group out of the church sanctuary.

The "Moslem" followers of Elijah Muhammad, self-styled "messenger of Allah" who preaches supremacy of the black race, switched their meeting to a Baptist church, and then canceled it entirely rather than meet in the presence of police and newspaper reporters.

After almost 3 hours of indecision and curbstone conferences, Raymond Sharrieff of Chicago, who identified himself as Muhammad's son-in-law and "supreme captain" of the sect, announced that the cult members were giving up plans to meet Sunday.

Muhammad Didn't Appear

Sharrieff said Muhammad hadn't come to Indianapolis anyway, but would appear here sometime in the future.

Muhammad's followers apparently were thrown into confusion by the Gorham Methodist Church board of trustees' 11th-hour decision to deny them use of the sanctuary. More than 500 had been expected, but only about 50 showed up.

The church was locked.

The group milled around outside the church, listened while Police Inspector Carl C. Schmidt read them Indiana's laws against inciting to race hatred, and then announced they were going to Greater Zion Baptist Church, where they had held meetings previously.

At the Baptist church, Schmidt told the cult members he intended to send two of his Negro officers into the building to read again a section of the Indiana law.

He said the statute makes it unlawful "to create, advocate, spread, or disseminate hatred for or against any person . . . by reason of race, color, or religion" and fixes a maximum penalty of 10 years' imprisonment and $100,000 fine.

Cult Members Protest

Cult members protested they had suffered "no such indignities" at mass meetings in New York, Washington, Chicago, and other cities.

"I don't know about the law in those cities, but I have letters from Indianapolis Negro citizens who have asked us to watch this meeting," Schmidt replied. "I can't help it because you have been given bad publicity."

The "Moslems" accused Schmidt of curbing free worship. The police officer denied it. He pointed to the open church door and told them to walk in.

Asked if the group could bar newsmen, Schmidt said he had no authority to keep reporters out of a public meeting.

Withdrew Permission

When Sharrieff canceled the meeting, the Negros — women dressed in flowing white robes and men in gleaming, silky dark suits—climbed into automobiles and drove off. Most of the cars carried Illinois and Wisconsin license plates.

The Rev. G. N. Hardin, pastor of the Methodist Negro congregation, announced shortly before noon that the trustees had voted at a hurriedly called meeting to withdraw permission, granted earlier this week, for the "Moslems" to rent the church for Sunday's meeting.

"I and the trustees felt that the church should not be used for non-Christian purposes," Mr. Hardin said.

Fete for Toure Noisy, Booing Fiasco

The Pittsburg Courier

Acid Thrown as 'Moslems' Clash

Pittsburg Pa

NEW YORK—Just three weeks prior to a Harlem reception for President Sekou Toure of Guinea, rival Moslem forces clashed and two leaders were assailed by acid-throwers, and escaped with minor injuries.

The long-expected clash involving Harlem's nationalists, Elijah Muhammad's Muslims and the Muslim Brotherhood, U. S. A. developed into a state of verbal war. Bitter charges and countercharges are still being hurled and battle lines have been drawn.

■

A PARADE in President Toure's honor, a luncheon for his wife and a reception for the whole Toure party were termed "one grand mix-up" by the most kind observers. No one was quite certain who or what the sponsors of each even represented.

The invitation to the luncheon for Madame Toure was extended by singer Dakota Staton, under her Muslim name, Aliyyah R. Dawud. The reception at the 369th Armory was listed as being given by the African-American community.

Followers of Elijah Muhammad, who feel a kinship with President Toure because he is a Muslim, were blocked from participating in any of the affairs by James R. Lawson and his United African Nationalist Movement organization. Lawson claimed that Muhammad's Muslims are not true Muslims and that the American Muslim community was represented by Hajji Talib Armed Dawud Imam (Miss Staton's husband) of the Muslim Brotherhood U. S. A.

At the reception in the Armory, followers of all three groups were very much in evidence. Feelings ran high. Protocol was forgotten. And what must have been a very confused Toure heard a large segment of the audience boo the mention of the NAACP and one of its leaders.

■

MALCOLM X., leader of the New York followers of Elijah Muhammad, told the Courier that his people had absolutely nothing to do with the booing. He said he felt it was a "terrible thing to do." He also denounced Lawson and his nationalists.

Lawson meanwhile was denouncing Malcolm X and Elijah Muhammad, and disclaiming any connection with them. The booing, he said, "was done by no particular group." But he added that "the name NAACP was tantamount to waving a red flag in front of a bull. The people remembered the NAACP as the enemy of Booker T. Washington and Marcus Garvey and they did not want the mention of that group on any program honoring an African Chief of State."

■

THE VISIT of President Toure to Harlem also caused the cohorts of Mr. Muhummad to be snubbed by the self-styled "authentic" Moslems, led by Talib Achmed Daowed, and the West African Association, Inc., headed by Ernest Robert, secretary-treasurer.

Three weeks before the Nov. 7 fete for President Toure, both Talib Daowed and Mr. Robert were assailed by acid throwers in front of the former's Tadak African Arts Store on West 125th St.

They escaped with minor injuries. James R. Lawson who is president of the United African Nationalist Movement and who arranged the Toure celebration refused to state who was suspected of the attack.

However, he issued a statement on Nov. 12, that he disassociated himself from the Elijah Muhammad organization, "as they are not followers of the true and pristine teachings of Islam and a detriment to African Nationalism and its efforts to liberate the continent."

"Muhammad" And His "Moslems"

Quit Christianity, He Says --Enter The Land Of Islam!

Another Movement Born Of Hate and Misery

By T. J. SELLERS

NEW YORK — A team of polite young coloed men stood in the lobby of St. Nick's Arena on a recent hot Sunday afternoon and refused to allow white newspapermen to enter the building. And all of the nonwhite visitors who had come down to hear Messenger Elijah Muhammad were carefully frisked before being admitted in the auditorium.

The guests were requested to empty their pockets and raise their hands, and then these quiet spoken gentlemen went about the business of searching for concealed weapons just like the detectives do on television.

THE HONORABLE Mr. Muhammad arrived on the speakers platform at 4:15 p.m., two hours or so after the program had commenced and the audience had been "warmed up" by Malcolm X, leader of the Harlem Temple, but just a few minutes after the Fire Marshall had declared the building to be filled to a safe capacity.

A crowd, estimated at 5,500, was there to hear him, and a large segment gave him three minutes of standing applause.

A few days before his New York appearance, Mike Wallace, of newsbeat fame, and a distinguished panel of Negro leaders, had unwittingly given the Spiritual Leader of America's Moslems all of the "fresh" material that he needed and this was used to good advantage for two hours.

THAT TELEVISION documentary entitled "The Hate That Hate Produced," and viewed over WNTA-TV on Channel 13, will long be remembered as the biggest package of free advertising and program promotion that was ever given to a Moslem mass meeting in New York, or any other city.

The Messenger just read quotes from the script of that show, supplied his own answers to the stated and implied charges, and he had it made. He kept the packed hall ringing with tht lusty cheers of "that's right, that's right," from his approving followers.

NOW, JUST WHAT is the official pitch of this spiritual movement which claims a membership in excess of 250,000 among Negroes in Harlem, Chicago, Philadelphia and Baltimore, and which can demand two hours of time on a New York television show, and cause some law enforcement agencies more than passing concern?

Briefly stated, Mr. Muhammad believes that the "so-called Negro," as he puts it, has suffered long enough under the illusions of Christian charity and he proposes to make a beneficial switch for himself and his followers by leading all colored Americans into the happy promised land of Islam.

AND THIS IS really about the sum total of the "message" as it has appeared in numerous platform "teachings" and in special columns written by the Messenger for some of the Negro weekly newspapers.

Of course, it is only fair to point out that most of the newspapers that run the column use it as a circulation booster. It is a well - known fact that eager and energetic Moslem salesmen will gladly assume the responsibility of increasing the street sales of any publication that will agree to carry the Muhammad teachings.

THE PITCH is sold with large dashes of dislike for NAACP, the integration efforts, and all white people. According to the "teachings," NAACP cannot be trusted because it has a "white head and

ELIJAH MUHAMMAD Leads "The Moslems"

a black body." Integration would mean "intimate association with the enemy," and the "white people have persecuted Negroes in America for almost 400 years."

Are there any "plus" qualities in the Elijah Muhammad movement? There are several. Racial pride is being preached to some people who did not have any pride before and there is very strong emphasis on right living. American Moslems are taught to shun liquor, dope tobacco and port. They are also urged to uphold the dignity of labor and to respect womanhood.

ANY MOVEMENT that can cause young Negro men to take care of their bodies and respect their own women has some merit and deserves some credit, to be sure.

What are the negative aspects of this program?

Old racial wrongs are rehashed and dished out for emotional impact. There is a tragic tendency to overplay black nationalism at a time when the evil consequences of white nationalism are still a bitter blot on the conscience of world opinion.

THEN, THERE is a dramatic bit where The Messenger presents himself as a willing martyr, ready and anxious to die for a cause. This part of the script should be deleted from the play since the record is strangely silent about any actual attempts to do Mr. Muhammad personal harm during all of his 29 years of teaching.

Are Negroes sufficiently dissatisfied with Christianity to replace the Cross of Calvary with the "Sun, Moon and Star" of Islam? Not hardly. With all of the admitted short comings in American life today, the fact is that a large and responsible segment of Christian leadership does support a point of view favorable to the first class citizenship concept for all.

IN SHORT, the credo of Christianity represents the kind of ground rules that most Negroes in New York and in America would be willing to follow while fighting to make democracy more realistic. No new nation - wide survey is needed to support this assumption. Just check the latest church census on Negro membership.

Then, too, the intelligent Negro knows there are problems everywhere, even in the Moslem world, where for more than 1,000 years, converts of Islam have had to choose sides between the conflicting claims of the Shiites and the Sunnis, each battling the other, for the monopoly to the pathway that leads to Allah.

FINALLY, mass movements should not surprise or shock Harlem. A new project to "save the race" is born every week here. True, most of them die stillborn, a few stumble along for a year or two, and once in a while, some few catch on and gain national recognition like the Marcus Garvey effort and the Father Divine attempt.

And this will always be so until Negroes have won that sense of belonging which America owes them.

Negro 'Moslem' Cult Ordered To Close School

DETROIT, Aug. 14 (UPI)—A Negro religious cult that allegedly preaches hatred of whites was ordered to close its private school today.

Department of Buildings Supervisor Richard Sanderson ordered the cult to close its school in an old theater renamed the "Temple of Islam." An attorney for the cult said arrangements were being made to move elsewhere.

Orthodox groups of Moslems deny any connection with the cult which professes to follow Mohammedan teachings.

'Moslems' Are Read Riot Act

Mass Meeting In Indianapolis Is Postponed By Group

INDIANAPOLIS, Ind. — (UPI) — A Methodist church threw a monkeywrench into an extremist Negro religious cult's plans to hold a mass meeting Sunday by locking the group out of the church sanctuary.

The "Moslem" followers of Elijah Muhammad, self-styled "Messenger of Allah" who preaches supremacy of the black race, switched their meeting to a Baptist church, then cancelled it entirely rather than meet in the presence of police and newspaper reporters.

After almost three hours of indecision and curbstone conferences, Raymond Sharrieff of Chicago, who identified himself as Muhammad's son-in-law and "supreme captain" of the sect, announced that the cult members were giving up plans to meet Sunday.

Sharrieff said Muhammad hadn't come to Indianapolis anyway, but would make an appearance here some time in the future.

Muhammad's followers apparently were thrown into confusion by the Gorham Methodist church board of trustees' 11th hour decision to deny them use of the sanctuary. More than 500 had been expected but only about 50 showed up.

The church was locked.

The group milled around outside the church, listened while Police Inspector Carl C. Smidth read them Indiana's laws against inciting to race hatred, then announced they were going to the Greater Zion Baptist church where they have held meetings previously.

At the Baptist church, Smidth told the cult members he intended to send two of his Negro officers into the building to read a section of the Indiana law.

He said the statue makes it unlawful "to create, advocate, spread or disseminate hatred for or against any person . . . by reason of race, color or religion" and fixes a maximum penalty of 10 years' imprisonment and $100,000 fine.

Cult members protested they had suffered "no such indignities" at mass meetings in New York, Washington, Chicago and other cities.

"I don't know about the law in those cities, but I have letters from Indianapolis Negro citizens who have asked us to watch this meeting," Schmidt replied. I can't help it because you have been given bad publicity."

The "Moslems" accused Schmidt of curbing free worship. The police officer said he was "doing nothing of the sort." He pointed to the open church door and told them to "walk in."

Asked if the group could bar newsmen, Schmidt said he had no authority to keep reporters out of a public meeting.

When Sharrieff cancelled the meeting, the Negroes — women dressed in flowing white robes and men in gleaming, silky dark suits —climbed into automobiles and drove off. Most of the cars carried Illinois and Wisconsin license plates.

In Dallas, Texas, a minister recalled a "feeble attempt" to organize the "Moslems" there in 1955.

Rev. Ernest C. Estell, president of the Interdenominational Ministerial Alliance of Metropolitan Dallas, said "a missionary for the 'Moslem' group came here trying to get people interested, but he couldn't do any business, so after about three weeks, he left."

The minister said he was aware of no further attempts to organize the cult locally, and other religious leaders joined him in this belief.

"I know of no such group in the area, but certainly we are aware of its rapid growth, and it would seem logical that a few members might have moved here," said Leo A. Schultz, chairman of Fort Worth's spiritual assembly for the B'hai faith, a movement which recognizes the prophets of all "authentic" religions.

IN INDIANAPOLIS

Church Locks Out Black Supremists

INDIANAPOLIS, Aug. 9 (UPI). A Methodist church today locked out of its sanctuary an extremist Negro religious cult whose leader preaches supremacy of the black race, and the congregation of "Moslems" switched a meeting to another site.

An estimated 50 followers of Elijah Muhammad, self-styled "messenger of Allah," milled around outside Gorham Methodist Church and listened while Police Inspector Carl C. Schmidt read them Indiana's laws against inciting to race hatred.

Then they dispersed with the announced intention of gathering elsewhere.

The cult members—women dressed in flowing white robes and men in silky, dark suits—apparently were caught off guard by an 11th-hour decision of the Gorham church's board of trustees to deny them use of the sanctuary. More than 500 had been expected but less than three score showed up in front of the church.

The Rev. G. N. Hardin, pastor of the Methodist Negro congregation, announced shortly before noon that the trustees had voted at a hurriedly called meeting to withdraw permission, granted earlier this week, for the "Moslems" to rent the church for today's meeting.

'Non-Christian Purposes'

"I and the trustees felt that the church should not be used for non-Christian purposes," Hardin said.

One of Muhammad's followers told a Negro reporter for an Indianapolis newspaper, "You have been lost here 400 years. You are no Negro. You are named after your slave master. This is the day you should stand up. Today Allah has come for you."

The cult member identified himself as "James 22 X." He said the "22" meant he was the "22nd James of the Islam cult and 'X' means former slave."

"James 22 X" pointed to the modest brick church.

"Every time you go in there you hear nothing but a pack of lies," he said.

Points To Sky

Then he pointed to the sky.

"There's nothing in heaven but concrete just like you're standing on," he said. "Jesus is nothing but a dead man in Israel. We stand for freedom, justice and equality."

Another Muhammad follower, who said he was "Willie X," said the "Moslems" are the "lost tribe of Israel, Shaabaz."

"Every church should be torn down," he said.

The Rev. Hardin, a Negro, said that "the Moslems are not Christian as we see it. We do not know that what is printed (about the cult) is true but it does not appear that they are a Christian group."

Bible Attacked

Newsmen who covered a recent New York meeting of the cult reported that Muhammad told his followers that their race eventually will be supreme and attacked the Bible as "poison."

Muhammad founded the organization in 1931 and is reported to have "temples" in 29 cities, chiefly those with a sizable urban Negro population. A story in a national magazine reported that the cult claims 70,000 members in 29 U.S. cities. It is said Muhammad was born Elijah Poole in Sandersville, Ga., in 1897, the son of a Baptist minister.

Leader Explains Role Of 2 Groups

Chicago Defender P. 1.

Chicago, Ill.

Sat. 12-12-59

CHICAGO, Illinois.

A Muslim religious leader in Chicago has issued a statement designed to clarify the relationship of his group with that of another which has made headlines.

Jamil Diab, director of the Islamic Center of Chicago at 1002 E. 75th st., said his group is the true followers of the Muslim faith in the city.

He denounced followers of Elijah Muhammad whose Chicago temple is located in the 5300 block of Greenwood ave. In his statement, Diab said in part:

"This cult is totally lacking in the requisites which constitutes any Muslim group. They have different religious books, prayers, their fasts, in fact the criteria by which Muslims and non-Muslims judge an organization or group to be an Islamic one — cannot be applied to this group.

ENLIST NEGROES

"This religious cult penetrated into the Afro-American society posing as Muslims. They propagate their views in the name of Islam. They start controversies everywhere, carry on . . . propaganda in an aggressive manner and continuously strive to swell their numbers at the expense of Islam.

"The very cornerstone of Islam, universal brotherhood of man, black as well as white, has been turned into hatred by them. . .

"This is not to say that this religious cult has no right to exist; on the contrary, they have every right to exist. Our grievance is that the American public has been led to believe, intentionally or unintentionally, that this religious cult is a part of the more than 200 million Muslims throughout the world.

GREAT INJUSTICE

"By applying the name 'Muslim' or 'Moslim' (Westernized pronunciation) to them in news stories, an . . . insidious stigma has been attached to the more than 200,000 Muslims who reside in the United States.

"This is a great injustice."

Diab said the Elijah Muhammad group "is not now, nor has it ever been a part" of his faith.

Asked if he saw the Elijah group as a threat to his organization, Diab said no.

THURGOOD MARSHALL

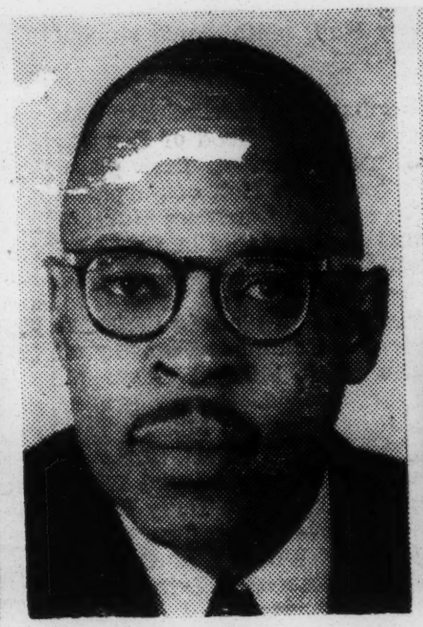
Diab said he agreed with a statement attributed to Atty. Thurgood Marshall of the NAACP. Marshall, in a speech reportedly denounced the Elijah group. However, Diab disagreed with Marshall's attempt to link the group with Premier Gamal Abdel Nasser of Egypt.

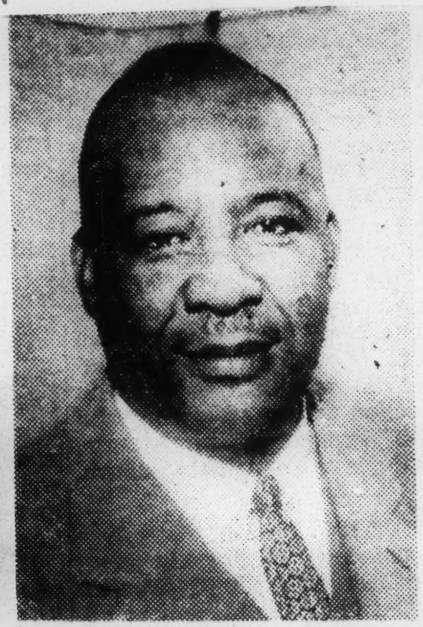
Born in Palestine, Diab came to the United States in 1948. He had been a school teacher in his native land. He now is a real estate agent.

Diab said there are about 3,000 followers of his faith in Chicago, many of whom are Negroes. In fact, most Muslims throughout the world are of African or Asiatic descent, he asserted.

Sekou Toure, president of the new Republic of Guinea, is a Muslim. Diab rendered a prayer at a dinner for Toure on the latter's visit to Chicago last month.

The Islamic Center of Chicago headed by Diab, holds services from 3 to 5 p. m. on Sunday. The public is invited to attend these services.





National Baptist Trustees

Among the fine things consummated at the recent board meeting of the National Baptist Convention, at Hot Springs, Ark., was the election of the following men as trustees of the American Baptist Theological Seminary of Nashville, Tenn.: The Revs. J. H. Henderson, Kansas; Floyd Massey Jr., Minnesota; Fred D. Haynes, California; A. E. Campbell, Tennessee, and Atty. C. L. Ennix, Tenness. The Rev. Mr. Henderson is chairman of the board.

Rev. Charles L. Dinkins Fills Townsend Post On Baptist Board

NASHVILLE, Tennessee — Rev. Charles L. Dinkins, Assistant Secretary and Director of Education of the Sunday School Publishing Board, National Baptist Convention, U. S. A., Inc., has been elected Corresponding (Executive) Secretary of the Board, to fill the unexpired term of Dr. A. M. Townsend, it has been announced by Rev. M. H. Ribbins, Chairman of the Board.

The election took place during the meeting of the Board of Directors of the Publishing Board, held Tuesday, April 28.

Rev. Dinkins began his association with the Sunday School Publishing Board in 1943, when he was elected Secretary of the Board's Department of Christian Education. In January, 1951, he resigned his position to assume the pastorate of the First Baptist Church of East Nashville. Since 1953 he has been a member of the Sunday School Publishing Board, its Board of Directors and its Executive Committee. In January 1957, he returned to the staff of the Board as Assistant Secretary and Director of Education.

Rev. Dinkins has served the Board as Editor of the Sunday School Informer and of the Sunday School Teacher. He wrote the Board's Manual for Sunday Schools, Manual for State Departments of Christian Education, and several other of the Board's publications. In 1957 he prepared the administrative plans for the reorganization and expansion program of the Board, which were adopted by the General Sunday School Publishing Board, and were in use at the time of Dr. Townsend's passing.

Since 1944 Rev. Dinkins has been associated with the National Sunday School and B. T. U. Congress, member of its Four - Year Program Commission, and since 1950, Supervisor of the Congress Administrative Division. He has also served as Member of the Board of Directors of the National Baptist Missionary Training School, since 1947; Director of Courses, Young People's Department, Woman's Convention, National Baptist Convention, U. S. A., Inc., since 1944.

Rev. Dinkins has also served as Regional Vice - President of the Tennessee Baptist Missionary and Educational Convention, Dean of the Tennessee Baptist Leadership Education Congress, and Young Encampment, and member of the Executive Board of the Stone River District Association. He is a Trustee of Owen College and Chairman of the Trustee Committee on Academic Standards.

REV. CHARLES L. DINKINS

Beyond his denomination, Rev. Dinkins is a member of the Executive Board and Commission on General Christian Education, of the Division of Christian Education of the National Council of Churches, and a member of the Council's committees on Uniform Series Lessons, Administrative and Leadership, Children's Work, Youth Work, and Adult Work, Executive Editors, and Denomination Executives. He is a member of the Tennessee Council of Churches. He is a member of the 1960 Emphasis Committee of the Baptist Jubilee Advance.

A native of Selma, Alabama, Rev. Dinkins received his A. B. Degree from Oberlin College, Oberlin, Ohio. and his B. D. Degree from Oberlin Graduate School of Theology. He is married and the father of three sons.

Other principal officers of the Board are Rev. M. H. Ribbins, Chattanooga, Tennessee, Chairman; Dr. L. A. Bowman, Nashville, Tennessee, Treasurer.

Dr. Jackson To Preside At Memphis

Dr. J. H. Jackson president of the National Baptist convention, will preside at the Annual Board meeting of the Convention to be held in Memphis at Columbus Baptist Church, 324 N. Decatur St., the Rev. A.E. Campbell, pastor.

This session will be held during the meeting of the National Baptist Sunday School and BTU Congress, June 22 - 28.

The Pre - Congress musical will be Monday, June 22 at Ellis Auditorium at Main and Poplar avepresenting a chorus of 1,000 voices under the direction of Miss Lucie E. Campbell, Geo McFall, will be the organist.

The Rev. J. W. Williams, is the chairman of the pre - congress musical.

All of the general assembly meetings will be held in Ellis auditorium. The Young People's division will meet at St. Matthew Baptist church on Wicks ave. near Mississippi st.

Dr. James B. Cayce, director general of the Congress stated that in promoting the vast program of Christian Education, there will be 80 classes with class room work at Booker T. Washington high school. This laboratory school has operated in the Congress program for 10 years. Miss Mildred L. McTyre, director states that preference will be given to those who have completed requirements for a second certificate of progress.

The Rev. C. M. Lee, 388 S. Orleans St. chairman housing committee, states that there will be ample homes and hotels to accomodate the 11,000 delegates and visitors expected.

REV. C. L. DINKINS

Dinkins to head Afro-American publishing board

NASHVILLE, Tenn. — The Rev. Charles L. Dinkins, assistant secretary and director of education of the Sunday School Publishing Board, National Baptist Convention, Inc., has been elected executive secretary of the board to fill the unexpired term of Dr. A. M. Townsend.

The election was announced by the Rev. M. H. Ribbins, board chairman, following the April 28 meeting of the board.

The Rev. Mr. Dinkins, a native of Selma, Ala., received his A.B. from Oberlin College and his B.D. from the Oberlin graduate school of theology. He is married and the father of three sons.

His association with the Sunday School Publishing Board began in 1943 as secretary of its department of Christian education.

Since 1953 he has been a member of the board, its executive committee and its board of directors. He has served as assistant secretary and director of education since Jan., 1957.

Jackson Meets Rulers—

Dr. J. H. Jackson, president of the National Baptist Convention, is greeted by King Hussein, left photo, during the Chicago clergyman's visit to Amman, Jordan. The King is pictured in a light suit with his back to the camera. In the second photograph Dr. Jackson is shown with Jordanian Prime Minister Hazaa El Majali. Dr. Jacson, also pastor of Olivet Baptist Church, Chicago, toured the troubled Palestine area for six weeks with 22 other Americans. The tour was sponsored by the American Friends of the Middle East.

MUSIC DIRECTOR.—Shown above is Miss Lucie E. Campbell, noted religious, educational and civic leader of Memphis. Miss Campbell has served the Sunday School BTU Congress and the National Baptist Convention for many years. Again this year she will serve as music director for the convention. A composer, Miss Campbell was once honored by the Wings Over Jordan Choir. The Baptist Convention ends Sunday, June 28.

CHURCH GROUP FAVORS MIXING

Votes to Send Resolution to Ike, Governors

By P. D. ELDRED

SAN FRANCISCO (AP) — One of the world's largest Negro church organizations, the National Baptist Convention, has reaffirmed the faith of its 4,500,000 members in the United States as "a country dedicated to freedom and democracy."

The statement appealed for eradication of racial segregation and discrimination as "sins against human freedom."

"We who are American citizens feel that we should give unequivocal reaffirmation of our faith," declared convention president Joseph H. Jackson of Chicago. The assembled delegates voiced unanimous approval, recommending that copies of the statement be sent to President Eisenhower and to the governors of all 50 states.

SEGREGATION 'SIN'

The convention expressed belief in the right of all citizens "to participate equally, according to their several abilities, in all the cultural privileges, in all the political and economic affairs of this great republic."

"We believe," the statement continued, "that segregation and discrimination based upon race, national origins, or religion are not only sins against the fundamental laws of the land, but also against the Supreme Law Giver. We must continue to fight the sins against human freedom without apology, without compromise.

"We are convinced that every state has far more to gain by applying the principles and the ideals of the federal constitution at the local level.

'WEAKENS NATION'

"We believe that no race or group should be discouraged for seeking to improve their mental, economic, political and moral status, but rather should be encouraged and guided, since the development of a part contributes to the enrichment of the whole.

"To neglect a minority greatly weakens the nation as a whole, handicapping the majority and penalizing those in places of power and influence.

The policy expression, which delegates said was a somewhat unusual step for the convention to take, also stated that "our leaders, our organizations and our press should more and more recognize the presence and the positions of a vast number of white people who are dedicated to the laws of this land, who are ashamed of the sins being committed against the soul of the nation, who are working for the growth of democracy and who are suffering for the fulfillment of America's dream of freedom."

Washington Inside-Out

Courier
Pittsburg, Penn.
Sat. 10-3-59

Is Discontent Shaking Baptist Prexy's Throne?

By ALICE A. DUNNIGAN

"Everything that glitters is not gold," or so they say.

This adage might well be applied to the National Baptist Convention which recently met in San Francisco.

Observing the cheerful smiles, hearty guffaws, and vigorous hand shakes of the vast crowd constantly milling around the huge Civic Auditorium might have given passers-by the impression that this was indeed a harmonious group.

But once you dug inside the great body you could readily find palpitations of discontent.

The unanimous reelection of the dynamic president, who has broken all records of limitation as leader of this powerful group, was just the opposite of the stormy, chair-throwing session held in Lousiville a few years ago.

■

ACCORDING TO reports, verbal abuses were flung and church benches upset at that Kentucky convention when the Rev. Joseph H. Jackson was accused of violating the convention's constitution by seeking the high post beyond the tenure established in their by-laws. And the whole business had to be settled in court after all.

■

BUT NOW THINGS were different. Jackson had everything apparently going his way. But down deep beneath the surface you could hear rumblings. "Well, he's done it again," one minister whispered to another. "He's steam-rolled himself right into office again."

• Around the lunch table in a basement cafe you could hear predictions that Jackson's killing the Baptist Convention.

Miss Dunnigan

"Yes," put in another, "and this time the death knell will not be in the form of protest, it will be that keen weapon—the boycott."

The third minister put his hand to his chin, pulled in his bottom lip, squinted his eyes a bit and gazed reminiscently into space for a minute.

Then he added, "That's right! I hadn't thought of that! But I believe the boycott has already begun. I wonder where all of the big preachers like———(here he began to name several prominent ministers from around the country—are? They are conspicuously absent this year."

• "Jackson had his crowd here, all right," added the fourth man as the quartet pushed back their chairs, began digging into their pockets for change to pay their luncheon check as they moved toward the cashier still engaged in a close-up conversation.

■

NOT MUCH has been published about the flare-up in Convention hall when C. L. Dinkins resigned his position as assistant secretary of the Sunday School Publishing Board out of protest for what he considered an unfair deal.

Dinkins, who has been serving in the capacity of secretary since the death of Dr. Arthur Townsend in April, naturally thought he would be elevated to the secretaryship at the convention.

Instead he was set back to his original position as assistant secretary, with what some felt, was the recommendation of the Administration, and another who was completely unfamiliar with the operation was considered for the secretarial post, which would have made his Dinkins' superior.

■

AFTER SHOCKING the convention with the bomb-shell resignation Dinkins completely disappeared from the gunshot of the press and other curious inquisitors. Some say he left the convention entirely.

•President Jackson had absolutely no comment. Instead, he lashed away at the Negro press which he said had always been unkind to him.

The only justification which the Administration's gang could give for dishing out what some felt was a dirty deal to Dinkins was that, "He's making a mistake." Or some even said, "He's being very foolish to resign an $8,000 job."

■

JACKCON'S DYNAMIC address which was so eloquently delivered before a packed house of near 20,000, drew echoes from some corners as an epic of "racial treason."

He spoke out very forcefully for "first class citizenship" in America. But he added, "The struggle for first class citizenship does not involve the right to worship in a church that has a tradition of racial segregation or discrimination."

• He went on to say that churches had the right to draw the line on who should become members and who should not. And he instructed the Negroes that they had no right to seek to force themselves upon a congregation of white Christians who denied them membership for racial reasons.

He warned Negro church members that it is both "unchristian and unfair" to force themselves upon others and to enjoy the fruits of their sacrifices and labor without being willing to pay the price.

He told the poor Negro churchgoers, who are only able or willing to take out a weekly 25 cents share in the Kingdom of God, that they had no business desiring to join a million dollar church, to walk on plush carpets, to sit on cushioned pews, to gaze at stained glass windows and to listen to a minister whose salary is $30,000 a year.

■

IN SPITE OF the cross-fire which blasted recently between the Rev. Jackson and NAACP executive Roy Wilkins, the Baptist minister spoke out in glowing terms in favor of the organization.

He described the NAACP as "the most American of all American organizations." And went on to justify his decision.

When questioned on why he had done what appeared to be an "about-face" in expressing his opinion of the Association, he stated that this speech was written back in June (or July) before the exchange of correspondence between Wilkins and himself.

But, he added, he was expressing his feelings about the NAACP then, and he is still of that same opinion.

DR. J. H. JACKSON

Dr. Jackson Issues Call To Convention

Defender
Chicago, Ill.
Sat. 8-8-59

Dr. Joseph Harrison Jackson, president of the National Baptist Convention, U.S.A., inc., has extended an invitation to Baptists throughout the nation to attend the 79th annual sessions of the denomination in San Francisco, Calif., Sept. 8-13.

Among some of the outstanding speakers expected to speak are Gov. Nelson D. Rockefeller of New York, Dean Roy Nichols, University of Pennsylvania graduate school; Dr. Ramsey Pollard, president, Southern Baptist Convention; Dr. Herbert Gezork, president, American Baptist Convention; Dr. Felton G. Clark, president, Southern university (La.); and Dr. Samuel D. Proctor, president, Virginia Union university.

Arrangements are being made to have a special train leave Chicago for the convention.

For further information, call VI 2-1081, Olivet Baptist church, 3101 S. Parkway.

Elected To Posts Held By Dr. Boyd

Defender Chicago, Ill.
Sat. 8-22-57

NASHVILLE, Tenn. — The Rev. Theophilus B. Boyd., jr., 42, has been elected to fill two offices vacated by the June death of his internationally known uncle, Dr. Henry Allen Boyd.

The Rev. Mr. Boyd is the new secretary of the National Baptist Publishing Board of the National Baptist Convention of America, and president of the board of directors of the Nashville Colored Young Men's Christian Association.

He was already a member of the board of directors of the Citizens Savings Bank and Trust co., of which Dr. Boyd was president and board chairman at his death.

CONTINUES FAMILY NAME

Appointment of the Rev. Mr. Boyd continues the family name at the head of these organizations which has been the case since their inception. His grandfather, Richard Henry Boyd, established the publishing board in 1896; he was one of three founders of the bank; and Dr. Henry Allen was the last chartered member of the YMCA board, started 38 years ago.

Rev. Boyd is a native of Nashville. He attended local public schools, graduating from Pearl high school in 1937. He attended both Fisk and A and I State universities.

He is an Army veteran of World War II; secretary of the National Baptist Sunday School and Baptist Training Union Congress, NBCA; member of Alpha Phi Alpha fraternity; National Council of Churches in Christ; and a 32nd degree member of the Most Worshipful Prince Hall Grand Lodge, F & AM, Tennessee.

He is associate minister of Mt. Olive Baptist church and assistant superintendent of the Sunday school.

Mrs. Boyd is the former Miss Mabel Landrum, of Nashville. They have four children, T. B., III, 12; Margaret Gerrilyn, 10; Brenda Joyce, 8; and William Allen, 2.

REV. T. B. BOYD, JR.

Dr. Jackson Reelected

Daily World

Baptist Convention Head

Atlanta Ga.

Support NAACP, Right Of Church To Segregate

Sat 9-12-59

SAN FRANCISCO, Calif. — (NNPA) — The Rev. Joseph H. Jackson of Chicago and all other officers of the National Baptist Convention were re-elected without a dissenting vote.

The reelection of Dr. Jackson for a sixth successive term of one year each followed his delivery of his annual report to the 79th annual session, in which he made an eloquent defense of the NAACP against states which seek to suppress the association.

One motion was made for the reelection of Dr. Jackson and another blanket motion covered the reelection of the other officers, including the Rev. Thomas J. Harten as senior vice president.

As soon as Dr. Jackson finished delivering his report, the Rev. Charles H. Hampton of Pasadena, Calif, a convention vice president, moved that the address be adopted and that Dr. Jackson be elected to succeed himself for another year.

Following the adoption of that motion, it was moved that all other officers be reelected to succeed themselves. That motion also was adopted without objection.

RUMOR FRUITLESS

Before the Thursday morning session there had been rumors that an effort was to be made to reelect Dr. Jackson for life, but no such proposal was offered.

States which have sued to bar the NAACP from carrying on its activities within their borders have sued the wrong organization, the Rev. Joseph H. Jackson of Chicago declared Thursday.

Making his report to the 79th session of the National Baptist Convention, Dr. Jackson eloquently defended the NAACP against charges of southern demagogues.

His defense of the organization was in contrast with statements he has made recently deploring the action of the NAACP in challenging the constitutionality of the Arkansas Pupil Placement Act, under which the Little Rock School Board retreated from nine colored pupils admitted to Central High School there in 1957 to four colored pupils admitted to two Little Rock high schools in August.

While defending the NAACP, however, Dr. Jackson conceded the right of Christian churches to practice racial segregation.

When organizations and individuals seek their constitutional rights in the courts, Dr. Jackson said, they are called communist.

Segregationists, he pointed out, brand the NAACP and individuals who work to end segregation and discrimination as Communists.

"But if a man is a red who stands for democracy, then I say it is better to be red than white," Dr. Jackson declared.

NAACP AMERICAN

Those who are bringing suits against the NAACP to stop its activities are suing the wrong organization and are classing "as un-American the activities of one of the most American of all American organizations," Dr. Jackson said, adding:

"For it has never signed a manifesto against the laws of the land, nor pledged rebellion against the ideals of the Constitution, nor resolved to fight to the death the application of the laws of freedom to all American citizens, without restriction, limitation or discrimination.

"It has never disrespected the American flag or dragged its honor to the dust.

"The NAACP is an association for the advancement of the cause of America in the name of America, by Americans, in harmony with the Constitution of America, for all Americans.

"It has never snatched a school book from the hands of an innocent child or closed the doors of learning against seeking and deserving students.

Daily World

"It has never locked a hospital door against a suffering patient or refused the last rites of medical science to a dying man because of the color of his skin or the texture of his hair.

"It has never organized a mob nor worn a hood at midnight, nor lynched a victim, nor stained its hand with human blood."

Dr. Jackson declared that the task of the colored American is to struggle for first-class citizenship, but such a struggle "is not a struggle for so-called race mixing."

He added that "the struggle for first-class citizenship does not involve the right to worship in a church that has a tradition of racial segregation or discrimination.

BACKS SEGREGATION

No colored American, he said, "has the right under the laws of our land to seek to force himself upon a congregation of white Christians who do not invite or welcome his membership among them."

Dr. Jackson was applauded when he declared that a person "who seeks church membership for racial reasons is just as un-Christian in so doing as those who deny him membership for racial reasons."

He also drew applause as he said:

"It is both un-Christian and unfair to seek to force ourselves upon others and enojy the fruits and sacrifices of their labor without a willingness to pay the price.

"A person who has resolved to take out a weekly 25 cents share in the Kingdom of God has no business desiring to join a million dollar church (applause) and to walk on plush carpets and sit in cushioned pews and to gaze at stained glass windows and to listen to a minister whose salary is $30,000 a year.

"If he is not willing to invest more than 25 cents in kingdom causes, he ought to be satisfied to sit on 25 cent pews, and to walk on 25 cent carpets, and to listen to a preacher who has learned how to live on a 25 cents salary."

Dr. Jackson recommedned that the National Baptist Convention seek to inspire young colored Americans to settle in Liberia.

He proposed that the Foregin Mission Board purchase available land from the Liberian Government to be purchased from the board and used by young colored Americans who desire to build a Christian community in Liberia.

Dr. Funches Gets New Natl. Bapt. U. S. A. Inc., Assignment

Nashville Globe

DR. PRIMROSE FUNCHES

Dr. Primrose Funches, director of promotions for American Baptist Theological Seminary, has left that position to become a national field director with special assignments for the National Baptist Convention, U.S.A., Inc.

Nashville Tenn.

Following directions of the convention's executive committee, Dr. Funches becomes Coordinator of Major Objectives of the NBC, Inc.'s Sunday School Publishing Board, Foreign Mission Board, Baptist Training Union Board, National Baptist Voice Magazine, and Ministrial Retirement Program.

Her offices are moved from the ABT Seminary campus to quarters in the Sunday Publishing Board Building in downtown Nashville.

A longtime leader in the National Baptist Convention, Dr. Funches has served the Foreign Mission Board, Finance Commission, National Training School, and the Young Peoples Association with distinction since 1935. She still directs national activities of the young people in the convention.

Dr. Funches was educated at the Moody Bible Institute, Chicago; Northwestern University Extension School; Chicago Preparatory School. She received the Doctor of Humanties degree from Arkansas Baptist College and an Associate in Religious Education degree from American Baptist Theological Seminary.

She is credited with raising more money for the Foregin Mission Board than any other representative. Her service for the Carrie V. Dyer Hospital in Africa resulted in a newly constructed wing being named for her.

Friday 11-13-59

Baptists Re-Elect Dr. C. D. Pettaway

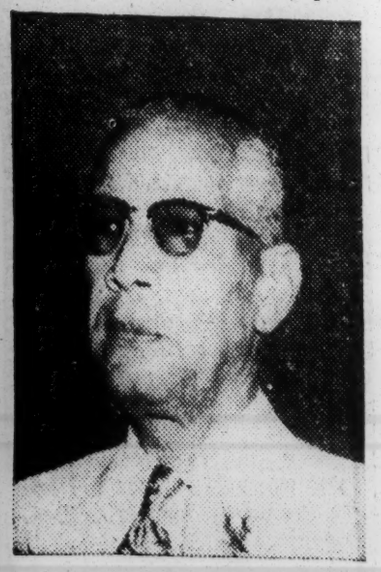
KANSAS CITY, Mo. — Dr. C. D. Pettaway of Little Rock, Ark., was re-elected as president of the National Baptist Convention of America, which closed its 79th annual session here last week.

Other officers re-elected during the sessions were Dr. J. C. Sams of Jacksonville, Fla., 1st vice president; Dr. B. O. Byrd, Los Angeles, Calif., 2nd vice president.

Among other highlights of the meeting held in the World War II Memorial building was an address by former U.S. President Harry S. Truman, before an audience of 10,000 delegates.

Causing much interest during the convention was the report of the secretary of the Foreign Mission Board, Dr. E. S. Branch, Houston, Texas, which reflected progress in Jamaica, Africa, Panama and South America.

Other auxiliary heads to be re-elected along with their cabinets included Dr. M. A. B. Fuller, Austin, Texas., president of the Senior Women; Mrs. Hattie L. E. Williams, Alexandria, La., president, Junior Women; Dr. Ira Clark, Houston, Texas, president, Brotherhood Union; as well as all officers of the Junior Convention.



DR. C. D. PETTAWAY

Dr. E. H. Branch, pastor of Metropolitan Baptist church was host pastor.

The 80th annual session of the Convention will meet in New Orleans, La.

Jackson Reelected By Baptists

By LOUIS LAUTIER

SAN FRANCISCO (NNPA) — The Rev. Joseph H. Jackson of Chicago and all other officers of the National Baptist convention were reelected Thursday without a dissenting vote.

The re-election of Dr. Jackson for a sixth successive term of one year followed his delivery of his annual report to the 79th annual session, in which he made an eloquent defense of the NAACP against states which seek to suppress the association.

One motion was made for the re-election of Dr. Jackson and another blanket motion covered the re-election of the other officers, including the Rev. Thomas J. Harten as senior vice president.

All Officers Re-elected

As soon as Dr. Jackson finished delivering his report, the Rev. Charles H. Hampton of Pasadena, Cal., a convention vice president, moved that the address be adopted and that Dr. Jackson be elected to succeed himself for another year.

Following the adoption of that motion, it was moved that all other officers be re-elected to succeed themselves. That motion also was adopted without objection.

Before the Thursday morning session there had been rumors that an effort was to be made to re-elect Dr. Jackson for life, but no such a proposal was offered.

It also had rumors that a fight would develop against the Rev. Mr. Harten because of charges made against him by another minister, the Rev. Lloyd Burroughs also of New York.

Sue Wrong Organization

States which have sued to bar the NAACP from carrying on its activities within their borders have sued the wrong organization, the Rev. Mr. Jackson declared in his address.

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His defense of the organization was in contrast to statements he has made recently deploring the action of the NAACP in challenging the constitutionality of the Arkansas Pupil Placement Act, under which the Little Rock school board retreated from nine colored pupils admitted to Central high school there in 1957 to four colored pupils admitted to two Little Rock high schools in August.

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Better Red Than White

When organizations and individual seek their constitutional rights in the courts, Dr. Jackson said, they are called Communists.

Segregationists, he pointed out, brand the NAACP and individuals who work to end segregation and discrimination as Communists.

"But if a man is a red who stands for democracy, then I say it is better to be red than white," Dr. Jackson declared.

Those who are bringing suits against the NAACP to stop its activities are suing the wrong organization and are classing "as un-American the activities of one of the most American of all American organizations," Dr. Jackson said, adding:

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For All Americans

"The NAACP is an association for the advancement of the cause of America in the name of America, by Americans, in harmony with the Constitution of America, for all AMERICANS.

"It has never snatched a school book from the hands of an innocent child or closed the doors of learning against seeking and deserving students.

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"No colored American, he said, "has the right under the laws of our land to seek to force himself upon a congregation of white Christians who do not invite or welcome his membership among them."

Must Not Force Ourselves

Dr. Johnson was applauded when he declared that a person "who seeks church membership for racial reasons is just as un-Christian in so doing as those who deny him memberhip for racial reasons...."

He also drew applause as he said:

"It is both un-Christian and unfair to seek to force ourselves upon others and enjoy the fruits and sacrifices of their labor without a willingness to pay the price.

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For Movement To Liberia

Dr. Jackson recommended that the National Baptist convention seek to inspire young colored Americans to settle in Liberia.

He proposed that the Foreign Mission Board purchase available land from the Liberian government to be purchased from the board and used by young colored Americans who desire to build a Christian community in Liberia.

He has had an exchange of correspondence on this subject with President William V. S. Tubman of Liberia, who said the Liberian Government would welcome colored Americans who are "interested in naturalization and purchasing land," especially doctors, farmers, teachers and others who wish to establish Christian homes and become Liberian citizens.

A letter on the same subject to Dr. Kwame Nkrumah, Prime Minister of Ghana, brought a noncommittal reply from J. K. A. Darfoor, the Prime Minister's secretary.

Dr. Jackson also recommended that the two National Baptist Conventions, one incorporated, the other unincorporated, be reunited. The National Baptist Convention split 44 years ago over the ownership of the National Baptist Publishing house in Nashville, Tenn.

He proposed that the two conventions hold their next sessions in the same city and at the same time and place.

He also recommended that the Convention give financial support to denominational schools.

Near the end of his speech, Dr. Jackson played upon the emotions of the capacity audience. Pulling out all of the pulpit oratorical stops, he had men and women shouting.

His report also included a requiem for Baptist ministers who have died during the past year.

The Civic Auditorium, where the convention was held, seats 10,000. Every seat was taken. Persons occupied additional chairs on the sides and in front of the platform. People were standing in the aisles. Some of the old timers said it was Dr. Jackson's greatest address.

Before he began speaking Mayor George W. Christopher of San Francisco brought into the session the Pacific Fleet Marine Corps drum and bugle team, which played three selections and was given a big hand at the end of each number and as they marched out of the auditorium.

Dr. Jackson's Idea Of Struggle

Theologians on the whole are endowed with the gift of self-expression so facile that often it overpowers the hearer. But the theologians' eloquence or their cultivated tongue is not always wrapped in the garment of logic even when they summon metaphysics to sustain their pious conclusions.

The Rev. Dr. J. H. Jackson, President of the National Baptist Convention, belongs to the school of religious thinkers whose fluency of diction blurs their objectives. Because the good Doctor insists on reaching conclusions that negate his own premise, we are constrained to take issue with him.

There were, nevertheless, some magnificent passages in his annual address before the Seventy-Ninth session of the National Baptist Convention that met in San Francisco a few weeks ago.

His exhortation to continue the mighty struggle for first class citizenship; his counsel of obedience to established legal sanctions; his faith in constitutional provisions and the promises of the Bill of Rights; his insistence on universal suffrage as the inalienable right of all citizens; his awareness of the individual's civic responsibility in the choice of public officials; his belief in making common cause with labor to combat injustices and exploitation; and, finally, his conviction that artificial impediments athwart the path to learning must be removed—are pronouncements that give warrant of a statesmanship of the highest order.

But when Dr. Jackson abandoned this line of rational, positive thinking and ventured unhesitatingly into an area in which is brought a kind of "Munich" compromise to burning social issues, as much as we admire and respect him we have to dissent from his thesis.

He said "the struggle for first class citizenship is not a struggle for so-called race mixing." This superfluous explanation is obviously intended to soothe the tempers of the Southern racists whose stock-in-trade argument has been and continues to be that racial mixing and eventual bastardization of the white race will be the fruit of the guarantees of full citizenship to Negroes.

The learned Dr. Jackson didn't stop there. He went far beyond the constitutional scope of the 14th Amendment when he argued that the "struggle for first class citizenship does not involve the right to worship in a church that has a tradition of racial segregation or discrimination." This sounds like a plea for separation of the races in order to preserve the identity of the Negro church.

"No American Negro," he said, "has the right under the laws of our land to seek to force himself upon a congregation of white Christians who do not invite or welcome his membership among them. He who seeks church membership for racial reasons is just as unChristian as those who deny him membership for racial reasons. . . . It is both unChristian and unfair to seek to force ourselves upon others and to enjoy the fruits of their sacrifices and labor without a willingness to pay the price."

Continuing his admonition, Dr. Jackson thundered, "A person who has resolved to take out a weekly twenty-five cent share in the kingdom of God has no business desiring to join a million dollar church and to walk on plush carpets and sit in cushioned pews and to gaze at stained glass windows and to listen to a minister whose salary is thirty thousand dollars a year."

These views are wholly incompatible with our present social climate and are much at variance with the essence and meaning of Christian fellowship. The advocacy of voluntary ostracism at whatever level of relationship is an insufferable concession to blind prejudice. It is a search for understanding founded on caste. It is the old and repudiated Booker Washington's concept that the races should be separated socially.

Theologians have a responsibility that transcends religious ethics and Christian fervor; they have the responsibility to speak with candor and clarity on great public questions that cling to the hearts of the people. Dr. Jackson has missed a superb opportunity to help the Negro people achieve unity in thought and action. He has allowed himself to become enmeshed on the wrong horn of a great social issue which has transformed him into a controversial figure rather than an undisputed leader.

Baptists Reelect President Pettaway

The Rev. C. D. Pettaway of Little Rock, Ark., was reelected president of the National Baptist Convention of America at the 79th annual convention held here last week and his entire staff of officers, with the exception, was re-elected with him.

The convention ended Sunday, Sept. 13, with a worship service addressed by the Rev. Mr. Pettaway.

The one exception was the election of the Rev. J. T. Walker of Denver as statistician, succeeding the late Rev. L. B. Tolson of Houston, Texas.

The Rev. J. C. Sams of Jacksonville, Fla., is the first vice president; the Rev. B. O. Byrd, Los Angeles, second vice president.

Other officers are: Rev. Robert H. Wilson, Jacksonville, Fla., corresponding secretary; Rev. G. G Damels, Georgetown, S. C., recording secretary; Rev. D. C Cooksey Jr., Tulsa; Rev. E. F. Lockley of New Orleans; and Rev D. Manning Jackson, Beaumont, Texas, assistant secretary.

The Rev. A. L. Roach, Cleveland, is field secretary; the Rev. A. A. Lucas, Houston, treasurer and the Rev. M. C. Allen, Lynchburg, Va., auditor.

Mrs. M.A.B. Fuller of Austin, Texas, was reelected president of the Senior Women's convention and Mrs. Hattie L. E. Williams of Alexandria, La., was reelected president of the Junior Women's convention.

The thousands of delegates here for the convention were thrilled last week to receive personal words of welcome from former President Harry S. Truman, Mayor H. Roe Bartle, Judge Carl R. Johnson and other dignitaries of the city and area.

President Truman addressed between 5,000 and 6,000 persons who overflowed the World War II Memorial auditorium Tuesday night. The former President spoke at the pre-convention musical which traditionally opens annual sessions of the Baptist convention.

Mayor Bartle and Judge Johnson spoke at the official welcome program Wednesday night in the same auditorium.

While members of the convention formerly known as the Boyd Baptists were meeting here in Kansas City, thousands of other Baptists were in San Francisco where the National Baptist Convention, Inc., was meeting. The two Baptist groups have been meeting separately since 1916 when the National Baptist Convention split into two groups.

After greeting the visitors, Mayor Bartle presented gold keys to the convention president, Dr. D. C. Pettaway of Arkansas; Rev. B. Q. Byrd of Illinois, Rev. J. C. Sams of California; Rev. E. H. Branch, pastor of Metropolitan Baptist church; Rev. John W. Williams, pastor of the St. Stephen Baptist church, and chairman-at-large; and Mrs. Virgie Carrington DeWitty, national music director from Austin, Texas.

The national convention and its four auxiliary bodies met in five different places throughout the city.

The convention proper held its session at the World War II Memorial building.

The Senior Women met at the St. Stephen Baptist church.

The Junior Women convened at the Metropolitan Missionary Baptist church, 31st and Bellefontaine, which was the host church to the convention.

The Brotherhood was in session at the Macedonia Baptist church at 25th and Benton and the Youth auxiliary was in session at the Skylight Baptist at 2001 Linwood

Stuber In Greeting

Greetings to the National Baptist Convention from Dr. Stanley I. Stuber, general secretary of the Council of Churches of Greater Kansas City, were read by Dr. Williams. His telegram read:

"As a fellow Baptist I send you these greetings through our good friend Dr. John W. Williams.

"I would have brought the greetings in person, except for the fact that I have been called to Washington, D.C., to confer with President Eisenhower, along with other church leaders, on the all-important matter of world peace.

"Your denomination stands for great principles. I pray that you may have the courage and strength to proclaim them boldy, because the world needs desperately, right now, Christians who will actually live out in life the principles of liberty, salvation through Christ, brotherhood and peace."

Other Welcome Talks

Other welcomes were extended by Fletcher Daniels, representing the host church; Attorney Carl R. Johnson Municipal judge and president of the local NAACP; and Rev. Curtis Williams, representing the Missouri and Kansas General Baptist Convention. The response to the welcome was given by Rev. Robert Wilson of Jacksonville, Fla.

The Rev. John W. Williams served as master of ceremonies for the welcome program. Music was furnished by the host church choir.

Following this program, an inspiring sermon was delivered by the Rev. J. S. Hall of Greenville, S.C.

Mrs. Hattie McCray of St. Louis, president of the Missouri State Senior Woman's Convention presided at the welcome program of the Senior Women held at the St. Stephen Baptist church Wednesday evening, September 9.

Devotionals led by Mesdames Sadie Smith, Inez Polk, Maggie Williams, Letha Hendricks and Mary Cotton, opened the program. Mrs. Ewilder Holloway from the host church, Metropolitan Baptist extended greetings of welcome. Mrs. Callie Wise gave greetings for the districts; and Mrs. Minnie L. Mosley for the state.

Pageant Presented

Music for the evening was furnished by the Adult choirs of Metropolitan and St. Stephen. Mrs. Thora Thornton and Mrs. Louvenia Kirby were the soloists.

The highlight of the evening was a pageant, "The Challenge of the Cross," with Mrs. Lillie Johnson as chairman.

Remarks were made by Dr. M. A.B. Fuller, president of the Senior Women's auxiliary.

The Junior Woman's auxiliary of the National Baptist Convention of America held a welcome program for visiting delegates Wednesday evening, Sept. 9, at the Metropolitan Missionary Baptist church, 31st and Bellefontaine.

More than 600 persons attended the welcome session which was followed by Missouri Night led by Mrs. Beulah Ward, president of the Junior Women's auxilary of the General Convention of Missouri and Kansas.

Welcome Junior Women

Welcome addresses were delivered by Mrs. Veeta Webb, representing the Metropolitan church; Mrs. Thelma Henderson, representing the local Junior Missionary group; and Miss Lucile H. Bluford, representing the city.

Mrs. Sarah Bauchum past president of the Union District association, presided.

Music was provided by the Junior Woman's Convention chorus directed by Mrs. Marena Bell Williams, wife of the Rev. John W. Williams, pastor of the St. Stephen Baptist church.

The Brotherhood Union sessions were presided over by Dr. Ira L. Clark of Dallas, Tex., at the Macedonia Baptist church. The Rev. Preston Allen Sr., was host pastor.

Inspirational sermons, panels and workshops were included in the agenda of the convention.

The president gave his annual message on Wednesday afternoon. He was presented by the second vice-president, E. W. Brooks of San Diego, Cal.

Sessions of the parent body held at World War II Memorial building included the routine reports, the introduction of special resolutions, inspirational sermons and panel discussions.

The Youth groups held workshops featuring Bible reading film strips, hand craft, finger painting and other interesting phases of the work of the church.

K.C. To Host 79th National Baptist Session

More than 5000 delegates are expetced in Kansas City next week for the 79th National Baptist Convention of America that convenes September 9-13.

The Metropolitan Missionary Baptist church, 3100 E. 31st street, will be the host church and headquarters for the convention. The Rev. E. H. Branch is the pastor.

"Facing the Crisis With Christ," will be the general theme for the convention. The daily sessions will include panel discussions, inspirational sermons, workshops and committe reports.

The highlight of the convention will be the annual message of the president, Dr. Pettaway, Thursday morning, September 10, at 11:30 a.m.

Committee Reports

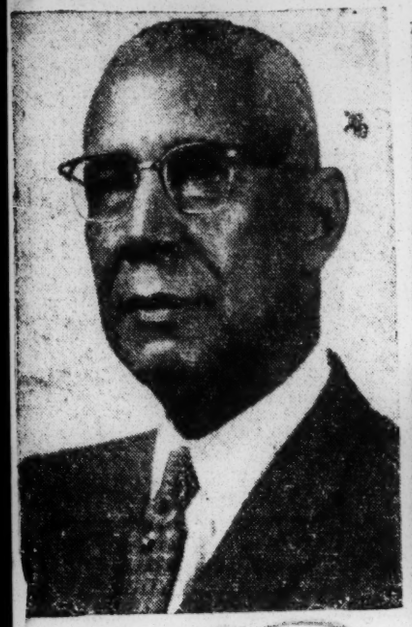
Outstanding committee reports will include the report of the Benevolent board by the Rev. John W. Williams, pastor of the St. Stephen Baptist church, on Wednesday afternoon; Home Mission board report by the Rev. T. R. Hendon of Chicago. Thursday morning; Foreign Mission board report by Rev. E. S. Branch of Houston, Texas, executive secretary; and National Baptist Publishing board report by the Rev T. B. Boyd Jr., Nashville, Tenn., executive secretary that succeeded the late Rev. Henry Allen Boyd. The two latter reports will be made Thursday afternoon.

The Educational board report will be given by Rev. Minifee of Alabama on Friday morning. The report of the Pension Plan committee will also be given at this session.

Welcome Program

The mayor of Kansas City, H. Roe Bartle, will be on hand to greet the delegates on Wednesday night, September 9, for the welcome program to be held at the World War II Memorial building, Linwood and Paseo. Greetings will also be extended by Judge Carl R. Johnson and other leaders of the city.

Convention Presidents



DR. C. D. PETTAWAY
National Baptist
General President

DR. M. A. B. FULLER
Senior Women

MRS. HATTIE L. E. WILLIAMS
Junior Women

IRA L. CLARK
Brotherhood

Receptions

Receptions have been planned for Thursday night, September 10, following the evening session, at the World War II Memorial building; and the Brotherhood Union will be held Saturday, September 12, in the Youth Center of the St. Stephen Baptist church, 1414 Truman Road.

Meeting Places

The parent body will hold its sessions at the World War II Memorial building, Linwood and Paseo, with Dr. Pettaway presiding.

The Senior Women will meet at the St. Stephen Baptist church, 1414 Truman Road. Dr. M.A.B. Fuller of Austin, Texas, is the president.

The Junior Women will hold sessions at the Metropolitan Missionary Baptist church, 3100 E. 31st street. Mrs. Hattie L. E. Williams of Alexandria, La., is the president.

The Brotherhood will meet at the Macedonia Baptist church, 2455 Benton Boulevard with Ira L. Clark of Houston, Texas, president, in charge.

The Youth sessions will be held at the True Light Baptist church, 2001 Linwood Boulevard. Rev. Chew of Oakland, Calif., is the president.

9 1959

T.D. Boyd Sr. is new NBPB head

Afro-American
Baltimore, Md.
Sept 19 1959

NASHVILLE — T. D. Boyd Sr., prominent Nashville resident and nephew of the late Dr. Henry Allen Boyd, has taken over his uncle's duties as head of the National Baptist Publishing Board, it was learned this week.

Mr. Boyd, chief assistant of Dr. Boyd and handler the various activities of the Publishing Board during the illness of his uncle, was considered the logical successor of the great Baptist leader.

The son of Richard H. Boyd who founded the National Baptist Publishing Board of the National Baptist Convention of America, the uncle, succeeded his father in all of the positions he held at his death.

He had headed the publishing unit which furnished the church literature for constituent churches and members of the second largest Negro Baptist group in the world. In addition, he was president and publisher of the Nashville Globe, president and board chairman of the country's oldest colored banking firm, the Citizens Savings Bank and Trust Co.; vice president and director of Supreme Liberty Life Insurance Co., and a member of the board of trustees of Fisk university and Meharry Medical college.

Members Urged To "Work Vigorously" For Success

HARTFORD, Conn. (UPI)—The National Council of Churches unanimously adopted a resolution Thursday pledging its 38 million U.S. Protestant members to "work vigorously" to wipe out discrimination in housing because of race or religion.

The resolution, adopted by the council's 250-member general board, urged churches to "sign and make public covenant that commit them to open occupancy housing in their neighborhoods" and to write Congress in support of more public housing "as one means of providing adequate housing on an open occupancy basis for low income groups regardless of race, national origin or religion."

The resolution said it was the concern of churches to "face and deal with the problem of racial discrimination in housing," that they have been "guiltless in prolonging discriminatory practices, often through omission and indifference." To ignore the issue, it said, would be to ignore "the imperatives of the Christian Gospel."

Churches were urged to work through moral suasion, social action and support for enactment of laws to achieve the right of every person to acquire housing" which provides adequate health and well-being standards for all "on the basis of equal preference and financial ability without regard to race."

The council called upon the entire membership to give strongest support toward this goal and commended churches and church councils for what they have done "to make housing markets free of racial discrimination."

The board, concluding its session, also urged Congress to repeal the loyalty oath provision of the national Defense Education Act as a requirement of students seeking financial assistance. The requirement of an affidavit stating disloyalty carries the clear implication that this trust no longer exists," said a pronouncement by the board.

Church Resolution Considered By Council

Proposal Asks 38 Million Members To Wipe Out Bias

By MICHAEL POSNER
United Press International

HARTFORD, Conn. — The National Council of Churches governing body has considered a proposed resolution asking its 38 million U. S. Protestant members to wipe out discrimination in housing because of race or religion.

The board asked its 38 million members of Protestant and Orthodox faiths to work against discrimination in housing because of race or religion. Members of the churches were urged to sign public covenants declaring their comment to open housing occupancy in their neighborhoods.

* * *

ALSO scheduled was a panel discussion on peaceful uses of atomic energy. Panel members were Victor Reuther, assistant to the president of the United Auto Workers Union; Dr. Shields Warren, pathologist and former consultant to the Atomic Energy Commission; the Rev. Robert F. MacGregor, dean of Trinity Cathedral in Newark, N. J. and former rector of the Oak Ridge, Tenn. parish; and Edwin A. Wiggin, a New York businessman who heads an industrial group studying atomic energy.

* * *

THE BODY was asked to take a stnd on "right to work" issues but this was dropped from the agenda because of a crowded schedule.

The board Wednesday appealed to the 33 Protestant denominations in the council to "uphold the right and duty of the church to study and comment upon issues of human concern, however controversial."

IT IS THE right of church groups as well as citizens to "discuss freely and to express judgements without exposure to attack upon motive or integrity for daring to exercise the right to do so," the pronouncement said.

The pronouncement grew out of criticism of a report by the World Order Study Conference last November which included recommendations for U. S. recognition of Red China and that country's admission to the United Nations.

CHURCH URGED TO SPEAK OUT ON ALL ISSUES

It's Biblical Mandate, Dr. Dahlberg Says

Hartford, Conn., Feb. 25 (AP) —The president of the National Council of Churches Wednesday urged churches to speak out on all controversial issues.

The Rev. Dr. Edwin T. Dahlberg said the church has a "clear biblical mandate to teach and enlighten the conscience of our own generation on the life and death issues of our time."

He spoke at the mid-winter meeting of the council's general board before the board began a discussion of the diplomatic recognition of communist China.

'A Serious Blunder'

"We make a serious blunder if we think that Our Lord confined himself to so-called 'spiritual' matters of comfort, peace of mind and family conduct," he said.

"If he had confined himself to little Mickey Mouse morals, he would never have been heard of."

He listed some of the issues on which the church should speak as those "pertaining to economics, race relations, bomb tests, disarmament, peace and war, and the separation of church and state."

"If we are silent in these areas, we are not keeping faith with the Scriptures," Dahlberg said.

Can't Speak for All

However, he emphasized, the church can not speak for all the people of the United States nor can the council "claim to speak for all of the 38 million members of its own constituency."

The 250 member board, in its two day meeting that ends Thursday, plans to discuss the peaceful uses of nuclear energy and bias in housing, among other matters.

It also had planned to discus sunion membership as a condition of employment, but officials said this subject had been crowded off the tight agenda.

CHURCH-STATE RELATIONS EYED

Bills Related to Religious Interests Seen

By GEORGE W. CORNELL
Associated Press Religion Writer

Religious ingredients are in the works of the nation's governmental mill today.

As usual, a host of proposals bearing on churchly affairs have been introduced into Congress.

And some denominational leaders are worried about effects of various legislation already in operation.

With federal activity expanding, the Rev. Dr. William J. Villaume, head of the social-welfare department of the National Council of Churches, says increasing problems of church-state relations loom in the years ahead.

SPECIAL OFFICES SET UP

As the trend develops, more than a half dozen religious groups —Baptists, Lutherans, Methodists, Presbyterians, Quakers, Catholics, Jews and others—have set up special offices in the nation's capitol.

Among their jobs is to voice their views in government circles, and relay the news of what is going on to the folks back home.

More than 30 bills related to religious interests, some of them perennials, have been put before the 86th Congress by individual legislators.

Included are measures which would provide for:

1. Amendment of the Constitution to recognize the "authority and law of Jesus Christ" as the law of the land.

U. S. ENVOY TO VATICAN

2. Establishment of diplomatic relations with the Vatican, and sending a U.S. envoy there.

3. Exemption of clergymen from being required to disclose confidential communications in federal courts.

4. Increase from 5 to 10 per cent the allowable corporate tax deductions for contributions to religious and charitable institutions.

5. Legalize mailing of church bingo advertising.

6. Make destruction of educational or religious structures a federal offense.

7. Exempt from the Social Security program members of the old order Amish Mennonites who object to it on religious grounds.

LIQUOR ADS BAN

8. Use of regular military chaplains at the U.S. Military Academy at West Point, instead of the customary civilian chaplain, traditionally an Episcopalian.

9. Ban liquor advertising from interstate commerce, and forbid liquor sales on airliners.

10. Allow income tax credit for tuition paid for higher education in public and private institutions, including church-related colleges.

11. Authorize use of federal funds for aid in classroom construction and to supplement teachers' salaries in private and church-run schools.

12. Guarantee loans for college construction, and help pay costs of construction and supplement teachers' salaries in private and church-run nursing schools.

13. Establish a "national day of prayer" for peace.

14. Initiate U.S. efforts to get the United Nations to open its sessions with a specific prayer (instead of the present interval of meditation).

Miller Named To Post by Church Group

Pittsburgh Courier 5-9-59 P. 8

NEW YORK—Herbert T. Miller of New York City, church social service leader, has been named as associate director of the office of finance of the National Council of Churches. The appointment, effective immediately, was announce today by Dr. Roy G. Ross, general secretary.

Active in church-related social work and financing for nearly 20 years, Mr. Miller has served for the past two years as associate director of the National Council's Department of Social Welfare. Prior to that he was an executive with various church councils and with the Young Men's Christian Association.

Mr. Miller

In the latter organization he traveled widely in the interest of its National Council's $850,000 world youth fund, and variously aided local "Y" branches in annual fund-raising campaigns. He also served as director of the 1950 fund campaign of Provident Hospital, Baltimore, and conducted fund-raising campaigns for civic, religious and social work agencies throughout the country.

For two years Mr. Miller was associate secretary of the Protestant Council of the City of New York and served as an executive with YMCA's in Cincinnati, Pittsburgh, Toledo, Philadelphia and New York.

H. Miller elected to council

Afro-American Baltimore, Md. Sat. 5-9-59 A-11

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HERBERT T. MILLER

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* * *

IN HIS NEW position, Mr. Miller will help maintain and increase current financial support and secure new sources of support for the National Council of Churches. This will involve extensive field work and assistance to National Council units in financing their 70 year-round programs and services sponsored by the 33 Protestant and Eastern Orthodox communions which are members of the Council.

For two years Mr. Miller was associate secretary of the Protestant Council of the City of New York and served as an executive with YMCA's in Cincinnati, Pittsburgh, Toledo, Philadelphia and New York.

In 1944 Mr. Miller was named foreman of the Kings County Grand Jury of Brooklyn, N.Y., thus becoming the first non-white in America to serve as foreman of a county grand jury.

Thereafter, for the years 1947 and 1948 he was voted Brooklyn's "Most Valuable Citizen" in polls conducted by a New York newspaper.

In 1948 he was also presented with a bronze plaque awarded annually by the Kings County New York Council of Jewish War Veterans as "the Brooklyn resident who in the broadest possible sense of the term has contributed most toward better understanding among the various groups that make up the Brooklyn population."

Baptists Give $7,000 to Council

NEW YORK—Through the response of 75 Baptist ministers in Chicago, Pittsburgh and Philadelphia to a recent appeal of the National Council of the Churches of Christ in the U.S.A., more than $7,000 has been subscribed to the 1959 budget of this organization.

• Herbert T. Miller, associate director of the department of finance of the National Council (which represents 33 Protestant and Eastern Orthodox denominations with 38 million members), recently spent two weeks in the three cities corralling churches for support of the 1959 budget of the council.

The National Council of Churches was organized in 1950 as a means of effecting 'a common voice'; a united rallying of Christian forces; a united planning of Christian activity, and a united impact on the life of the nation and the world." Its general headquarters are at 475 Riverside Dr. in New York City.

■

Those ministers from Chicago whose churches subscribed to this year's council budget include A. P. Jackson, Liberty Baptist; Morris Tynes, Monumental Baptist; J. C. Austin, Pilgrim Baptist; Louis Boddie, Greater Harvest Missionary Baptist; Shelvin J. Hall, Friendship Baptist; Stroy Freeman, New Friendship Baptist; H. R. Stevenson, Zion Hill Baptist; C. J. Rogers, Mt. Eagle Baptist; T. E. Brown, Progressive Baptist; William A. Johnson, Greater St. John Baptist; Alexander James, Greater Bethesda Baptist; Louis Rawls, Tabernacle Baptist, and Clay Evans, Fellowship Baptist.

Those from Pittsburgh are Clarence A. Burrell, Mt. Ararat Baptist; Cornell E. Talley, Central Baptist; R. W. Twiggs, Monumental Baptist; B. S. Mason, St. Luke Baptist; James B. Cayce, Ebenezer Baptist; O. L. Simms Metropolitan Baptist, and Porter W. Phillips, Carrone Baptist.

Those from Philadelphia are Charles S. Lee, First African Baptist; Austin Jefferson Jr., Abyssinian Baptist; Leon H. Sullivan, Zion Baptist; W. A. Nowlin ,Siloam Baptist; Henry T. McCrary, Tasker Street Baptist; J. E. Adkins, Mt. Ephraim Baptist; M. M. Peace, Monumental Baptist; H. J. Trapp, Thankful Baptist; J. B. Waller, National Temple Baptist; Marshall L. Shepard, Mt. Olivet Tabernacle Baptist; Connie McDaniel, Mt. Pleasant Baptist; Wililam J. Shaw, White Rock Baptist; Clarence M. Smith, Wayland Temple Baptist; Roland R. Banner, Nineteenth Street Baptist; W. H. Gray Jr., Bright Hope Baptist, and William Lee Bentley, Emmanuel Institutional Baptist.

Other ministers from Chicago subscribing are A. A. Watts, Emmanuel Baptist; Roy Faulkner, Shiloh Baptist; C. W. Jones, Mt. Union Baptist; S. A. Grayson, St. Luke Baptist; C. V. Johnson, El Bethel Baptist; James L. Horace, Gethsemane Baptist; D. D. Clay, Central Avenue Baptist; E. E. Franklin, Canaan Baptist; Edgar T. Thornton, Original Providence Baptist; C. D. L. Bradshaw, Berean Baptist; J. R. Davis, St. Joseph Baptist; N. C. Lunford, Providence Baptist; Owen D. Pelt, Shiloh Baptist; E. R. Williams, South Park Baptist; W. N. Daniels, Antioch Baptist; W. W. Taylor, Shiloh Baptist; J. V. Richardson, Mt. Sinai Baptist; J. H. Brown, West Point Baptist, and B. F. Paxton, True Light Baptist.

From Pittsburgh: William J. Harvey, Macedonia Baptist; J. A. Williams, Baptist Temple; J. C. Hairston, Sixth Mt. Zion Baptist; A. M. Waller, Foster Road Baptist; W. M. Herron, Friendship Baptist, and J. A. Cox, Calvary Baptist.

From Philadelphia: Frank Mitchell, Pinn Memorial Baptist; R. A. Cromwell, Childs Memorial Baptist; P. E. Evans, Faith Baptist; E. T. Lewis Faith Tabernacle Baptist; J. Luke Jones, Miller Memorial Baptist; William L. Banks, Nazarene Baptist; T. C. Kellebrew New Light Beulah Baptist; R. P. DeBerry, North Penn Baptist; E. Luther Cunningham, St. Paul Baptist; R. L. Thomas, Second Pilgrim Baptist; James E. Kirkland, Union Baptist, and S. Amos Brackeen, Jones Memorial Baptist.

■

The National Council of Churches moved into its new $20,000,000 headquarters at 475 Riverside Dr., New York City, on Oct. 12. The new 19-story structure housing the council is the result of a challenging gift of $5,000,000 from the Rockefeller family.

9 1959

National Church Council Lauds Ike, Urges Voting

WASHINGTON — Unanimous approval of a forceful message sent President Eisenhower climaxed the three-day annual meeting of the National Fraternal Council of Churches here last week. More than 1,000 persons attended sessions of the annual meeting, held at the Mount Carmel Baptist Church.

Drafted by the Rev. William Holmes Borders, NFCC president and pastor of Wheat Street Baptist Church, Atlanta, the message to the President lauded his leadership in the civil rights struggle and in international affairs.

While pledging the President the continued support of NFCC leaders, the message also asserted that the churchmen will carry on their efforts to gain actual first - class citizenship for minority group members.

MAKE DEMOCRACY REAL

Said Dr. Borders: "..We will continue to lead eight million souls to whom we minister, in daily prayers that you make Democracy real for the weakest among us; but you may also expect us to continue unabated our persistent efforts for full implementation of our God - given rights, for which we have fought and bled.."

Highlighting the annual meeting also was the annual address of the NFCC president, in which he urged the nation's ministers to impress upon their members the importance of voting, especially in the South.

The NFCC president said: We have come a long way in our fight for freedom, but we still have a long way to go .... One of our most urgent needs in getting first class citizenship is the ballot. Intimidation, threats aimed at Negroes to keep them from the polls are offsprings of the 'Grandfather Clause,' poll tax and educational tests; but they are slowly dying. We must override them.."

"..Some Negroes have given their lives in forcing this voting issue. Some in the North and South who could help the South very much, do not even take the time to register," Dr. Borders declared.

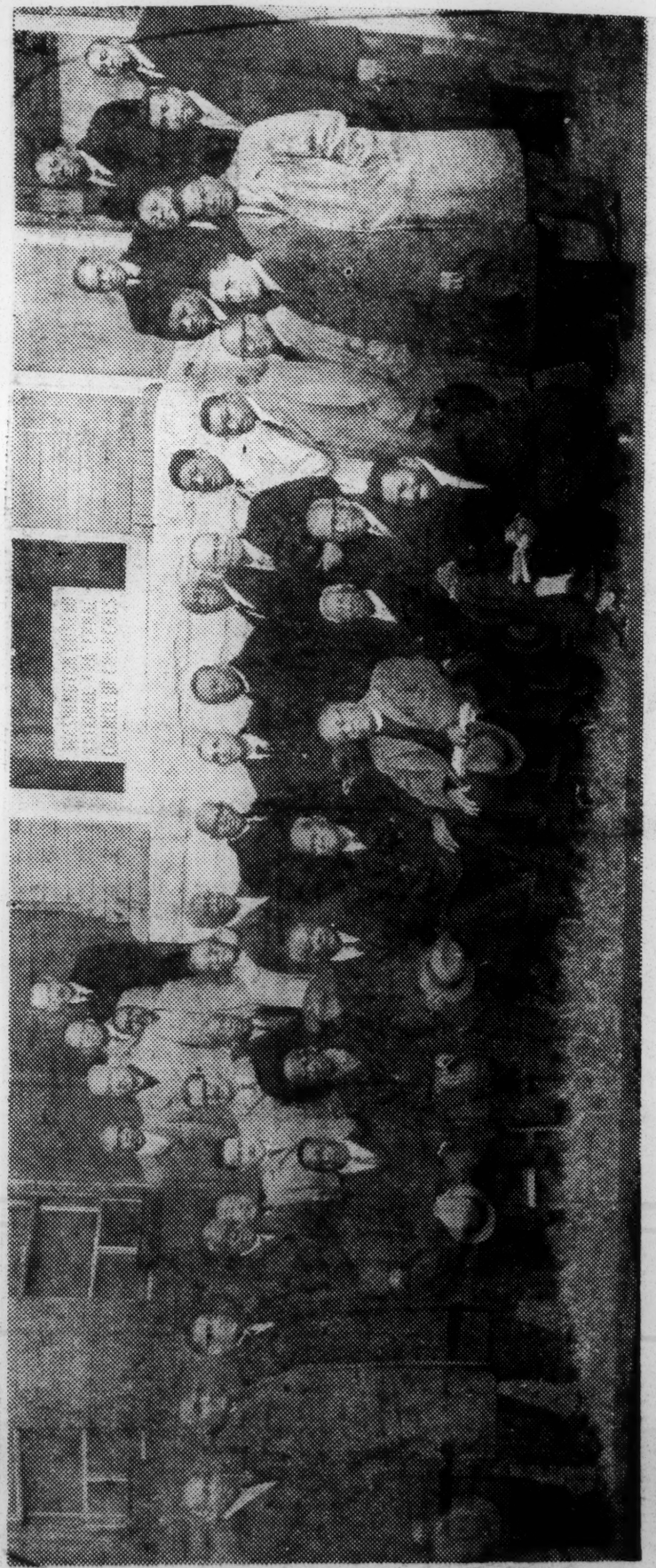
"We should impress upon our flocks that any Negro who can but does not vote is politically lynching himself Every office in our Governmental system from dog - catcher to the Presidency, is political. We can expect little attention from office -hold-

ers, unless we help them in or out."

Bringing together fourteen major Protestant denominations, NFCC was organized in 1933 by the late Rev. William H. Jernagin, former pastor of the Mount Carmel Baptist Church here. The organization's principal purpose is "..to provide unity of leadership for social justice and Christian Brotherhood in America.

Other Atlantans who had key

NATIONAL FRATERNAL COUNCIL OF CHURCHES



NATION'S TOP CHURCHMEN ASSEMBLE — Some of the nation's top-ranking and most influential leaders, who constitute the leadership of the National Fraternal Council of Churches, are shown assembled in front of the NFCC headquarters building in Washington, D. C.: Dr. W. H. Borders, NFCC president (seated, third from left); and Bishop S. L. Greene, Executive Board chairman, (on Dr. Borders' right) are both Atlantans. Others in the group are J. F. Williams, J. H. Peters, Bishop W. J. Walls, J. H. Randolph, Bishop D. H. Simms, J. T. McMillan, NFCC executive secretary; E. P. Murchison, Bishop J. T. Wilkes, Bishop S. G. Spottswood, Bishop R. R. Wright, George R. Reid, S. A. Couzens, S. C. Spurgeon, Bishop I. H. Bonner, Rev. Lamb, Bishop E. C. Hickman, Bishop E. C. Hutchins, Bishop Ball, Carey Gibbs, Bishop H. T. Medford, S. E. Guiles, Rabsom McCoy, Rev. Spivey, J. C. Hoggard, Dr. S. L. Greene, Jr., Rev. Jackson, E. F. Jackson, Raymond Calhoun, Rev. Jackson, Rev. Adams, Dr. J. M. Harrison, Rev. Andrew Fowler, NFCC Washington Bureau Director; Carl W. Banks and Rev. Giles Wright.

In Solving Racial Crisis

The Pittsburgh Courier

'Churches in South Weak'?

Pittsburgh, Pa.

9/12/59

p. 4

DETROIT—Churches are making a poor start in the South when it comes to meeting the racial crisis, hundreds of ministers were told here at the general board meeting of the National Council of Churches.

Protestant leaders heard the discouraging report from the Rev. Will Campbell, a Southern Baptist from Mississippi.

■

REV. CAMPBELL said there has been a heartening increase of forthright religious leadership during the desegregation crisis. But, he added, "these gain represent only a small fraction of what needs to be done.

Southern authorities, the Rev. Campbell said, "is being **rarely lister to the voice of the church on racial matters.**

"Southern segregationists are not impressed with talk of law and order, of Constitution and Supreme Court, nor even of the universal principle of the fatherhood of God and brotherhood of man.

"The South is not prepared historically, to be influenced much by this kind of talk," Rev. Campbell said. "We must content ourselves . . . trying to serve as the conscience of our culture, prodding society to eventual action.

"But we must remain prepared to offer practical assistance. We cannot leave it all to the secular agencies."

■

"THE NATIONAL COUNCIL," Rev. Campbell said, "is helping churches develop programs to deal with desegregation issues and to avoid being used for evasive private school."

The National Council has a membership of 39 million and represents 33 Protestants and Orthodox denominations.

The council helps ministers in financial trouble because their stand on racial matters and finds new posts for expelled ministers.

9 1959 PENTECOSTAL GOSPEL HOLINESS CHURCH OF AMERICA

Mob Shows Knowledge Of True Christianity

Sat 7-25-59 p.1

Defender

PATERSON, N. J.—(UPI) — A mob of about 100 white persons, many of them waving toy guns, gathered outside a Baptist church last night and shouted curses because a white minister was preaching to a mixed congregation of Negroes and whites.

Chicago Ill

The preacher, the Rev. Charles Osborn came to the church door four times and tried vainly to quiet the crowd. Then he ordered his choir to sing and drown out the shouts. The crowd broke up at the end of the hour-long service.

It was the first meeting of the local chapter of the Pentecostal Gospel Holiness Church of America since the group moved to larger quarters in the first Holland Baptist church.

Members of the crowd shouted "you shouldn't have Negroes in there" and "a white preacher should not preach to Negroes." They also yelled profanities and pointed the toy pistols at the church.

Osborn said a police escort will be on hand at the next service, set for next Thursday night.

9 1959

PRACTITIONER OF RELIGIOUS SCIENCE

PRACTITIONER — Mabel V. Gray, R.S.M., announces her entrance into professional services as a Practitioner of Religious Science, with temporary offices in her residence at 2212 W. 25th st., RE 4-0955.

A limited number of clients will be taken by appointment only, Mrs. Gray said, adding:

"Through the spiritual assistance of the Religious Science teachings, thousands of grateful persons have found the way to better health, happier living, freedom from financial worries, fears and anxieties by Prayer Therapy."

9 1959 PRESBYTERIAN

MINISTER LEAVES MID-HARLEM POST

Goes to a Near-By Church, Putting Future of Work With Addicts in Doubt

The Rev. Eugene St. Clair Callender has left the Mid-Harlem Community Parish because, he said, members of the congregation objected to the social program he had instituted.

However, the associate pastor, the Rev. Peter Huinen, said yesterday that this was not correct, and that the church would continue every one of the programs — including the housing clinic, legal aid committee and clean-block program —that Mr. Callender had begun.

Mr. Callender has shifted to the Jresbyterian Church of the Master, 86 Morningside Avenue, where he will be asociate pastor. This church and its pastor, the Rev. James H. Robinson, are noted for social concern. A building campaign is being begun to increased the activities.

Mr. Callender's move leaves in question the location of the Mid-Harlem Narcotics Committee, a major social project he began two years ago in the building of the Community Parish, which is at Seventh Avenue at 122d Street. The Community Parish is a Christian Reform church.

The Narcotics Committee, in June, began a weekly clinic to which an addict from any part of the city can go for treatments.

Some Want to Move It

Mr. Callender and some members of the committee want to move it to the Church of the Master, when facilities become available there. The pastor of the Church of the Master said yesterday, "I'm definitely very interested in this, and there is where my sympathies lie."

But Mr. Huinen said that he, as a member of the committee, wanted to see it remain in the Community Parish. If it leaves, he said, the parish will set up another.

The present committee, an outgrowth of a group of ex-addicts and their relatives, who had called themselves the Adventurers Club, carries on its program three nights a week.

The weekly clinic is held on Wednesday nights. The second floor of the building has then been jammed with addicts seeking treatment and the "chaperones" (adults who are not addicted) who will help them carry out the doctors' orders.

Friday night is recreation night, with music appreciation, table tennis, pool and refreshments in a larger room of the building.

Sunday night a therapy program—includes a discussion group for people who have "kicked" the habit—to help them stay off drugs.

Operation of Clinic

At the clinic, a volunteer staff, Negro and white, screens as many as sixty addicts a night. From the moment they enter the dilapidated former apartment building, the addicts begin pressing staff members to let them see one of the two doctors in a second-floor room.

"When did you have your last fix?" a doctor in the room asked.

The 40-year-old man beside him hesitated, and then smiled. "This afternoon," he said.

"Would you have to have another one if you didn't get any medication?" the doctor asked.

"I'd have to," the man said.

The doctor began writing on the man's application card.

"O. K., then, we'll start you on tranquillizers and sleeping pills tonight, and you'll get off this thing." He looked up at the man. "If you want to get off this thing."

"I want to get off," said the man. "That's why I'm here."

"All right—you try," the doctor told him.

He gave the man the pills and told him and his "chaperone" — the man's wife — how they were to be taken.

Four Days Vital

"Most of the treatment is based on the idea that if we can tide them over the first four days, they've got it licked," the physician explained later.

The tranquillizers and sleeping tablets keep addicts from having too severe withdrawal symptoms—nervousness, vomiting, diarrhea and insomnia.

This treatment was devised at the East Harlem Protestant Parish.

At mid-Harlem applicants pay $3 for the treatment, which is 24 cents less than the cost of the pills. This the committee has to make up through contributions. Drug companies have helped by providing pills, but the group hopes to get aid from foundations.

Mr. Callender says of the program, "I definitely feel this is not the answer to the drug problem. It just meets a desperate need. I'm pretty bitter about this. The city seems to be dragging its feet in opening its hospitals to addicts."

Pilot Program Ready

Recently the city announced that it would set up a pilot program for adult addicts. Dr. Alexander W. Kruger, a general medical superintendent of the Department of Hospitals, said the plan was to start this fall with twenty-five beds in Metropolitan Hospital, 1901 First Avenue.

"The approach must be from a mental hygiene point of view," he said. "The principal thing is motivation. We'll take only those who voluntarily come to the clinic, and they'll be free to leave at any time."

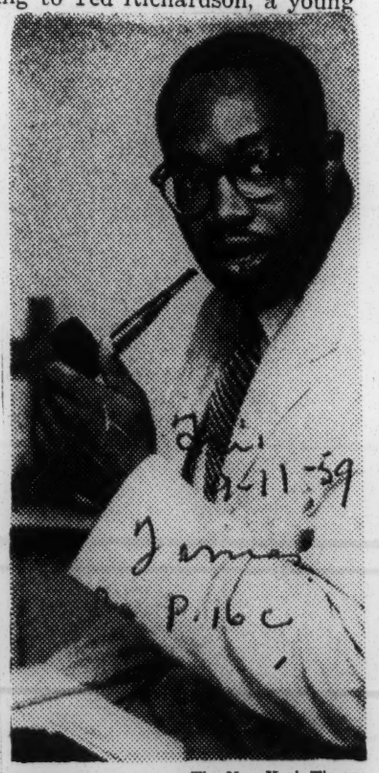
Patients, however, will be encouraged to stay for psychiatric counseling, he said. Then when they leave, he said, they will have the strength to stay away from people who would pressure them to go back on heroin.

This is where a public agency has a great advantage, according to Ted Richardson, a young former addict who is president of the mid-Harlem committee.

Social psychiatrists must be provide dto visit the man who had just come off narcotics, he said, to help him find a job.

"Stealing to get the $20 they need every day for heroin, and then taking the fixes, is a twenty-four-hour activity," Mr. Richardson said.

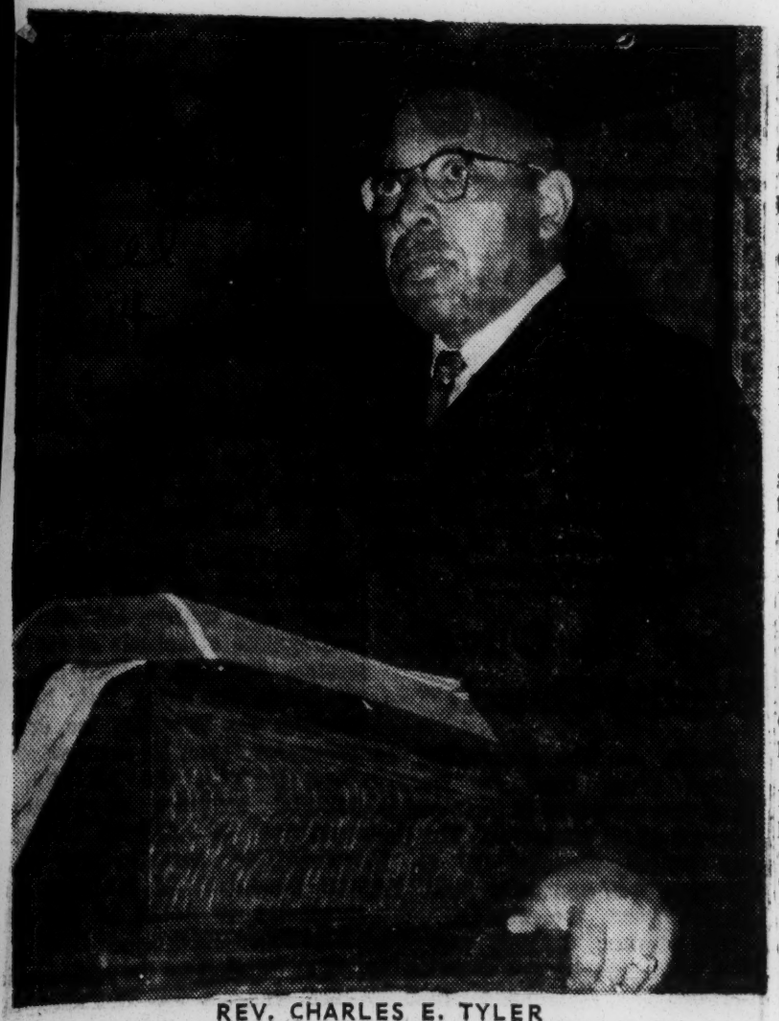
Mr. Richardson wants to continue the committee's efforts whether it stays in mid-Harlem or moves three blocks west to Morningside Community Center, conducted by the Church of the Master.



The New York Times

QUIT HARLEM PULPIT: The Rev. Eugene St. Clair Callender in his study at Presbyterian Church of the Master on Morningside Avenue. He resigned from Mid-Harlem Community Parish.

9 1959



REV. CHARLES E. TYLER

Charles E. Tyler, Dynamic Pastor Of Omaha, Integrates Calvin Memorial

By W. D. DUNLAP

OMAHA. — The story of Calvin Memorial Presbyterian church is the story of two churches: one white, one Negro. Both of these churches are located in the near Northside of Omaha. Bethany's membership was white and Hillside's Negro.

Many adverse circumstances gave impetus to the integration movement. The Bethany congregation was originally a German-speaking congregation. In 1918, the government made it difficult for it to continue as a German-speaking congregation and the membership began to fall off.

Hillside was organized in 1920, as St. Paul Presbyterian church, to serve Negroes. In 1935, it lost its building by fire and purchased an edifice from the Hillside congregation.

Due to decreased membership and other adverse circumstances, it was hardly able to maintain itself. In addition to these material aspects, there was a growing realization in the church of the inconsistency of separation of congregations along racial lines. The Christian principle of brotherhood was being violated by the very institution which was dedicated to uphold and practice it.

Finally, Hillside was hit by a second fire which made a new building program mandatory.

It was at this time that the Reverend Tyler was persuaded to go to Omaha. He was able, willing and eager to accept the challenge. As a graduate from Southern university of Baton Rouge and Oberlin Theological seminary, Reverend Tyler was amply trained to meet every obstacle that confronted him and to devise plans for the future of his church.

He strongly favored the elimination of race as a factor in religion. "If it is impossible to practice brotherhood as has been laid down by Our Lord and Savior Jesus Christ, then I will stop preaching it," he said.

The constantly changing racial pattern of many American communities poses the greatest challenge to the Christian church. Living in separate areas, attending separate churches, schools and organizations has created local customs that cannot be easily overcome.

To overome these handicaps, Reverend Tyler organized what amounts to a get-acquainted program. This program included (1) the exchange of pulpits by the pastors; (2) the two churches worked out exchange programs, having their Christmas program in one church, and their Easter program in another; (3) pastors plus choirs changed churches and observed the order of service; (4) joint meetings were held between the boards of control; (5) the entire church was invited to worship in the other's church, and finally the usher boards worked out plans for ushering.

Previous to this program, the Board of National Missions had recommended that the two congregaions work out a merger and had pledged its support and guidance.

At the close of these get-acquainted activities, a joint meeting of both the congregations was called for the purpose of asking the Presbytery of Omaha to dissolve the two congregations and in lieu recognize one. There was only one dissenting vote. However, this new church had no pastor and when the selection was made the congregation voted unanimously for the Reverend Charles E. Tyler.

Thus was brought into being the first truly integrated church in the city of Omaha and one of the few in the nation. The new church selected the name Calvin Memorial Presbyterian church. The entire action of the congregations was approved by the Presbytery (ruling body in the church) in 1954.

Numbered among the worshippers are Negroes, Caucasians, Orientals and one Indian family. These various races sing in the choir, serve on the boards, usher and do everything which becomes the duty of the laity. Instead of membership falling off, the idea of worshipping in a church without racial barriers has attracted many persons of all races to the church. The result is a thriving, growing and live membership at Calvin Memorial Presbyterian church at Omaha, Neb.

The question of segregated churches is being studied by many denominations. Some have come out favoring integration. High on the list of those who have decided to integrate is the Presbyterian church. The general church has set up a committee of 18 whose only function is to integrate the Presbyterians.

Others have elected to remain segregated. However, in spite of the actions of the various denominations on this question, the real crux of this unwholesome situation is in the hearts of the truly devout Christian. Many are questioning the inconsistency of the practice of racially segregated churches, and would much prefer a church whose religious practices, tenets and beliefs transcends the matter of race.

9 1959 PRESBYTERIAN

Controversial Presbyterian Cleric Gets Nod

Miami Herald Sat. 5-30-59

INDIANAPOLIS — (UPI) — A Presbyterian Church committee Friday lessened the possibility of a full-scale assembly debate over the virgin birth of Christ by disclosing it has decided to recommend confirmation of Dr. Theodore Gill as president of the San Francisco Theological Seminary.

Dr. W. Paul Ludwig, chairman of the standing committee on theological education, said the 22-member committee voted unanimously to recommend the noted cleric and writer for the presidency of the seminary.

Dr. Gill, former managing editor of Christian Century Magazine, faced a possible fight over confirmation because he wrote an editorial expressing his doubts over the virgin birth while he headed the magazine.

The editorial, which was unsigned, stirred a dispute among theologians.

Dr. Ludwig said the committee met Thursday night and voted without dissent to back Dr. Gill. He said the committee report will become official Wednesday when it reaches the floor of the 171st General Assembly of the United Presbyterian Church in the U.S.A. The assembly now is in session here.

The action does not rule out a floor fight over Dr. Gill's views. But the committee's unanimity reduced the likelihood of a public airing.

Dr. Gill issued a two-sentence statement Friday saying it would be "out of order for me to comment now on a matter that is under consideration by the appropriate committee of the General Assembly.

"These are questions of a serious theological nature on which the committee knows my views . . . and I feel it would be gratuitous for me to interject a public discussion of my views."

A special committee on consolidations told the General Assembly Friday it is conceivable that growth of interstate metropolitan areas might "radically alter our political as well as ecclesiastical structures."

The report said synods, which under Presbyterian organization frequently conform to state geographical boundaries, are experiencing the growth of major metropolitan areas that extend beyond existing synods.

Dr. Arthur L. Miller, Denver, Colo., who was elected moderator, announced appointment of Dr. Walter Alex Dodds, Ithaca, N.Y., minister, as vice moderator. Dodds was a classmate of Miller at Princeton Theological Seminary.

Inter-Faith Marriages Opposed

Fast

ATLANTA, April 28 (AP) The General Assembly of the Presbyterian Church U. S. (South) today reaffirmed its opposition to marriage between members of that denomination and Roman Catholics.

The Board of Christian Education was asked to reprint and mail to all ministers a pastoral letter on the subject approved by the Assembly in 1946. That letter said the Catholic attitude toward mixed marriages makes impossible a wholesome family religious life and continually requires the Protestant to surrender or compromise his personal convictions.

The church concluded its 99th General Assembly after approving a new loan plan for financing new churches.

Also approved were recommendations of a committee on Christian relations that churches be urged to cooperate in bringing together small groups of persons with differing points of view and representing different racial and cultural backgrounds for the purpose of discovering Christian solutions to community problems.

An overture from the Presbytery of Potomac (Washington - Baltimore) calling for a committee to study the Christian's attitude in participation in war also was approved. It was broadened to include a study on measures to prevent nuclear war.

Another study authorized was on the Christian attitude toward capital punishment.

In earlier action, the commissioners decided that it was not necessary for church members to vote on whether the church should remain in the National Council of Churches.

Church Asks Permanent Rights Unit

Defender Chicago Ill. Sat 5-30-59

By HORTENSE MYERS

INDIANAPOLIS, Ind. — (UPI) — A Presbyterian committee recommended over the weekend that the denomination's supreme governing body ask Congress to make the Civil Rights Commission a permanent agency with "such additional powers as may be needed to increase its effectiveness."

In a statement to be proposed next Wednesday to the 171 General Assembly of the United Presbyterian Church in the U. S. A., the church's social education and action committee charged that "a most serious pattern of injustice in our social order is to be found in racially discriminatory practices of church, society and government."

The committee said "certain states by legislative and procedural innovations have abridged the civil liberties of persons and groups active in the attempt to achieve racial desegregation."

It said "such devices are ungodly as they are unconstitutional."

The statement commended the Civil Rights Commission for "its wisdom in setting up state advisory committees and its fairness in holding public hearings" during its first year of operation.

Ga. Minister Is Dismissed By Presbytery

News Courier Mon. 6-3-59 Charleston, S. C.

COLUMBUS, Ga. (AP) — The minister of the First Presbyterian church was dismissed from the pulpit Sunday in an action that climaxed several years of dissension over the racial question.

A judicial commission of the Southwest Georgia Presbytery announced that the Rev. Robert B. McNeill was being relieved of his pastoral obligations because "the interests of religion imperatively demanded it."

The decision of the eight-man commission was read by the Rev. Frank C. King of Valdosta, chairman of the group, to a stunned and subdued congregation at the regular morning service.

The announcement came without advance notice although the commission statement was dated June 2. Rev. Mr. McNeill said he was informed of the impending action last Wednesday.

The 44-year-old, gray-haired pastor was the author of an article in Look magazine in 1957 in which he discussed ways of bringing racial harmony to the South through "a creative contact between leaders of both races."

Rev. Mr. McNeill said, however, that opposition to him was not all based on differing racial beliefs. He said a faction of perhaps 50 people had been opposed to changes being suggested by the church.

On June 24, 1958, a commission was appointed by the presbytery to investigate reports of dissension among some of the 1,200 members of the church.

That commission on Nov. 30, 1958, dissolved the church's session, governing body of the church, after it reported findings of "division and unrest" and a "condition of disharmony."

The session's function of receiving new members was bestowed on the pastor who was given powers of evangelist.

The Rev. Mr. King said the dismissal was "in no sense a rebuke to Mr. McNeill. We are just trying to make progress and feel more can be accomplished this way."

Rev. Mr. McNeill said he was surprised by the action of the commission. He said he had not planned to submit the matter to a higher court but that after the reaction of some members of the congregation he was not sure what would be done. Several women said they did not think he should leave.

The dismissal could be appealed to the Presbyterian Synod of Georgia and to the General Assembly of the United Presbyterian Church, U.S.A. (South).

The commission statement said Rev. Mr. McNeill would continue to receive his salary until Sept. 1, 1959, and could occupy the manse until that date.

Presbyterians Urged To Try for Race Peace

Courier Journal

Atlanta, April 28 (AP)—Leaders of the Presbyterian Church, U. S. (South) Tuesday called for intensified efforts by church members in reconciling differences between the races.

Five hundred commissioners of the General Assembly, governing body of the church, approved a statement on race relations which said civil courts do not provide an adequate answer.

Christians must keep safe the freedom of the two races to meet voluntarily in unhampered assembly and genuine fellowship, the church leaders declared.

Suggestions toward dealing with the estrangement were presented by the assembly's committee on Christian relations.

4-29-59

5-Day Meeting Closes

The 99th session of the body approved the statement at the concluding meeting of the five-day gathering. The final session also reaffirmed the church stand against marriage between Presbyterians and Catholics and approved a new loan plan for building churches and a number of overtures from synods.

The report on race relations said some organizations formerly dedicated to bringing about harmony have curtailed their activities from fear of reprisals.

The group urged strong measures to assure full opportunity for developing the Negro in society.

Georgia Minister Fired In Racial-View Dispute

COLUMBUS, Ga., June 8 (AP)—A Presbyterian minister who wrote a magazine article on racial harmony has been dismissed after several years of disharmony and unrest among members of his congregation.

The Rev. Robert B. McNeill, pastor of the First Presbyterian Church, was dismissed yesterday by a judicial commission of the Southwest Georgia Presbytery.

The decision was read by the Rev. Frank C. King of Valdosta, chairman of the 8-man group, to a stunned congregation.

The 44-year-old pastor said he was surprised by the action but had not decided whether to appeal to a higher church court.

King said the dismissal was "in no sense a rebuke to Mr. McNeill. We are just trying to make progress and feel more can be accomplished this way."

Mr. McNeill said that several years ago the church organized a Negro congregation in Columbus. When they were unable to secure a Negro pastor the church employed a retired white minister. McNeill said this "burned" some members of the congregation.

Opposition came to a head after Look magazine published an article he wrote on May 28, 1957, in which he discussed ways of bringing racial harmony to the South through "a creative contact between leaders of both races."

McNeill said he was brought up with the traditional Southern segregationist viewpoint, but changed his beliefs after extensive reading of the Bible and documents on the race question and coming in contact with Negroes at Union Theological Seminary in Richmond, Va.

Presbyterian Meeting Is Marred by Bias

United Press International.

INDIANAPOLIS, May 21.—A Denver minister today took over as the nation's highest ranking Presbyterian.

But Dr. Arthur Miller's first day in office was marred by disclosure of a racial incident involving a Negro minister and an exclusive Indianapolis club.

A spokesman for the 171st General Assembly of the United Presbyterian Church in the U.S.A. said the Columbia Club refused Monday to honor the reservation of the Rev. Dr. Jesse Barber, a Negro delegate from New York.

Sixty other delegates to the assembly left the club when Dr. Barber's reservation was canceled, the spokesman said.

The spokesman, a New Jersey delegate who asked not to be named, said Dr. Barber "was turned away when he first came in."

Dr. Barber, a former football star at Lincoln University and a member of the department of evangelism of the church's board of national missions, would say only that "it's not an individual matter."

But both the spokesman and the chief permanent administrative officer, Dr. Eugene arson Blake, said the incident arose from a misunderstanding with the Indianapolis convention bureau. Both agreed the church's local arrangements committee was not to blame.

Threat Of Racial Violence Closing Two Church Camps

LEESBURG, Fla. (AP) — A Presbyterian Church leader said Sunday night that two summer youth camps at Weekiwachee have been cancelled because of threats of violence if Negroes participated.

The Rev. Terrell T. Kirk, pastor of the Leesburg Presbyterian Church and camp director, said the threats came from persons in Hernando County.

Plans called for one of the camps to be operated for white children and the other "opened to qualified boys 11 to 14 from any of our churches," Kirk said.

The decision to cancel the camps was made June 2 at a meeting of the St. Johns Presbytery, one of five in Florida. It includes churches of the Sebring, Sanford, Deland, Daytona Beach and Orlando areas.

One of the members from Orlando is the Washington Shores church, a Negro church.

Kirk said, "No individuals were specifically threatened, but members received word of the threats through residents in the Brooksville area."

The threats were reported to county authorities and the offices of Gov. LeRoy Collins and Atty. Gen. Richard Ervin.

"We felt it was only right and proper that young people from all of our churches should be allowed to attend the youth camp," Kirk said.

"We are not out to integrate the world, but only to deal fairly with the young people of our presbytery."

He said both the Episcopal and Congregational Christian churches hold nonsegregated youth camps in Florida.

"This was our first attempt at a youth camp in which Negroes could participate," he said, "but we only took the Washington changes being suggested by the church.

On June 24, 1958, a commission was appointed by the presbytery to investigate reports of dissension among some of the 1,200 members of the church.

That commission on Nov. 30, 1958, dissolved the church's session, governing body of the church, after it reported findings of "division and unrest" and a "condition of disharmony."

The session's function of receiving new members was bestowed on the pastor who was given powers of evangelist.

The Rev. Mr. King said the dismissal was "in no sense a rebuke to Mr. McNeill. We are just trying to make progress and feel more can be accomplished this way."

Rev. Mr. McNeill said he was surprised by the action of the commission. He said he had not planned to submit the matter to a higher court but that after the reaction of some members of the congregation he was not sure what would be done. Several women said they did not think he should leave.

The dismissal could be appealed to the Presbyterian Synod of Georgia and to the General Assembly of the United Presbyterian Church, U.S.A. (South).

The commission statement said Rev. Mr. McNeill would continue to receive his salary until Sept. 1, 1959, and could occupy the manse until that date.

Rev. Mr. McNeill's article for Look was published in the issue of May 28, 1957 under the title, "A Georgia Minister Offers a Solution for the South."

In the article, he stated a theory of "creative contact" as a road to solution of the racial problem lying between integration and segregation.

He declared that Southern whites and Negroes should establish points of contact that are creative, despite the conflict between state and federal laws on the segregation issue.

By "creative contact," he wrote, "our contact with the Negro people can become creative if we will sit with their leaders at the council table, listen to them with respect and share with them the responsibilities as well as the privileges of living together. Then they will take the initiative in preventing those contacts which are not creative, but rather destructive. At least, they will join us in meeting crises before they arise."

The Rev. Mr. McNeill is a native of Birmingham, Ala. He married Jeanne Lancaster in 1944. They have two children, a boy and a girl.

A Shortage Of Negro Pastors

Presbyterian Board Urges Interracial Church Staffs

KNOXVILLE, Tenn. — Some 200 members of tthe National Staff of the Board of National Missions of the United Presbyterian Church (USA) concluded their five - day meeting at Knoxville College Sept. 8, on the note that an acute shortage of Negro pastors might be alleviated by "encouraging churches to tackle their problems with an interracial staff."

The chief business of the National Staff of the Board of National Missions meeting was to appropriate a record operating budget of $13,284,984 for 1960. Based on the expected giving of 3,150,000 United Presbyterians, the budget will cover salary grants for some 3,000 missionaries, help to underwrite the building of new churches, reinforce denomination's work in changing cities, maintain missions in isolated communities, undergrid a growing radio and TV unit, provide health and welfare counseling services, and evangelism leadership for the denomination.

New officers installed on the closing day were Dr. Clarence E. Polhemus, Spokane, executive of the Synod of Washington, as national staff chairman; and Dr. Laurence W. Lange, New York, vice chairman. Dr. Alexander E. Sharp, New York, remained administrative secretary and budget director of the Board of National Missions.

Dr. Lange cited a study showing that 1132 new Negro ministers are needed each year for the Negro churches and for Negro churches in dominantly white denominations.

"Either the Negro churches go leaderless," he said, 'or they are forced to use about 1000 Negroes each year who do not have theological training. Not more than 100 Negroes are graduated from theological schools each year."

During the convention Dr. James A. Colston, president of Knoxville College; and Dr. Arthur Bannerman, president of Warren Wilson Junior College, Swannanoa, N. C., and three students from each college, were participants in a discussion on "Heritage and Horizons in Education in the South."

Presbyterian Pastor 'Fired' At Columbus

COLUMBUS, Ga. (AP)—A Presbyterian minister who wrote a national magazine article on racial harmony has been dismissed after several years of disharmony and unrest among members of his congregation.

The Rev. Robert B. McNeill, pastor of the First Presbyterian Church, was dismissed Sunday by a judicial commission of the Southwest Georgia Presbytery.

The eight-man commission said the action was taken because "the interests of religion imperatively demand it."

READ BY CHAIRMAN

The decision was read by the Rev. Frank C. King of Valdosta, chairman of the group, to a stunned and subdued congregation.

The announcement came without advance notice although the commission statement was dated June 2. McNeill said he was informed of the impending action Wednesday.

The 44-year-old gray-haired pastor said he was surprised by the action but had not decided whether to submit the matter to a higher court.

COULD APPEAL

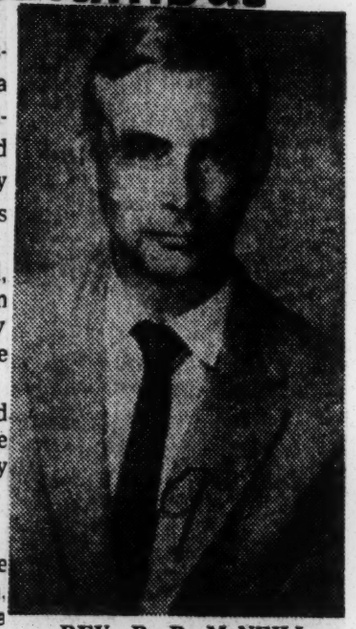
The dismissal could be appealed to the Presbyterian Synod of Georgia and even to the General Assembly of the Presbyterian Church, U.S.

Garrett Shackelford, a former elder, said he would appeal the decision "only with Mr. McNeill's permission. He is being sacrificed for the sake of the commission having the easiest way out."

The commission statement said McNeill would continue to receive his salary until Sept. 1 and could occupy the minister's residence until then.

King said the dismissal was "in no sense a rebuke to Mr. McNeill. We are just trying to make progress and feel more can be accomplished this way."

He urged all church officers to continue in their posts and said "this concerns no one but Mr. McNeill."



REV. R. B. McNEILL

WOMAN TEARFUL

One tearful woman replied that "it concerns all of us who love him and don't think he should leave."

McNeill said that several years ago the church organized a Negro congregation in Columbus. When they were unable to secure a Negro pastor the white church employed a retired white minister. McNeill said this burned some members of the congregation.

Opposition to him came to a head after Look magazine published an article he wrote on May 28, 1957, in which he discussed ways of bringing racial harmony to the South through "a creative contact between leaders of both races."

NAMED LAST JUNE

Last June a commission was appointed by the presbytery to investigate reports of dissension among some of the 1,200 members of the church.

In November that commission dissolved the church's session, governing body of the church, after it reported findings of unrest and disharmony.

The session's function of receiving new members was bestowed on the pastor who was given the powers of evangelist.

McNeill, a native of Birmingham, Ala., is married and the father of two children. He has been with the First Presbyterian church since November 1952.

Pastor Ousted In Racial Row

Associated Press

COLUMBUS, Ga., June 8.—A Presbyterian minister who wrote a national magazine article on racial harmony has been dismissed after several years of disharmony and unrest among his congregation.

The Rev. Robert B. McNeill, pastor of the First Presbyterian Church, was dismissed yesterday by a judicial commission of the Southwest Georgia Presbytery.

The eight-man commission said the action was taken because "the interests of religion imperatively demand it."

The decision was read by the Rev. Frank C. King of Valdosta, chairman of the group, to a stunned congregation at the close of the morning service.

Deposed Pastor Has Heart Attack

Minister Stricken At Bowling Alley

COLUMBUS, Ga. (UPI)—Presbyterian Minister Robert B. McNeil, 44, whose moderate racial views caused his dismissal from the pulpit, suffered a "severe" heart attack tonight at a bowling alley.

McNeil collapsed as he was preparing to bowl a game with his three children. He was rushed by ambulance to the Columbus Medical Center, where he was placed under heavy sedation.

Attending physicians said McNeil suffered what they described as a "myocardial infarction," commonly known as a coronary occulsion.

Mrs. McNeil was at her husband's bedside.

McNeil had removed one shoe in order to put on the special bowling shoes when he complained of feeling dizzy and ill. He was stretched out on the floor where he remained until an ambulance and doctor arrived. His wife also arrived on the scene a few moments after McNeil collapsed.

McNeil was dismissed by the Southwest Georgia Presbytery last Sunday as pastor of the First Presbyterian Church here.

The pastor was the author of a national magazine article which urged "creative contact" between whites and Negroes. Published in Look Magazine in 1957, the article called for "neither integration nor segregation" but rather "creative contact between leaders of both races." He asked white people to work out the problem "with—not for—the Negro."

In his farewell sermon last Sunday night, the pastor told his congregation he could never say he was better than any other man because of the color of his skin.

The Rev. Frank C. King, chairman of the judicial commission, had said McNeil's discharge was no rebuke to the pastor. "We are trying to make progress and feel more can be accomplished this way," he said.

McNeil's doctors said tonight that assuming everything goes well, McNeil will remain in the hospital for three weeks and be confined to his home for another six weeks. In no case, they said, will he be active for another three months.

Cleric Tags News Stories Misleading

VALDOSTA, Ga. (AP) — The racial issue "has merely been used" to trigger the dismissal of a Georgia Presbyterian minister, but was not the underlying cause, the chairman of a church judicial commission said Sunday.

The Rev. Frank King said "recent newspaper publicity given the First Presbyterian church of Columbus, Ga., has been misleading."

REACTION OF SURPRISE

King Sunday in Columbus announced from the pulpit of the Rev. Robert B. McNeill that McNeill was being relieved as pastor. The action, which appeared to take members of the congregation by surprise, followed several years of dissension among some of the 1,200 parishioners.

King, pastor of the First Presbyterian Church of Valdosta, said in his statement Monday that the major problem in the Columbus church "is not the racial issue. The present difficulty is deep and involved and has a history of several years standing.

"The racial issue has merely been used to trigger the explosion," he said.

SCRATCHED SURFACE

"I have served on the commission that has worked with that church for two years. I know the situation from the inside, whereas the newspapers have caught only that which has been on the surface."

Opposition to McNeill in his Columbus church apparently came to a head when he wrote an article for Look magazine, published May 28, 1957, suggesting ways to ease racial feeling in the South through " a creative contact between leaders of both races."

A commission, named by the Southwest Georgia Presbytery, investigated the reports of ill feeling surrounding the church and reported finding "division and unrest" and a "condition of disharmony." The commission last year dissolved the church's session (governing body) and the session's task of receiving new members was given to McNeill at that time.

Pastors Aren't Puppets Of Their Congregations

Dr. Ernest Trice Thompson, of Richmond, moderator of the General Assembly of the Presbyterian Church (South), has said of the abrupt dismissal of Dr. Robert McNeil, Columbus, Ga., pastor, that the official reason advanced for the ousting demanded challenge.

Reports were that Dr. McNeil had been dismissed because of the opposition of some 50 men out of a congregation of about 1,000 who objected to his very moderate position on the race question. But in the ousting process the public and official reason given was that "The voice of the pulpit should be the voice of the congregation."

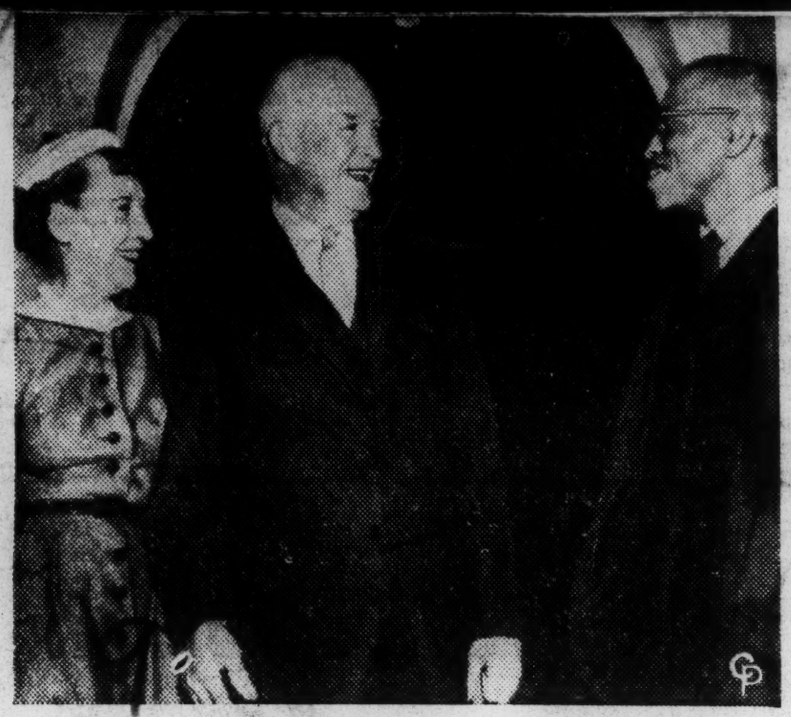
It is to this that Moderator Thompson strongly, and we think properly, dissents.

It seems rather obvious that the only valid reason for a pastor is to have, not a puppet or a ventriloquist dummy sitting on the congregation's collective knee, but a shepherd or a leader, teacher, adviser, comforter and so on.

If the minister is to be mute unless he speaks exclusively what the congregation thinks, then there is no need for a minister to instruct and, if need be, rebuke and admonish. The congregation can simply meet, express mutual views one with the other, and go home.

Certainly the suggestion that the minister is sacrificed, the freedom of us all is in danger. And if the freedom of the pulpit is lost, then every other freedom is in jeopardy."

This conclusion is so sound as to be unanswerable. Does a church want a pastor or one of Edgar Bergen's boys?



President and Mrs. Eisenhower thank the visiting minister at Gettysburg Presbyterian church, Rev. Garnett Lee, who offered special prayers for the Chief Executive on his journey.

Ike Attends Church Services Presided Over By Negro Pastor

GETTYSBURG, Pa. — (ANP) — In a history-making development, President Eisenhower Sunday attended services at the Gettysburg Presbyterian Church and heard a small, eloquent Negro minister offer a special prayer for his success in forthcoming peace conferences.

The President and Mrs. Eisenhower sat with bowed heads as the Rev. Garnett Lee conducted the services in the church where Abraham Lincoln worshiped on the day he delivered his immortal "Gettysburg Address." Pastor of the Capital Presbyterian Church, Harrisburg, Pa., the Rev. Lee was officiating at the Gettysburg church in the absence (on vacation) of the Rev. R. A. MacAskill.

PRAYS IKE'S MESSAGE MAY BE HEARD

Rev. Lee, especially prayed that the President's travel to distant places may lead to "peace on earth." The President told him later he and the First Lady enjoyed the services. They chatted with the studious-looking minister with a small moustache and horn-rimmed glasses, and Rev. Lee stood in front of the church greeting the parishioners following the services.

It was not the first time a President had attended services presided over by a Negro, but it was the first time he had done so when the audience was white and the pastor Negro.

With the President on hand, Rev. Lee used the occasion to impress upon the audience, and through the press and the nation, the gravity of the world situation and to urge them to support the chief executive. In a special prayer, he implored a special blessing for the President.

"We ask a special blessing on the President of the United States and those about him. We pray that as he goes into distant places, he shall find great success for the mission he carries and those things for which he is striving, that some day we may have peace on earth," he intone

URGE LISTENERS TO SUPPORT PEACE

The minister's sermon was equally significant. He urged listners to give enthusiastic support to those striving for peace, security and a better world. He also spoke out against saber rattlers and tyrants.

The Sunday services were the last for Mr. Eisenhower before he embarks Wednesday for Europe and consultations with German, British and French leaders on international matters. The President had been vacationing since August 7.

The Rev. Hyland Garnett Lee has been pastoring since 1935, shortly after receiving an M. A. degree from Lincoln (Pa.) University. He also holds the A. B. and S. T. B. degrees from the same insttitution.

He was moderator of the Canadian Synod in 1944, and pastor of Capital Church from 1947 to the present time.

REBELLION GRIPS CHURCH IN SOUTH

Presbyterian Laymen Seek to Overthrow 'Machine of Liberal Ministers'

Special to The New York Times.

JACKSON, Miss., Oct. 24—An open rebellion by Southern Presbyterian laymen against an "ecclesiastical machine of liberal ministers which has gained control of the leadership of the church" has been revealed here.

The disclosure came in an announcement this week by the newly formed "Presbyterian Laymen for Sound Doctrine and Responsible Leadership," headed by John Ames, business man of Selma, Ala.

Chapters of the laymen's group have been organized in Memphis, Tenn.; Sumter, S. C., and here.

"We are convinced that the time has come when the members of our church must make a decision as to whether we are going to have a Bible-centered, spiritual message and program for our church, or are we going to let these liberal ministers change the church into a political and social service organization," the group declared.

"The liberals, in both their views and programs, are taking the church into political, economic and social issues which an overwhelming majority of the members are opposed to, and which they are convinced the church has no right to speak for them as individual members.

"An illustration of this was the adoption of a report by the 1954 General Assembly, which praised the Supreme Court's decision regarding segregation and called upon the members of the church to help bring about the integration of the races within the church, the public schools and in the community life as a whole.

"Every effort was made to make it appear that it represented the views of the entire Southern Presbyterian Church.

"In reality, it was only the views of a small committee of liberals who prepared the report and the less than 300 liberals who voted for it in the General Assembly."

The group charged that the election of Dr. Ernest Trice Thompson as moderator of the Southern church "is definite proof that the liberals have taken over the organized leadership of the church and are determining its policies and programs."

Dr. Thompson is a professor at Union Theological Seminary in Richmond.

A pamphlet mailed by the group detailed charges made in 1939 by Tom Glasgow, elder in the Charlotte (N. C.) church, in seeking his ouster from the seminary.

The charges said that Dr. Thompson, "in his own written statements, showed that he did not hold to and teach the standards of the church as he indicated he did in his ordination vows."

"Because Dr. Thompson was not removed, he has been able to indoctrinate and influence with his liberal views and teaching over 2,200 of the 3,500 ministers and practically all of the directors of Christian education in the church," the group asserted.

"Also, it has been under his leadership that the liberals have been able to gain control of the General Assembly and the various boards, agencies, colleges and seminaries of the chruch."

the laymen's group is the "trend toward liberalism in religion in the Presbyterian Church and to oppose an attempt which is expected in unification of the Southern and Northern Presbyterian Churches."

The pamphlet mailed from Selma says, "The liberals are taking the church into political, economic and social issues which an overwhelming majority of the members of the church are opposed to, and which they are convinced the church has no right to speak for them as individual members."

The election of Thompson as moderator, the organization claims, gives "definite proof that the liberals have taken over the organized leadership of the church and are determining its policies and programs."

It said that Thompson as professor at Union Theological Seminary in Richmond had been able to indoctrinate and influence with his liberal views and teaching over 2,200 of the 3,500 ministers and practically all of the directors of Christian education in the Church.

"Under his leadership, the liberals have been able to gain control of the General Assembly and the various boards, agencies, colleges and seminaries of the church."

Thompson was not available immediately for comment.

Dixie Presbyterians Gird To Battle Integrationists

SELMA, Ala. (AP) — A group of Southern Presbyterian laymen has been organized for a church-wide campaign protesting policies of a group of so-called liberal ministers.

The Presbyterian Laymen for Sound Doctrine Inc., headed by John Ames, Selma businessman, says its primary aim is to distribute information about the Presbyterian Church (U. S.) South.

Specific target in a pamphlet which the organization said has been mailed to 30,000 members of the church is Dr. Ernest Trice Thompson of Richmond, Va., moderator of the church's General Assembly.

Ames said his group, incorporated at Selma Sept. 20, is composed of churchmen fighting the "trend toward hierachy in the Southern Presbyterian Church."

Although the membership was not disclosed, Ames said the information would be mailed to deacons, elders, teachers and other church leaders throughout the South.

Ames said one of the targets of

Fashionable Atlanta Church Admits Negroes

(Courier Press Service)

ATLANTA, Ga. — Fashionable Druid Hills Presbyterian Church here has voted to open its doors to Negro worshippers. A church board voted 16 to 13 last Thursday to set aside a pew for Negroes. Two Negroes had been turned away from a service earlier in March.

Announcing the action of the board, Dr. Thomas A. Fry Jr., pastor of the white church, observed that the Session said:

"We recognized that the Druid Hills Presbyterian Church is not our church but Christ's church and that we were committed to seek His will."

■

THE VOTE was taken with four members of the board absent, but all members pledged themselves to abide by the decision of the majority. The ruling will not apply to Sunday school youth meetings and church suppers, unless permission is granted by the Session.

Druid Hills Presbyterian Church has in the past been the site of integrated meetings. The General Assembly of the Presbyterian Church, U.S.A., will meet at the church this month, and several Negroes will be attending that meeting.

Church officials said they were following the stated policy of the Presbyterian Church in observing Christian tenets.

It was on March 1 that two Negroes came to the church with an out-of-town white minister and were turned away by the board of deacons. Deliberations over future policy followed.

■

Negroes coming to the church will be questioned as to their motives in coming to the church and if found to be sincere about worshiping, they would be seated in the future, according to church officials.—TWA

Southern Presbyterians Open Atlanta Meeting

ATLANTA (UP) — Southern Presbyterians, convening here for four days starting April 23, will consider a new church position on such subjects as capital punishment and attitude toward the Roman Catholic Church.

The 99th General Assembly of the Presbyterian Church in the U.S. precedes by one week the assembly of the U.S.A. or Northern branch of the church.

At the Southern Assembly there will be 516 commissioners representing 875,000 Presbyterians in 11 states. The assembly sets all policies of the church in its role of high court of Presbyterianism.

One of the first major acts of business will be election of a moderator, expected about 9 p.m. on the opening night.

A mild report on race relations was included. It simply urged the church to at least keep pace with the courts in improving race relations. It said Christians should intensify efforts to bring about a peaceful conclusion of racial problems.

The race report also recommended that Christians "keep safe" the freedom of Negroes and whites "to meet voluntarily in unhampered assembly and genuine fellowship."

Most of the voluminous work of the assembly will concern action on reports from various committees. Much of the program is a followup study on previous recommendations but in two fields these will be new topics.

The assembly will be asked for the first time to "make a thorough study of the Christian attitude toward capital punishment, emphasizing the Biblical basis for discerning the will of God in this matter and making suggestions as to how the individual and the church might implement the Christian position on the matter."

On the Roman Catholic question, the assembly will be asked to re-emphasize "its unqualified disapproval of the Roman Catholic principle of union of church and state, that it warn its young people against contracting marriage with members of the Roman Catholic faith and that it warn the members of our church of the dangers which a Roman Catholic government would pose to the American nation."

One report to the Assembly notes that the inflationary spiral of recent years has put some church salaries at about 87 per cent of their 1939 purchasing power level.

The report said this situation is "a very poor reward for 18 years of service." It said a typical executive secretary's salary today is only $20 above 1939 according to comparative dollar values.

The financial report on world missions of the church shows that 1958 brought in $375,000 more than the previous year but that the nearly $4,750,000 coming to this source was still $578,000 below the budget for the missions.

The general council recommended a 1.4 per cent increase in the 1959 budget for the General Assembly's work.

In other action scheduled for the Assembly:

Presbyterians were urged to support legislation designating Sunday as the Lord's day. The recommendation, a counter move to the Seventh Day Adventists, noted that it "does not require one's observance of a particular day; it simply prevents one's interference with those who would observe it."

A study by a three-member committee of educators was proposed for Montreat College before reaching a decision as to whether the four-year college, now in financial straits, should be turned into a junior college, a preparatory school or a coed institution.

Strong protests will be received from various Presbyteries against recommendations of the world order study conference, a division of the National Council of Churches, that Red China be admitted to the United Nations. Several Presbyteries ask that the assembly withdraw from the Council.

The Potomac Presbytery asks that a committee study the Christian's attitude in participation in war with special reference to modern methods of mass destruction.

Presbytery Raps Students Mixing

Alabamans Would Pull Out Of National Council

SELMA, Ala., April 24.—(AP)—The Tuscaloosa Presbytery of the Presbyterian Church United States Southern has adopted two resolutions opposed to racial mixing of church groups and has requested the denomination withdraw from the National Council of Churches of Christ in America.

One resolution, being sent to the First Presbyterian Church of Auburn, Ala., registers a protest against certain integrated youth meetings sponsored by that church.

This resolution stems from a practice of some years standing whereby students of a fellowship class in the church entertain Tuskegee students each year at a social gathering. The Tuskegee students then reciprocate.

A second resolution, sent to the Synod of Alabama, asked that body to stop social integration activity in the youth program at Auburn and to prevent such programs from being sponsored by other churches in the synod.

After a lengthy and sometimes heated debate the resolutions were adopted in one package by a vote of 35-19—a majority of the 26 ministers and 34 ruling elders of the 50 churches in the Presbytery.

The resolution to the synod will be presented when it meets in Memphis, Tenn., June 23.

The Rev. Moody Holmes of Selma, clerk of the Tuscaloosa Presbytery, said the resolution requesting withdrawal from the National Council of Churches of Christ in America will be presented to the church's general assembly which now is in session at Atlanta.

The Rev. Mr. Holmes said the reason for the withdrawal request was the tenor of a recommendation by a group within the council that Communist China be recognized by the United States and admitted to the United Nations.

White, Negro Church Group Holds Meeting

MARSHALL (AP) — Merger of two Southern church bodies—one formerly Negro and one white—that became effective January 1 became actual in two meetings this week.

Merged interracially are Holston and Rogersville Presbyteries of the United Presbyterian Church of the U.S., following action of about a year ago in which parent regional synods united.

The spring meeting of the Holston-Rogersville Presbyteries convened Monday in Elizabethton, Tenn. Auxiliary units for women, termed Presbyterials, met on Tuesday.

Holston Presbytery includes the United Presbyterian Church's white congregations in Western North Carolina and East Tennessee. Most of the churches are rural, although several in Tennessee are larger city churches.

Rogersville Presbytery included Negro churches in East Tennessee Church in Asheville.

Presbytery Urges Halt Of Social Integration

Resolution Opposes Race Mixing At Auburn Fellowship Class

SELMA, April 24 (AP) — Petitions to stop an integrated social practice at the First Presbyterian Church of Auburn, Ala., will be presented at the next meeting of the Alabama Synod of the Presbyterian Church of the U. S. (Southern).

The Tuscaloosa Presbytery adopted resolutions objecting to the practice and requested action from the General Assembly.

The synod next meets in Memphis, Tenn., June 23.

The Presbytery also asked that the denomination withdraw from the National Council of Churches of Christ in America.

The Rev. Moody Holmes of Selma, clerk of the presbytery, traced the latter resolution to a recommendation by a group within the council that the United States recognize Communist China and that that country be admitted to the United Nations.

The resolutions on the Auburn church stems from a practice of the past several years by a fellowship class in the church.

The class annually entertains students from Tuskegee Institute at a social function.

The Tuskegee students in turn are hosts at an annual function for members of the Auburn class.

The resolution stated:

"Members of the Presbyterian Church in Alabama have become increasingly alarmed at the race mixing being promoted by Rev. George Te ord through the Westminster F lowshop Class of the First Presbyterian Church of Auburn."

One resolution was sent to the church.

It protested certain integrated youth meetings which have been sponsored by that church and its minister to students.

A second resolution went to the Alabama Synod.

It asked that a halt be called to social integration activity in the youth program at Auburn and that action be taken to prevent such programs from being sponsored by other churches in the synod.

All the resolutions were adopted as one and passed on a 35-19 vote. The Presbytery is composed of 26 members and 34 ruling elders of the 50 churches within its territory.

Presbyterians in South name moderator

ATLANTA, April 24—(AP)—A professor of church history, the Rev. Ernest T. Thompson of Richmond, Va., is the new head of the Presbyterian Church U. S. (South).

The 65-year-old native of Texarkana, Tex., was elected last night as moderator of the high court of the church, the 99th General Assembly, to succeed Philip Howerton of Charlotte, N. C.

The new leader of the denomination's 873,000 members in 19 states and the District of Columbia has taught at Union Theological Seminary in Richmond since 1925.

He is co-editor of the magazine Presbyterian Outlook, and has been commissioned to write a book which will be used for the church's 100th anniversary celebration next year.

Earlier Howerton had told the meeting that Southern Presbyterians must double their membership within the next 10 years to maintain their position among Protestant denominations in the South.

THE CHURCH'S membership increased 33 per cent during the past 10 years.

The retiring moderator warned that differences on the race issue must not be allowed to hamper interracial work of the church.

The assembly will continue through Tuesday, and will adopt a program for the coming year and consider a budget of $9,186,000 for 1960.

REV. ERNEST THOMPSON
. . . Presbyterians' choice

Presbyterian Univ. Planned for Pah.

PITTSBURGH — Directors of Pittsburgh's two United Presbyterian seminaries, Pittsburgh-Xenia and Western, have announced approval of plans to consolidate the two institutions — and to build from this base "a great new theological foundation or university in Pittsburgh."

Mr. Barbour

Mr. Leitch

The consolidation agreement, which must be approved by the General Assembly of the United Presbyterian Church, USA, later this month, estimates additional funds of $13,000,000 will be needed for new buildings and endowment funds. At least $8,000,000 of this is listed as "immediate need."

TO BE known as the Pittsburgh Theological Seminary, the new seminary is scheduled to enroll its first class in the fall of 1960. Ultimately it is proposed that it will include at least four administratively separate sections:

(1) Bachelor of Divinity program; (2) graduate studies program; (3) specialized ministries program, and (4) in-service and adult training program.

Making the joint announcement of their directors' action, Western's President Clifford E. Barbour and President Addison H. Leitch of Pittsburgh-Xenia said:

"It is particularly appropriate that Western Pennsylvania, the heartland of Presbyterianism,' should be the home af a great new theological endeavor, adding a new sense of unity and purpose to the historic greatness of both schools' heritages. We will build an impressive monument to the past while creating a new and stronger resource for the future."

Missouri Synod Scores Ouster of Georgia Pastor

ST. CHARLES, Mo. (AP)—The Presbyterian Synod of Missouri, U.S., Thursday at its 127th annual session deplored the recent dismissal of Robert B. McNeill from his pastorate in Columbus, Ga., over a racial issue.

In an open letter to the 16 synods of the Presbyterian church in the United States, the Missouri Synod called attention to the number of ministers who have been ousted "because they have expressed a conscientious witness on social issues confronting the church, issues upon which the courts of our church have made similar pronouncements."

The synod did not mention McNeill by name, but a spokesman said the letter referred primarily to him.

In dismissing McNeill the Southern Presbyterian Judicial Commission said opposition to him "stemmed primarily from his effort to relate the gospel of Jesus Christ to the current racial problm of the Southland."

Opposition to McNeill among his parishioners took shape about two years ago when he wrote a magazine article encouraging "creative contact" between the races as a means toward resolving racial difficulties.

The synod's letter noted:

"In most such cases common knowledge has been that the heart of the problem lay in the minister daring to speak what he believed was God's truth and will, an interpretation of that will which is in harmony with the churches' declared understanding of the teaching of the New Testament. . . .

"We sincerely believe that as a minister fulfills his obligation to reflect the mind of Christ as interpreted by his denomination, that denomination must honor its own policy and hold up the hands of the ministers who would be its voice. . . ."

The letter was adopted as "the mind and policy" of the synod.

9 1959

PRESBYTERIAN CHURCH (ALABAMA)

Race-Mixing Protest Put Before Church

Daily Home
Talladega, Ala.
Wed. 6-24-59

MEMPHIS (AP) — A protest against "race mixing" at two Alabama colleges comes before the annual meeting of the Presbyterian Synod of Alabama today.

The protest was drawn up by the Tuscaloosa Presbytery. It concerns recent integrated meetings of white and Negro members of Westminister Fellowship units at Auburn and Tuskegee.

The Synod of Alabama opened its 24th state meeting at Southwestern College here Tuesday. The Synod is one of several that contribute to the college's support.

Also slated to come before the 147 white and Negro ministers and elders attending was a resolution urging Alabama lawmakers to "stop the loopholes" which make quickie divorces possible in the state.

In raising the race issue, the Tuscaloosa Presbytery said the fellowship program at Auburn was "harmful and divisive." The Synod was asked to stop the "social integration activities."

The Synod's Christian Life Committee has gone on record as praising the work of the fellowships and supporting the Auburn minister involved, the Rev. George Telford.

A committee statement called the suppers "probably the outstanding example of missionary work done by college students anywhere in Alabama and possibly the General Assembly."

The Tuscaloosa protest said, "The overwhelming majority of the members of the Presbyterian Church in Alabama are decidedly opposed to such race mixing . . . and feel that this . . . is increasingly destructive of the peace and harmony in our church."

Inter-Racial OK Given By Synod

Commercial Appeal
Memphis Tenn.

Move To Stop 'Integration Activities' Denied At Alabama Talks Here

Thurs. 6-25-59

By WILLIAM BOOZER

Official church approval was stamped on inter-racial religious activities of Alabama Presbyterians by that state's Presbyterian Synod here yesterday in a tense climax of the governing body's annual meeting at Southwestern.

The synod, after its moderator politely evicted members of the press, debated at length before denying a petition by the Tuscaloosa Presbytery that the synod stop "social integration activities" of the Westminster Fellowship at Alabama Polytechnic Institute at Auburn.

Hit At Threats, Pressures

Ministers and ruling elders present at the integrated 124th synod meeting affirmed the right of Presbyterians "to engage in discussion and prayer with others, regardless of race or nationality," and condemned any "obscene and anonymous threats and pressures" associated with such meetings.

This action came in approving an "overture," or resolution, which had reference, before being amended, to harassment of women attending an integrated church meeting in Montgomery last September. The synod yesterday held that communicants are nevertheless "free to abstain from such meetings."

With the press barred during an earlier coffee break by Mayor Mac W. Freeman Jr. of Wetumpka, moderator, the synod then took up the thory Westminster Fellowship issue at Auburn. Under fire was the Rev. George Telford, minister to students at Auburn, for conducting an integrated supper meeting of Westminster Fellowships of Aubru and Tuskegee Institute last March. The Tuskegee group were hosts for Auburn fellowship members at a similar meeting in April on the Negro campus.

In denying the Tuscaloosa Presbytery's petition, the synod registered confidence in the Rev. Mr. Telford and recognized him as "one of the most promising ministers to students in our church."

Urging a stop of the racially-mixed programs were the Rev. Moody Holmes, pastor of Woodlawn Heights Church at Selma, and J. Bruce Henderson, Camden merchant and ruling elder in his home church.

Oppose Tuscaloosa Move

Speaking for denial of the Tuscaloosa Presbytery's overture were Dr. Richard T. Eastwood, vice president of the University of Alabama, Dr. J. C. Wool of Guntersville, executive secretary of the North Alabama Presbytery, and Dr. J. M. H. Henderson, Negro professor of physics at Tuskegee.

In a prepared statement delivered only in part, Mr. Henderson, twice an unsuccessful candidate for Alabama governor, declared the King James version of the Bible shows "integration is contrary to God's pattern of creation." The statement was critical of young and some middle-aged ministers who "have gone to school in brainwashing seminaries."

Denounces "Fuzzy Thinking"

Mr. Henderson denounced what he termed "ministerial dictatorship," "fuzzy thinking and politics" responsible for integration, and the "intersex, interracial, social meeting of teenage and young adult boys and girls" at Auburn.

In other action, the synod called on Alabama lawmeksr to plug loopholes which make "quickie divorces" possible. It pledged $33,000 in financial support next year for Southwestern, and adopted a budget of $622,691 for 1960.

The Rev. J. Will Ormand, pastor of Covenant Presbyterian Church at Tuscaloosa, was named moderator-nominee. He will succeed Mayor Freeman at the 1960 synod meeting next June at Columbia Seminary in Decatur, Ga.

Presbyterians Act on Banning of Negro

INDIANAPOLIS, Ind. — The General Assembly of the United Presbyterian Church has taken action to prevent a repetition of an incident that caused a Negro church leader of the group to be barred from a room in a private club here.

Because of the club's ruling that forbade the Rev. Dr. Jesse Barber of New York, assistant secretary of the Division of Evangelism of the church's Board of National Missions, from being accommodated, the assembly invoked a standing rule against racial discrimination in rooms or restaurants of the host city.

Rev. Barber, former dean of Lincoln Theological Seminary of Oxford, Pa., said the Columbia Club in downtown Indianapolis would not "honor" his confirmed reservation when he presented it at the registration desk. Upon learning of the incident all 60 delegates of the convention moved out and transferred to other quarters.

■

ROBERT WILSON manager of the club, denied any knowledge of the incident. However, John Smith, chairman of the arrangements committee, confirmed the slight.

Smith, who said he was a member of the club for 25 years, said he knew of no racial bars. "I don't know whether I'll resign or be thrown out," Smith said.

The Presbyterian Church has been a leader in denouncing segregation in any form. Every year the assembly issues strong pronouncements on racial discrimination.

The quick action by church officials was praised by many delegates as a definite step showing that the church will put into practice what they have been preaching for many years.

Fla. Methodists Leave Bias Up To The Churches

LAKELAND, Fla. — (UPI) — The Florida Methodist Conference Friday passed to its local churches any decisions to be taken on racial segregation.

The more than 1,000 delegates to the 117th annual conference approved a resolution by its board of social and economic relations which said "each church shall give prayerful consideration to the role it should take on racial reconciliation in the community."

The deleted portion read: "We recognize the seriousness of the racial problems in our state." Substituted was the phrase, "The obligation of the church is to maintain its Christian witness and the teaching of our Lord that all men are brothers."

Integrated Summer Camp Is Cancelled

LEESBURG, Fla. (AP) — A Presbyterian Church leader said Sunday night that two summer youth camps at Weekiwachee have been cancelled because of threats of violence if Negroes participated.

The Rev. Terrell T. Kirk, pastor of the Leesburg Presbyterian Church and camp director, said the threats came from persons in Hernando County.

Plans called for one of the camps to be operated for white children and the other "opened to qualified boys 11 to 14 from any of our churches," Kirk said.

The decision to cancel the camps was made June 2 at a meeting of the St. Johns Presbytery, one of five in Florida. It includes churches of the Sebring, Sanford, Deland, Daytona Beach and Orlando areas.

One of the members from Orlando is the Washington Shores church, a Negro church.

Kirk said, "No individuals were specifically threatened, but members received word of the threats through residents in the Brooksville area."

The threats were reported to county authorities and the offices of Gov. LeRoy Collins and Atty. Gen. Richard Ervin.

RACE AMITY ASKED BY PRESBYTERIANS

Southern Church Calls for Whites and Negroes to Meet in 'Fellowship'

Special to The New York Times.

ATLANTA, April 28—Nearly 900,000 Southern Presbyterians were called upon here today to defend the freedom of Negroes and white persons to "meet voluntarily in unhampered assembly and genuine fellowship."

The appeal for mutual respect between the two groups was adopted overwhelmingly by the General Assembly of the Presbyterian Church in the U. S. (Southern) at the closing business session of its six-day annual meeting.

Church leaders here viewed the assembly's action as a significant step forward toward the reopening of lines of communication between whites and Negroes in the South.

The proposal was part of a committee report on Christian relations.

Its significance also can be measured in the light of recent racial developments in this city.

Last month the fashionable Druid Hills Presbyterian Church, host to the assembly, agreed to seat Negroes in pews set aside for that purpose and "so designated."

But frequent visits by Negro worshipers will be investigated for "motive" by church officials. For Negroes to visit the church except for worship would require special permission.

In the context of Georgia's racial problem the action by the Druid Hills church was regarded as an advance.

At the time, church officials observed that "within our membership there are two extreme views—one that we admit Negroes with no restrictions whatsoever and another that we bar them unequivocally." What resulted was obviously a compromise.

In the area of interracial communications it was noted by visitors that last Sunday Duke Ellington and his band played a one-night stand in a ballroom in Atlanta's Negro section.

At least 200 white jazz enthusiasts joined about 1,500 Negroes in unhampered assembly.

The Presbyterian report pointed out that too often Christian action was paralyzed "because avenues of communication have been blocked."

"The Christian community in its testimony in behalf of justice and fairness to all people certainly cannot without shame lag behind the efforts of secular agencies in behalf of these goals," the report said.

"And since it is apparent that the attitudes and actions of extreme groups result in divisions of our society into hostile factions, the Christian community is challenged by these hostilities to intensify its efforts toward effecting peace in Christ's name among men, through a ministry of reconciliation that is the thrust of its gospel."

An overture, or resolution, "re-emphasizing" the church's stand against "dangers" inherent in Roman Catholicism was neither approved nor disapproved.

Instead, the assembly reaffirmed an earlier stand on the inviolability of the principle of the separation of church and state. It also authorized the reissue of a pastoral letter of 1946 warning against marriage between Protestants and Roman Catholics.

Last night the Assembly formally endorsed an action taken last year conditionally permitting Presbyterian ministers to marry divorced persons. Such marriages may be performed if, after examination, the couple shows repentence about earlier failure and determination to succeed in the new marriage.

The assembly's action endorsed the 1958 assembly's approval of a revision of Chapter 26 in the Confession of Faith, and the action of a majority of the presbyteries in voting, 69 to 13, to approve the statement.

Until yesterday's action wrote the new law, remarriage of divorced persons had been permitted only for the innocent parties in cases of infidelity and for willful and irremediable desertion. The assembly acted yesterday by rejecting a substitute motion. The substitute would have put the question into the hands of an ad interim committee for the fifth or sixth time in recent years.

Text of Southern Presbyterians' Stand

Special to The New York Times.

ATLANTA, April 28—Following is a statement on "Christian Harmony in Race Relations," which was approved here today by the General Assembly of the Presbyterian Church in the U. S. (Southern):

It is generally observed that race relations have changed in recent years. Estrangement between the two races principally involved is quite evident, with varying degrees of intensity.

In some cases the exchange of friendly relations in public, or attendance at interracial meetings, reaches the extreme of bringing under suspicion those who do so while some organizations, formerly dedicated to the improvement of race relations, have seriously curtailed their activities from fear of reprisals of one kind or another.

Many people recall nostalgically what formerly appeared to be good racial relations, overlooking the fact that previously existing relationships were far from satisfactory to a large part of the population, and were especially disheartening to the Negro.

It is increasingly evident that the civil courts do not provide an adequate answer o this social problem. The estrangement, however, that results from litigation becomes as much the concern of church people as were the occasions that provoked it.

The Christian community in its testimony in behalf of justice and fairness to all people certainly cannot without shame lag behind the efforts of secular agencies in behalf of these goals. And since it is apparent that the attitudes and actions of extreme groups result in divisions of our society into hostile factions, the Christian community is challenged by these hostilities to intensify its efforts toward effecting peace in Christ's name among men, through a ministry of reconciliation that is the thrust of its gospel.

To this end Christians must be dedicated by the very liberty that is theirs in Christ to keeping safe the freedom of the two peoples to meet voluntarily in unhampered assembly and genuine fellowship.

In order that we may be more effective witnesses to the community as a whole, our own reconciling efforts in interracial affairs must assume more tangible reality within the life of the church itself. And as strong measures are concerted to assure full opportunity for developing the Negro in society, in like proportion are responsibility and obligation laid upon the Negro himself to assume his full role in the whole life of the community.

Community agencies which now suffer from lack of his qualified assistance, such as planning committees, hospital boards, welfare and other social betterment commissions, could rightfully expect responsible performance from Negro citizens as they do from white citizens. Surely it should be the Christian's zeal to show forth the excellence of the power of God for righteousness in the affairs of men.

Belief In Brotherhood Gets Pastor Dismissed

He wanted 'creative contact'..

COLUMBUS, Ga. — The Rev Robert B. McNeill, pastor of the First Presbyterian Church (white) here was dismissed from his pulpit last Sunday because he believes in brotherhood.

The 44 year-old Southern Presbyterian clergyman was ousted from the church for urging "creative contact" between white and colored persons in a national magazine article on May 28, 1957.

The Rev. Frank C. King of Valdosta, Ga., head of a commission appointed by the Southwest Georgia Presbytery to run the church last November, read the report dismissing the minister from his charge. King stated:

* * *

"THE VOICE of the pulpit should be the voice of the congregation.

"The dismissal is in no sense a rebuke to Mr. McNeill. We are just trying to make progress and feel more can be accomplished this way.

"This concerns no one but Mr. McNeill."

In an article in Look Magazine, the Rev. Mr. McNeill wrote, in part;

* * *

"SEGREGATION ON the basis of color alone implies inferiority with the further implication that inferiority by nature permits inferiority by treatment.

"The term that best describes our mode of operation is creative contact.

"It means that even while the state and federal laws are in contention, there should be points of contact between the white and colored people that are creative.

"This means representatives of both groups on city councils, grand juries, school boards, medical societies, ministerial associations and other public agencies."

* * *

STEPPING TO the rostrum to deliver his last benediction after the report was read, the Rev. Mr. McNeill walked from the 1,200-member church standing tall after he was finished.

Sobs broke loose from women members of the choir and several deacons and parishioners rushed to Rev. King denouncing the commission's action in dismissing the minister because of his views.

"If we kick a Christian man and his family out like this, then what hope have we? Mr. King, you and your commission have failed a Christian man," one church member cried.

"You have been listening to the wrong people, Mr. King," another member injected.

* * *

"YOU DISMISSED him just because a few people have come down there and told you big lies about him," still another member screamed, but to no avail.

In an earlier report, the commission decided that "opposition to Mr. McNeill has stemmed primarily from his effort to relate the Gospel of Jesus Christ to the current racial problem in our Southland."

The commission indicated that it opposed views expressed that were no in conformity with the views of the church governing body.

Mr. McNeill said he lost faith in racial prejudice when he was in a theological seminary at Richmond, Va.

* * *

THE BIRMINGHAM, Ala., born minister, who switched from law to attend Union Theological Seminary, Richmond, said.

"I got half-way through the seminary before there was a crack in the dike. As I look back on it I hardly know.

"I used to rebel at the idea of sitting next to colored delegates at lunch when an inter-seminary conference was attended on campus by representatives from Virginia Union University, a colored college across town.

"Moral pressure made me sit next to them. And I discovered that these men weren't so bad after all.

"In my first pastorate near Birmingham I started reading everything on race from Gunnar Myrdal's 'American Di-Dilemma' on down.

* * *

"AND THEN I relized that my old attitude on race just didn't stand up.

"In 1957 and 1958, I drafted two reports on the denomination's Committee on Christian Social Relations that were regarded as the most liberal statements on racial issues ever put out by a predominantly Southern Church."

Pastor of his church for six-and-a-half years, the Rev. Mr. McNeill was instrumental in the organization of the Carver Heights Church for colored persons shortly after he came to Columbus.

Since his views were published two years ago, the church governing body has wrangled consistently over his right to speak on any issue from the pulpit.

* * *

THE ISSUE came to a head when some 50 members of the congregation, after fierce agitation for his removal, refused to support Mr. McNeill's budget, withheld pledge funds and continuously bantered with the church legislative body against him.

Algie Moseley, a church deacon and a Columbus lawyer, was vehement in his opposition to Mr. McNeill. Others who opposed his views refused to comment.

The commission report stated Mr. McNeill's dismissal was effective immediately with the Presbytery to furnish Sunday ministers at the church until a new preacher is appointed.

The report added, however, that the Rev. Mr. McNeill is to receive his pay until Sept. 1 or until he is called to another charge.

* * *

THE REV. MR. McNEILL, who was informed of the impending action prior to his dismissal, said he was surprised by the developments.

The dismissal could be appealed to the Presbyterian Synod of Georgia and even to the General Assembly of the Presbyterian Church, U.S.

Upon learning of her husband's dismissal, Mrs. McNeill, who shares his views, stated:

"The only thing that bothers me is that people are saying they feel sorry for me.

"They needn't feel sorry for me— I'm from Kentucky."

Presbyterian Ranks Increase

Membership in The United Presbyterian church in the U.S.A. increased by 56,990 in 1958, to reach a new high of 159,562, according to a report to be made by the Rev. Dr. Eugene Carson Blake, stated clerk (chief executive officer), to the denomination's 171st General Assembly. The Assembly met in Indianapolis May 20 through 27.

Some 975 commissioners (delegates) to the General Assembly also heard Dr. Blake report an increase in the number of ministers on the rolls of the church, a substantial growth in Sunday Church School membership, and a large increase in giving by church members to local and worldwide causes.

In 1958 there were 11,801 ordained United Presbyterian ministers serving in a wide variety of tasks in the church. The majority more than 9,000 — served in local parishes. The remainder were engaged in missionary endeavors in the United States and abroad, as chaplains in hospitals and other institutions, and in administrative jobs with the denomination's boards and agencies.

The more than 3 million communicant members (membership statistics are based on the number of communicants in good standing, and do not include infants or adherents), are on the rolls of 9,454 local churches located in all parts of the United States, Cuba and Puerto Rico. These churches are under the jurisdiction of 224 presbyteries and 33 synods.

The Case Of A Fearless Churchman

In Columbus, Ga., the other day, a Presbyterian minister was unceremoniously dismissed from his church. Because of an article he had written for the Look Magazine, two years ago, calling for a "creative contact between leaders of both races," the Rev. Robert B. McNeill was tossed out of his pulpit and forced into the ranks of the unemployed.

There was no advocacy of either segregation or integration. The article merely suggested that while the state and Federal laws were being debated there should be points of contact between the Negro and white people that might help to resolve existing discord and mistrust.

The Rev. Mr. McNeill is evidently a man of intelligence and broad convictions. He must have had deep meditation on this racial conflict; and no doubt he is fully prepared to suffer martyrdom for a cause in which he believes. In his valedictory sermon to the congregation he said:

"There are those in the church who so overtly despise race prejudice that they are willing to wear a black badge of stigma until all racial injustice is wiped out."

His farewell message did not fall on deaf ears. Members of the choir burst into tears and several elders and parishioners denounced the Presbytery action and demanded that their minister be retained. Such demands are not expected to be met, for the decision to oust McNeill seems final and irrevocable.

When the Rev. Mr. McNeill backed up the sentiments expressed in his article by reiterating them in the pulpit, he aroused the ire of about 50 of the church's 1,200 members. A church commission which inquired into the matter came to the conclusion that Mr. McNeill's tenure was no longer compatible with the views of the congregation and that the opposition to him had "stemmed primarily from his effort to relate the Gospel of Jesus Christ to the current racial problem in our Southland."

The movement to purge Mr. McNeill took the form of economic pressure. Some members of the church withheld their pledge payments and refused to support his budget. But the pastor would not retract his words; he kept on affirming that:

"Segregation on the basis of color alone implies inferiority, with the further implication that inferiority by nature permits inferiority of treatment.

"The term that best describes our mode of operation is creative contact. It means that even while the state and Federal laws are in contention there should be points of contact between the white and Negro people that are creative."

He explained: "This means representation of both groups on city councils, grand juries, school boards, medical societies, ministerial associations, and other public agencies."

The explanation, however, did not subdue the flaming passion of the extremists who wanted McNeill's scalp. They contended that the voice of the pulpit "should be the voice of the congregation." This means that a minister must not lead but follow his congregation blindly. Such a view can only prevail in a backwoods community where reason abdicates to ignorance and prejudice.

The Rev. Mr. McNeill deserves a Congressional medal of honor for his bravery above and beyond the cause of Christian duty. He deserves to be honored, for it is through such steadfast devotion to the principles of social justice that America's culture may be spared universal condemnation. We hope that more voices will be raised in his defense.

Pastor Backing Racial Contacts Dismissed at Georgia Service

By JOHN WICKLEIN

Special to The [illegible]

COLUMBUS, Ga., July 7—A Southern Presbyterian minister was summarily removed at this morning's service as pastor of his church here in a controversy that began when he wrote an article in a national magazine urging "creative contact" between whites and Negroes.

The order dismissing the minister, the Rev. Robert B. McNeill, was read after his sermon by the head of a commission, appointed by the Presbytery of Southwest Georgia. The commission has been running the church since Nov. 30, 1958.

In his sermon today in the large old Gothic church, Mr. McNeill alluded only once to what was to come. He had been notified Wednesday; no one else in the congregation knew the decision to oust him had been taken. The minister said:

"There are those in the church who so overtly despise race prejudice that they are willing to wear a black badge of stigma until all racial injustice is wiped out."

After the Rev. Frank C. King of Valdosta, chairman of the Judicial Commission, delivered the report, Mr. McNeill said his final benediction and walked out the front door of the church.

Women members of the choir burst into tears, and several elders and parishioners followed Mr. King to denounce the commission's action and demand that Mr. McNeill be kept on.

"Mr. King, you have been listening to the wrong people," one woman cried. Another said, "You dismissed him just because a few people have come down there and told you big lies about him."

One of the leaders of the opposition to Mr. McNeill was Algie Moseley, a Columbus lawyer and a deacon of the church.

"This is a family situation," he told a reporter, "and I think the newspapers should stay out of it."

Others of the opposition refused to comment.

There was some sentiment expressed that if Mr. McNeill remained, the divisions in the church over the race issue would not heal.

But Eben Reid, a church member, towered over Mr. King and told him:

"If we kick a Christian man and his family out like this then what hope have we? Mr King, you and your commission have failed a Christian man and his family."

Mr. McNeill said later that he had been surprised by the commission's action. He said he had hoped in time to resolve the difficulty by accepting a call to another pulpit but the commission had not permitted him to do tha.

Appointed 6 Months Ago

Six months ago the commission, which had been appointed at the request of the session to study and act on the dissension within the church, took action that appeared to favor Mr. McNeil and his right to speak on any issue from the pulpit. At that time it dissolved the session, or governing body of the church, which had spent two years in in-fighting over the minister and his views, and took administration of the church upon itself.

It raised Mr. McNeil to the status of an evangelist.

In its report then the commission said opposition to Mr. McNeill "has stemmed primarily from his effort to relate the Gospel of Jesus Christ to the current racial problem in our Southland."

Wrote Article in 1957

It traced the beginning of that opposition to the minister's publication of an article in Look Magazine on May 28, 1957, in which he urged "creative contact" between the races to solve the South's difficulty. He wrote in part:

"Segregation on the basis of color alone implies inferiority with the further implication that inferiority by nature permits inferiority of treatment.

"The term that best describes our mode of operation is creative contact. It means that even while the state and Federal laws are in contention there should be points of contact between the white and Negro people that are creative. This means representation of both groups on city councils, grand juries, school boards, medical societies, ministerial associations, and other public agencies."

Such sentiments, which Mr. McNeill reiterated from the pulpit, arounsed the ire of about fifty of the church's 1,200 members. They began taking steps immediately through representatives in the session to have him dismissed. Later they applied economic pressure by withholding pleadge payments and refusing to support his budget.

"One of them," the minister said, "told the session that he was holding his pledge in escrow until the day I was removed. Well, the church must be rich today," he said with a wry smile.

At Mr. McNeill's suggestion the judicial commission investigated the situation, and decided that it would be best to dissolve the session until tempers cooled. At the same time it admonished church members to protect the freedom of the pulpit.

Today's report appeared to reverse the commission's support of the minister even though it praised him for his "sermons of analysis." It also said that under his leadership the church had "fulfilled its right with forthright clarity."

"However," Mr. King said, "the commission feels that the voice of the pulpit should be the voice of the congregation."

From now until another pastor is called, he said, the Presbytery will supply Sunday preachers. The commission said Mr. McNeill would remain on salary and would be permitted to remain in the manse until Sept. 1, or until he found another pastorate. Mr. McNeill said he might remain within the Southern Presbyterian Church but that he was not sure.

There was speculation, denied by Mr. King, that the commission's reversal had been prompted by a note Mr. McNeill published in the church bulletin two weeks ago, mentioning a forthcoming Look article on the racial situation here wirtten by Steve Lesher, a reporter on The Columbus Ledge.

The statement said that although Mr. McNeill had not read the article, he asked his congregation not to pre-judge it, but consider its arguments within the framework of Chris-

tian love.

Mr. McNeill, who lost faith in the traditional racial patterns of his native regions while he was in theological seminary, occupied the pulpit here for six and a half years. The minister, who is 44 years old, was born in Birmingham.

Losing his Southern prejudices came hard, the minister said today.

In 1939 he switched from law school to the Union Theological Seminary in Richmond.

"Why, as I look back on it, I hardly know," he said. He got halfway through seminary before, as he puts it, "there was a crack in the dike."

He had refused, as a member of the basketball team, to play against Virginia Union, a Negro college across the town, and when an inter-seminary conference was held on campus, he rebelled at the idea of sitting down at lunch with the Negro delegates. But moral pressure made him do it.

"And I discovered that these men weren't so bad after all," he said.

In his first pastorate, near Birmingham, Mr. McNeill started reading everything on race from Gunnar Myrdal's "An American Dilemma" on down.

"And then I realized my old attitude on race just didn't stand up," he said.

The reading stood up well, and later when he rose in the councils of the church, he was able to advise others on what he had found. In 1957 and 1958 he drafted the two reports on the denomination's Committee on Christian Social Relations that were hailed as the most liberal statements on racial issues ever put out by a predominantly Southern church.

Soon after Mr. McNeill came to his pastorate here, he helped organize the Carver Heights Presbyterian Church for Negroes.

His wife shares his views. She said the only thing bothering her today was that people were saying that they felt sorry for her. It would have been well if they had spoken up before, she said.

"They needn't feel sorry for me—I'm from Kentucky," she declared.

It was there that Mr. McNeill met and married her. They've have three children, a daughter 13 years old, and two sons, 10 and 4.

In Integration Rebellion—

Birmingham Post-Herald

Dixie Presbyterians Challenge Liberals

Birmingham, Ala.

Dec. 10-20-57

P. 1

SELMA, Oct. 20 (UPI)—A South-wide group of Presbyterian laymen today launched an "open rebellion" against their moderator and other "liberal" ministers whom they accused of turning the church into a "political and social service organization."

The group, Presbyterian Laymen for Sound Doctrine and Responsible Leadership Inc., with headquarters here, announced it was mailing 30,000 pamphlets to "men and women leaders" throughout the Presbyterian Church U. S. (South). John Ames, a Selma businessman, is president of the laymen's group.

In the pamphlets they charge that the recent election of Dr. Ernest Trice Thompson, Richmond, Va., as moderator of the church's General Assembly "is definite proof that the liberals have taken over the organized leadership of the church and are determining its policies and programs." Dr. Thompson is professor at Union Theological Seminary at Richmond.

'Open Revolt'

In a statement announcing the "open rebellion" the laymen said lay groups have been organized in many areas of the church in recent years, some of the more active ones being in Sumter, S. C., Jackson, Miss., and Memphis.

The statement said one of the main complaints against the church leadership was the General Assembly's endorsement, in 1954, of the Supreme Court's school desegregation decision.

The pamphlets give a "full record" of charges made against Dr. Thompson in 1939. The laymen's group said the charges were "white-washed" by a "hand-picked" committee of Thompson's friends and supporters.

"Because Dr. Thompson was not removed," the group said, "but allowed to continue as professor at Union Seminary, he has been able to indoctrinate and influence with his liberal views and teaching more than 2200 of the 3500 ministers, and practically all of the directors of Christian education in the church."

"Also that it has been under his leadership that the liberals have been able to gain control of the General Assembly and the various boards, agencies, colleges and seminaries of the church."

Birmingham Post-Herald

Birmingham, Ala.

Mississippi Group Threatens Presbyterian Church Split

JACKSON, Miss. (ANP) An ant-integration group called "Presbyterian Laymen for Sound Doctrine and Responsible Leadership," has reportedly rebelled against the leadership of the Presbyterian Church in the South.

Sat. 11-7-57

P. 13

Headed by John Ames, Selma, Ala., businessman, the laymen are rebelling against what they term an "ecclesiastical machine of liberal ministers which has gained control of the leadership of the church."

From a statement issued by the group, they are bitter because the General Assembly in 1954 adopted a report praising the Supreme court desegregation decision and are determined to halt a liberal trend in the church.

The group singled out for denunciation Dr. Ernest Trice Thompson, moderator of the Southern church and a professor at Union Theological seminary, Richmond, Va. The laymen charged he "is definite proof that the liberals have taken over the organized leadership of the church and are determining its policies nd programs."

CHARGES REHASHED

A pamphlet issued by the group rehashed old charges that Dr. Thompson, "in his own written statements, showed that he did not hold to and teach the standards of the church as he indicated in his ordination vows." The charges were made in 1939, but the rebels dug them up to show that Dr. Thompson indoctrinated and influenced more than 3,500 ministers in the church with his liberal views.

Last week, the group, which has organized chapters in Memphis, Sumter, S. C., and here, announced that, "the liberals, in both their views and programs, are taking the church into political, economic and social issues which an overwhelming majority of the members are opposed to....."

"An illustration of this," the announcement said, "was the adoption of the report by the General Assembly."

The laymen's action indicated that an open break threatens the Southern church.

Dixie Presbyterians Gird To Battle Integrationists

The Talladega Daily Home

Talladega, Ala.

Sunday-12-8-57

P. 1

SELMA, Ala. (AP)— A group of Southern Presbyterian laymen has been organized for a church-wide campaign protesting policies of a group of so-called liberal ministers.

The Presbyterian Laymen for Sound Doctrine Inc., headed by John Ames, Selma businessman, says its primary aim is to distribute information about the Presbyterian Church (U. S.) South.

Specific target in a pamphlet which the organization said has been mailed to 30,000 members of the church is Dr. Ernest Trice Thompson of Richmond, Va., moderator of the church's General Assembly.

Ames said his group, incorporated at Selma Sept. 20, is composed of churchmen fighting the "trend toward hierachy in the Southern Presbyterian Church."

Although the membership was not disclosed, Ames said the information would be mailed to deacons, elders, teachers and other church leaders throughout the South.

Ames said one of the targets of the laymen's group is the "trend toward liberalism in religion in the Presbyterian Church and to oppose an attempt which is expected in unification of the Southern and Northern Presbyterian Churches."

The pamphlet mailed from Selma says, "The liberals are taking the church into political, economic and social issues which an overwhelming majority of the members of the church are opposed to, and which they are convinced the church has no right to speak for them as individual members."

The election of Thompson as moderator, the organization claims, gives "definite proof that the liberals have taken over the organized leadership of the church and are determining its policies and programs."

It said that Thompson as professor at Union Theological Seminary in Richmond had been able to indoctrinate and influence with his liberal views and teaching over 2,200 of the 3,500 ministers and practically all of the directors of Christian education in the Church.

"Under his leadership, the liberals have been able to gain control of the General Assembly and the various boards, agencies, colleges and seminaries of the church."

Thompson was not available immediately for comment.

Set Up Fund To Help Churches

NEW YORK—(UPI)—The Board of National Missions of the United Presbyterian Church in the USA voted last Friday to begin an immediate program of assistance to churches that suffered financial hardships because of racial integration.

The board appropriated $30,000 to put the program into effect at once. A spokesman indicated that more money probably would be set aside for the program as the need became more apparent.

The spokesman said the money would go to churches whose incomes dropped sharply because some members who opposed integration reduced or cut off their contributions.

The board also announced plans for greatly increasing church work in areas of urban decay.

The board, which had an $800,000 annual program for such purposes, said it would expand the work to a level of $1,800,000 annual over the next few years.

The board named 12 "innercity" churches chosen as pilot projects for intensive assistance and renewal.

They were: Cherry Hill Church in Baltimore; Grace Church, Chicago; Falls - Schuylkill Church, Philadelphia; Covenant Church, Detroit; Bethlehem Church, Minneapolis; Greeley Church, St. Louis; Roxbury Church, Boston; Christ Church, Milwaukee; First Church, Kansas City; Calvary Church, San Francisco, and two mission districts.

CHURCH VOTES AID FOR INTEGRATION

Presbyterians Allot $30,000 if Parishes Lose Members —Second Body to Act

A second major denomination announced yesterday the appropriation of funds to aid churches that may suffer financially if racial integration causes parishioners to withdraw.

The United Presbyterian Church in the U. S. A., tahrough its Board of National Missions, voted an initial sum of $30,000 for such aid.

The amount was approved as part of a program to increase church work in urban renewal to the level of $1,800,000 annually over the next few years. The board now spends $800,000 a year to aid decaying neighborhoods.

On Jan. 4 the Congregational Christian Churches announced that the denomination was ready to give money to any church hurt by integration in cities.

No specific requests have been received yet by the Congregational Board of Home Missions, a spokesman said yesterday.

Challenge Is Cited

The report setting forth the United Presbyterian program was adopted here at a meeting of its Board of National Missions.

"The church," the report said, "should serve its neighborhood without discrimination, working with the acute racial tensions of inner-city areas and meeting the challenge of integration wherever it is posed.

"This may cause the withdrawal of parishioners, resulting in financial loss the innercity cannot afford. Denominational resources will be made available to compensate for this loss."

The report pointed out that some of the denomination's local units had their own intensive programs for integration and urban church renewal. It cited the Presbytery of New York as an outstanding example.

The Presbytery, through a long-range, $5,000,000 progress program, is supporting integration in this city and expanding its ministry to Negroes, Puerto Ricans and other low-income groups.

At its monthly meeting this week the Presbytery urged the New York City Board of Education to speed the adoption of recommendations offered thirteen months ago by the board's Commission on Integration.

Virginia Officials Praised

It unanimously adopted a resolution commending J. Lindsay Almond Jr. of Virginia and other state authorities for saying they would permit no violence as a result of desegregation in Norfolk and Arlington.

Nationally, in addition to aiding integration, the denomination intends to undertake pilot projects in urban church renewal and give clergymen special training for city church work.

The concern for urban parishes was prompted by the fact that the denomination's 349 city congregations, while in the midst of population densities, lost 14,883 members between 1940 and 1957.

The board has selected twelve churches in depressed areas and areas of low-rent housing developments as pilot projects for intensive assistance to make them socially more useful to their neighborhoods.

The churches chosen are in Baltimore, Chicago, Philadelphia, Detroit, Minneapolis, St. Louis, Boston, San Francisco, Milwaukee and Kansas City.

Presbyterians Aid Interracial Church

DETROIT (ANP)—Real integration of a bi-racial church under the Presbyterian banner made a great impression on this community Sunday when it was announced by high authorities in the Presbytery that the Presbyterian Church of the Covenant has been picked to receive special financial aid aimed at assisting churches in blighted centers.

The Church of the Covenant is the outgrowth of a small mission Sunday school founded in March, 1863, and has weathered the storm ever since. It is pastored by a young minister graduate of Harvard Divinity School. The church has some 450 members of which more than one-third are Negroes.

According to Mrs. Thelma Johnson, one of the leading Negro women of the congregation, "Negroes are equally represented in social functions of the church." The church became integrated when there was "change in the complexion of the neighborhood.

The white neighbors who remained, accepted whole heartily Negro comunicants. A high ranking Presbyterian official said the church was named for aid because of success in its integration program.

RACES INTEGRATE IN BRONX CHURCH

Negroes, Puerto Ricans and Whites Attend Their New Sound View Presbyterian

A Bronx interracial congregation held its first service in a new church yesterday. The edifice is a $200,000 structure belonging to the Sound View Presbyterian Church at Sound View and Lafayette Avenues.

The congregation is made up of Negroes, Puerto Ricans, and whites. It has as its ministers the Rev. Robert M. Davidson, who is white, the Rev. Geddes W. Hanson, a Negro, and the Rev. Edicer N. Rodriguez, a Puerto Rican.

The new one-story building was made possible through the contributions of Presbyterians in the New York area as part of a $5,000,000 Presbyterian progress program. The site, across the street from the James Monroe public housing project, was determined in consultation with the Protestant Council of the City of New York.

The dominant feature of the church exterior is a twenty-five-foot Celtic Cross, rising from ground level to the peak of the sanctuary roof. It faces the intersection of the two avenues.

A large Celtic Cross also hangs over the chancel in the sanctuary. The Celtic Cross, Mr. Davidson explained, is a reminder of the heritage of the Presbyterian Church in Scotland.

Designed by Harold Sleeper, the church contains seven classrooms and an assembly hall, which is connected with the sanctuary and can be used to expand its seating capacity. An overflow audience of about 300 persons used both rooms yesterday.

Attitude Toward Church

In a sermon, Mr. Davidson warned that there was "danger" in a new church building as a symbol of success "in a world so much at variance with Christ's love that faithful service may lead to failure in the eyes of the world." This new building, he said, should be "as a base for worship and service, not as an object of pride."

"For all the vastness of the universe, which is God's house," he said, "there is an emptiness in God's home whenever there is a victim of injustice, a man in need, a lost child or a hopeless person."

The Sound View congregation has been a part of the Clason Point community in the Bronx for thirty-four years and in the past has worshiped at Taylor and Lacombe Avenues. The congregation of 310 is 60 per cent Negro. 30 per cent white, and 10 per cent Puerto Rican.

Mr. Davidson has been pastor of Sound View for six years. In the last two years Mr. Hanson and Mr. Rodriguez have been added to the staff and a service in Spanish is held every Sunday afternoon.

Presbytery Elects Only Negro Member Moderator

SOUTHAMPTON, N. Y. — The Rev. Paul M. Robinson, a native of High Point, N. C., was recently elected moderator of the Long Island Presbytery. The presbytery represent a number of churches in this area.

Rev. Mr. Robinson is pastor of Shinnecock Presbyterian Church in Southampton, Long Island, N. Y. He has been a member of the Long Island Presbytery since 1952. In addition to having served as chairman of the Presbytery's Committee on Social Education and Action and a member of its Committee on Evangelism, he is currently serving as chairman of the Committee on Radio and Television.

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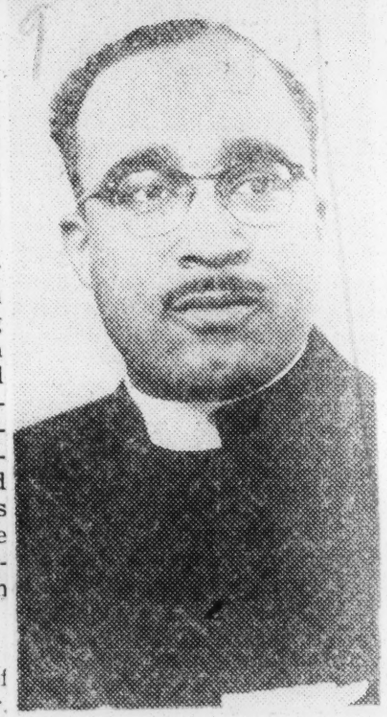
AT THE SAME meeting of Long Island Presbytery, Mr. Robinson was unanimously elected to represent the Presbytery at the 171st General Assembly of the United Presbyterian Church in the U. S. A. which will meet in Indianapolis Ind., May 20 through May 27. Mr. Robinson is the only colored member of the Presbytery.

Mr. Robinson is a graduate of Johnson C. Smith university in Charlotte, N. C. and holds the A. B. and B. D. degrees from that institution. He is the son of C. W. Robinson, real estate and insurance agent of High Point, N. C.



REV. PAUL M. ROBINSON
Moderator

MISS EMILY GIBBES

THE UNITED PRESBYTERIAN CHURCH IN THE U.S.A. announced yesterday the appointment of Miss Emily Gibbes as executive secretary of the women's department of the Board of Christian Education. Miss Gibbes has been on the staff of the board since 1948 and was the board's field director for metropolitan New York from 1951 to 1955. In her new post she will have a major role in directing the church's program for the 800,000 women in the denomination. Born in New York, Miss Gibbes was graduated from Hunter College. She holds a Master of Arts degree in religious education from New York University.

Times p. 21c
Sat. 3-14-59
New York, N.Y.

Druid Hills Presbyterians Set Aside Pew for Negroes

Druid Hills Presbyterian Church has decided to set aside a pew for Negro worshipers, it was learned Thursday. Two Negroes were turned away from a Sunday service earlier this month.

The statement of policy regarding the seating of Negro visitors was adopted by a 16-to-13 vote with four members absent, Dr. W. E. McNair, clerk of the Session, said Thursday.

Dr. Thomas A. Fry Jr., pastor, said the statement is in keeping with policies of the Presbyterian church.

Dr. McNair said the rules apply only to public worship services and Negroes will not be admitted to services such as Sunday school, youth meetings and church suppers without permission from the Session.

The statement further says a deputation from the Session will interview Negrose who repeatedly attend services "to inquire into their motive."

He said if a Negro asks to join the church, he will be examined by the Session and the Session will vote whether to receive him into membership. This has been the procedure followed by all Presbyterian churches in receiving all new members.

Dr. McNair said that two Negroes, accompanied by an out-of-town white minister, came to the church on March 1 seeking admission to the morning worship service.

One of the ushers on duty refused to seat the Negroes and the Board of Deacons of the church, who serve as ushers, requested instruction from the Session, governing body of the congregation, as to what should be done if more Negroes come to worship services.

Dr. McNair said the Session had been considering the matter about a month previous to the visit of the Negroes.

He said the Session appointed a committee to draw up recommendations on the matter Friday, March 13, and voted to hold a special session Friday, March 20, to hear the recommendations.

After approval of the recommendations made by the four-man committee, the report was drawn up and read to the congregation following the morning worship service last Sunday.

Dr. McNair said that the pew where the Negro visitors would be seated has not been designated as yet.

In regard to the deputation that will call upon Negroes who repeat visits, Dr. McNair said, "My own assumption is that the deputation would bring a report to the session which would decide if they were attending for the purpose of worshipping and the Session would then decide if they would be seated in the future."

Dr. Fry said, although he serves as moderator of the session, he does not cast a vote. He added that he did not appoint the committee or meet with them in their discussions.

"I find nothing in this statement out of accord with the standards of our Presbyterian church, the pronouncements of our Southern Presbyterian Church . . . the historic pattern of seating in our churches, or out of keeping with the position of other Presbyterian churches in Atlanta," he said.

Druid Hills Church has been host to several integrated meetings in the past, including last month's supper meeting of the Atlanta Christian Council.

The General Assembly, highest court of the Presbyterian Church, U.S., will meet in the church in April and Negroes are among the delegates to the assembly.

He said the special pew arrangement would not apply to meetings such as the Christian Council and General Assembly.

Those who served on the committee drawing up the statement with Philip T. Howard, Howard H. Burns, James B. Green Jr. and Guy W. Mayes. Dr. McNair said that Mayes did not concur in the recommendations of the committee.

The Session stated they considered these rules "a compromise" between the two extreme views in the church—"one that we admit Negroes with no restrictions whatsoever and another that we bar them unequivocally."

The Session added, "We recognized that the Druid Hills Presbyterian Church is not our church, but Christ's church, and that we were committed to seek His will."

Dr. McNair said although the Session was divided on the matter, each elder at the time of ordination vows that "even if the decision goes against him, he will abide by the will of the majority."

He added that when the full statement was read to the Session preceding the Sunday service, no one voiced disagreement.

WRITES DR. DRAUGHN

Bruce Henderson Blasts Reported Mixed Meetings At Auburn Church

Presbyterian Leader Aroused Over Sessions Said Involving Auburn - Tuskegee Church Youth

Integrated social meetings reportedly involving white members of a Presbyterian Sunday School class at Auburn and Negro members of a class at Tuskegee Sunday had been blasted in a letter from J. Bruce Henderson, prominent denominational and political leader, to Dr. Ralph Draughn, Auburn president.

In his letter, Mr. Henderson, a former state senator and gubernatorial candidate declared that an unnamed "student minister" at the Auburn church is responsible for the meetings. Copies were mailed to Talladegans.

Mr. Henderson wrote Dr. Draughn that on March 22 the student minister of the Auburn Presbyterian Church invited and entertained a group of Tuskegee Negro students at the regular supper meeting of the white group.

"The same young student minister who operates under the auspices of the Auburn Presbyterian Church has arranged with the Negro Westminster class which he organized at Tuskegee to entertain the white . . . class from Auburn on Sunday night at an early date."

In a postscript, Mr. Henderson told Dr. Draughn that the letter was being written "to give you a chance to do something before the date of the integrated meeting at Tuskegee for the entertainment of the Auburn Presbyterian Fellowship Class. We think the meeting is arranged for April 5th, 1959.

"Dr. Draughon, you could do a great deal to reassure parents and the people of Alabama by handling this in the right manner."

The body of Mr. Henderson's letter follows in full:

Dear Dr. Draughn:

"We have a Presbyterian Church near the campuses of our State higher institutions of learning, which Churches are attended by Presbyterian students. Each of these churches offers a Young People's program for the benefit, primarily of Presbyterian Young People who are enrolled in these higher institutions. These students are non-member attendants of these local churches at the various colleges of higher education.

"On Sunday March 22, 1959 the student minister of the Auburn Presbyterian Church invited and entertained a group of Tuskegee negro students at the regular supper meeting of the white Westminister Fellowship Class of that Church. The meeting was a social meeting in which this class entertained a corresponding age group of the same kind of a Westminister Fellowship Class of negro young people which was organized by the same white Auburn student minister at Tuskegee—probably for the purpose of interchange and integration. The same young student minister who operates under the auspices of the Auburn Presbyterian Church has arranged with the negro Westminister Fellowship Class which he organized at Tuskegee to entertain the white Westminister Fellowship Class from Auburn on Sunday night at an early date. It is obvious that the invitations were issued or arranged by the student minister or that he is responsible for the invitations.

'Advantage is being taken of the fact that the young people attending this higher institution are not members of this church and their parents are not members of this church. Advantage is being taken of these young people by the prior training in this class to the point that they almost believe that this is the Christian attitude" and they are reticent to confide in their own parents whom they know believe otherwise.

"We can be sure that a vast majority, if not all, of the parents of these children would have protested and objected if they had been members of this church, and had a full knowledge of what has been going on. They undoubtedly would have prohibited their children from attending this integrated social affair if they had prior knowledge. It would have been the exception in Alabama who would have endorsed or agreed to this program. On the other hand the institution, itself, and the church, itself, which harbors or tolerates this kind of a student minister is a menace to society and the southern way of life and should have a house cleaning. This is just a "half" statement.

"Action within the Presbyterian Church in Alabama, in this Presbytry and in the Auburn church is paramount. If any part of our Church tolerates such an underhanded reprehensible approach to integration, the people of Alabama should have the facts. We know that the administration at Auburn does not knowingly harbor or tolerate such a program of integration among the students, who are committed to its trust, by their Alabama parents. In regard to everything that happens to the students under its care the taxpayers who furnish the money for the operation of this great institution are entitled to the facts. It may be said that these activities of this student minister are not the official acts of the institution or its administration or of the Auburn Presbyterian Church, and that neither has any responsibility. If this is their attitude, then the taxpayers should know this.

"This is so serious a breach of sound public conduct that corrective steps must be taken at once. If we sit down and do nothing, we are to blame and must sacrifice our convictions and lose our cause.

Your respectfully,
J. Bruce Henderson"

Integration Hit By Presbytery

SELMA, Ala. (UPI) — The Tuscaloosa Presbytery of the Presbyterian Church has adopted resolutions advocating segregation and withdrawal from the National Council of Churches.

Rev. Moody Holmes of Selma, clerk of the Tuscaloosa Presbytery, said Friday the group urged segregation and condemned race mixing at Presbyterian churches at Auburn and Tuskegee.

The group urged withdrawal from the National Council of Churches because it advocated the recognition of Red China.

Holmes said the state synod was asked to stop "social integration activities" at the First Presbyterian Church at Auburn and the church at Tuskegee. He said it was also asked to prevent other churches and agencies in Alabama from taking part in such activities.

Presbyterians' Vote Raps Church Council

By CASPAR NANNES
Star Staff Writer

ATLANTA, Ga., Aril 28.—The General Assembly of the Presbyterian Church, United States, yesterday voted to censure the National Council of Churches but turned down a move that might have led the denomination to withdraw from the Protestant agency.

The first action stemmed from statements the Fifth World Order Study Conference, held and uninformed but is basically in November in Cleveland, made urging the admission of Red China into the United Nations and its recognition by the United States. The conference was sponsored by the National Council of Churches, but its findings and pronouncements were its own.

Then the commissioners to the annual meeting voted against a minority report that would have sent the question of remaining in the council down to the 83 presbyteries of the Southern Presbyterian Church.

End Sessions Today

The General Assembly of the denomination, which has 873,000 members in 19 Southern and border States and the District of Columbia, ends its annual meeting today in the Druid Hills Presbyterian Church here.

The overture (resolution) expressing "disapproval" to the National Council of Churches of the action taken by the conference was tempered by the admission of a statement reaffirming "the right and duty of conferences of Christians — laymen and ministers—to give free, prayerful and thoughtful consideration to moral and spiritual problems inherent in world relations."

The second half of the three-hour debate centered around a minority report calling for the assembly to send the issue of staying in the National Council of Churches down to the presbyteries.

Defends Council

Dr. Roland Frye of Atlanta defended the National Council of Churches against charges it had "a Communist tinge. When something like that is being said, it is not only irresponsible an adequate answer.

The church leaders declared Christians must keep safe the freedom of the two races to meet voluntarily in unhampered assembly and genuine fellowship.

For the first time in a number of years, no debate on the racial issue reached the floor of the convention.

DISCUSSION GROUPS PASS

The Assembly adopted without discussion and only a sprinkling of negative votes a report of the Committee on Christian Relations asking that local churches participate in discussion groups "of persons . . . representing different racial and cultural background for the purpose of . . . discovering the Christian solution to community problems."

The report charged that attendance at interracial meetings "reaches the extreme of bringing under suspicion those who do so, while organizations formerly dedicated to the improvement of race relations have seriously curtailed their activities from fear of reprisals.

"To this end Christians must be dedicated . . . to keeping safe the freedom of the two peoples to meet voluntarily in unhampered assembly and genuine fellowship.

"The Christian community . . . certainly cannot without shame lag behind the efforts of secular agencies in behalf of these goals."

The report also called upon community agencies such as planning committees, hospital boards welfare and other social betterment commission to make use of the talent and work of Negroes on their boards.

The assembly side-stepepd direct action on a proposal to issue a warning of the "dangers" of a Roman Catholic government in the United States.

However, the commissioners voted to redistribute copies of a 1948 report warning against Roman Catholic "attempts to break down the American principle of separation of Church and State."

As the 99th General Assembly of the Presbyterian Church, U.S., moved toward adjournment here Tuesday morning, the commissioners also reissued a 1946 pastoral letter warning against marriage between Presbyterians and Roman Catholics.

NOT ANSWERED DIRECTLY

The portion of an overture from Concord, N.C., Presbytery apparently asking that the Assembly express opposition to Sen. Kennedy (D-Mass.), a Roman Catholic, as the 1960 Democratic presidential nominee was not directly answered.

However, the 1948 statement "Roman Catholicism and Protestantism" directs attention to "encroachments of the Roman Catholic Church on Protestant liberties . . . (and) attempts to secure a privileged position in our American society.

"We should seek to revive in the public mind a clear understanding of the Constitutional basis upon which religious liberty has been guaranteed," the report stated.

APPROVES 2 STUDIES

The Assembly also approved Monday two studies to be made during the coming year on "The Church and Prevention of War in a Nuclear Age" and the church's stand on capital punishment.

Hailing the study on prevention of war, the Rev. Vance Barron, Chapel Hill, N.C., said "newspapers and scientists have been more ready to consider the moral issues involved in nuclear warfare than theologians."

The Assembly also approved Tuesday a new loan plan which will greatly increase the amount of money available for the building of new churches.

Funds now used by the church for direct loans will be placed in escrow with commercial lending firms to be used as guarantee against large loans to be made by the firms directly to churches approved by the Board of Church Extensions.

Funds in escrow ($300,000 at present) will represent 15 per cent of the total amount available for loans. Two Atlanta firms will handle the fund.

Assembly Pushes for Race Peace

By KAY McLEOD

Southern Presbyterian leaders Tuesday called for intensified reconciling efforts by church members in interracial affairs.

Five hundred commissioners of the General Assembly, governing body of the church, approved a statement on race relations which said civil courts do not provide

Presbyterians to Act On Move to Spur Peace

Will Act on Resolutions

By CASPAR NANNES
Star Staff Writer

ATLANTA, Ga., April 27.—A statement urging nations to explore every conceivable avenue for the preservation of peace will be acted on today by the General Assembly of the Presbyterian Church, United States, at its annual meeting in the Druid Hills Presbyterian Church here.

With a foreign ministers' meeting of the major nations scheduled in May and a summit meeting possible, the report declared the church "must encourage every conversation that has even the remoting possibility of turning out toward peace. And while the lines of communication are open, the church's prayers and Christian love are working within the providence of God to order the affairs of men."

The committee message will be one of many reports that the 516 commissioners, representing more than 873,000 members in 19 States and the District of Columbia, will take up in the closing two days of the church assembly.

Censure Debate Slated

A major debate is expected later today when the question of censuring the National Council of Churches for a study conference it sponsored calling for the admission of Red China to the United Nations and recognition of the Peiping regime by the United States is taken up. The committee studying this overture (resolution) voted 18 to 17 to censure the action of the Fifth World Order Study Conference held in November at Cleveland.

The committee turned down by a 20 to 15 vote a move to have the Southern Presbyterian Church withdraw from the National Council, which has 32 Protestant and Eastern Orthodox church bodies in its membership. Opposition to participation in the council has been present for many years, its extent varying from one assembly to another.

The pronouncements on Red China by the study conference have resulted in a renewed effort by those pressing for withdrawal.

Among the overtures to be acted upon by the commissioners today and tomorrow are:

1. A call on the church to emphasize "its unqualified disapproval of the Roman Catholic principle of union of church and state, and its system of propaganda" and to warn its members "of the dangers which a Roman Catholic government would hold for the American nation."

2. Call for the appointment of a committee "to study the question of the Christian's attitude in participation in war, with special reference to modern methods of man's destruction."

3. A request that the church make a "thorough study of the Christian attitude toward capital punishment, emphasizing the Biblical basis for discerning the will of God in this matter."

4. A resolution on remarriage of divorced persons. Last year the General Assembly approved a new statement that would allow a minister to "exercise the redemptive aspect" of the remarriage of divorced persons. At present, the church only recognizes two grounds under which the innocent party to a divorce may be remarried: adultery and willful desertion. These new statements permit a minister to marry a divorced person if he is convinced there was real evidence of penitence for past wrongs and true desire to avoid such actions in the future.

The General Assembly also will act before adjournment tomorrow on a new record budget of $9,186,000 for 1960. The budget is for the work of all the assembly's agencies—missions, education, relief and stewardship.

9 1959

Atlanta Church Keeps Pew Open For Negroes

ATLANTA (AP) — A white church has decided to let Negroes attend services, sitting in a separate pew.

The Druid Hills Presbyterian Church took the action by a 16-13 vote of its officials. The church has 1,600 members.

A statement of policy said Negroes would be admitted only to public worship services and not to Sunday school, youth meetings or suppers, unless they have permission from the church governing board.

The new policy is an outgrowth of the attempt of two Negroes to attend services earlier this month. They were refused but the Board of Deacons requested instruction from the Session, the church's governing body, on what to do in future such cases.

The pastor, Dr. Thomas A. Fry said the decision was in keeping with church standards and history.

The policy statement said, "We recognize that the Druid Hills Presbyterian Church is not our church but Christ's church and that we were committed to seek his will."

Church Adopts Partial Mixing

ATLANTA (UPI) — The Druid Hills Presbyterian Church here has voted to admit Negroes to its services on a segregated basis.

W. E. McNair, clerk of the session, said today the session voted 16-13 to set aside a pew for Negro worshipers at public worship services. Negroes will not be admitted to such services as Sunday school youth meetings and suppers without special permission from the session.

Members of the session said they considered the new policy a compromise between the two extreme views in the church—"one that we admit Negroes with no restrictions whatsoever and another that we bar them unequivocally."

Dr. Thomas A. Fry Jr., pastor of the 1,600-member church, said the action of the session was in keeping with policies of the Southern Presbyterian Church.

Presbyterian Church Will Present Forums

TUSKEGEE INSTITUTE, Ala. —The men of the Westminster Presbyterian Church are presenting a series of forums using the general theme "Christian Action In A Modern Society."

The first is being presented at 7 p.m. Sunday March 29 at the Westminster Presbyterian Church located on Franklin Road, Tuskegee Institute.

Guest is James McBride Dabbs, president of the Southern Regional Council and author of a recent book on race relations entitled "The Southern Heritage."

John Brown Jr. is chairman of "Men of the Church" forums publicity committee.

PRESBYTERIAN

TERMED 'COMPROMISE'

Atlanta Church Votes To Provide Negro Pew

ATLANTA, March 28 (AP)—The Druid Hills Presbyterian Church has voted to set aside a pew for Negro worshipers in keeping with policies of the Presbyterian Church, U.S.

Church officials adopted what they termed a compromise policy by a 16-13 vote after two Negroes were turned away from a Sunday service earlier this month.

The church has a membership of 1,600. It has been host to several integrated meetings in the past. The General Assembly, highest court of the Presbyterian Church, U.S., will meet in the church in April and Negroes are among delegates to the assembly.

A statement of policy said Negroes would be admitted only to public worship services and would not be admitted to Sunday school services, youth meetings and suppers without permission from the church governing board.

The statement added that a deputation would interview Negroes who repeatedly attend services "to inqure into their motive."

Dr. W. E. McNair, clerk of the session, said two Negroes, accompanied by an out-of-town white minister, came to the church March 1 seeking admission to the morning worship service.

An usher refused to seat the Negroes and the board of Deacons requested instruction from the Session, governing body, as to what should be done if more Negroes sought admission.

Dr. Thomas A. Fry Jr., pastor, said he found nothing in the policy statement out of accord with standards of the church, "the pronouncements of our Southern Presbyterian Church . . . the historic pattern of seating in our churches, or out of keeping with the position of other Presbyterian churches in Atlanta."

The policy statement declared: "We recognize that the Druid Hills Presbyterian Church is not our church but Christ's church and that we were committed to seek His will."

Presbyterians Urge Better Race Relations

By CASPAR MANNES
Star Staff Writer

ATLANTA, GA., April 29—A report urging better understanding between the races and freedom from suspicion for those who attend interracial meetings was approved yesterday by the general assembly of the Presbyterian Church, United States.

Observing that "varying degrees of intensity" have charcterized race relations recently, the statement said: "In some cases the exchange of friendly relations in public, or attendance at interracial meetings, reaches the extreme of bringing under suspicion those who do so."

The result, it added, has been that some organizations formerly dedicated to the improvement of race relations have "seriously curtailed their activities for fear of reprisals of one kind or another."

No Redress Seen

Commissioners of the 873,000-member Southern Presbyterian church at the concluding session of the annual meeting in Druid Hills Presbyterian Church then asserted: "It is increasingly evident that the civil courts do not provide an adequate answer to this social problem" since "it is apparent the attitudes and actions of extreme groups result in divisions in our society into hostile factions."

The statement declared it is up to the Christian community to meet the challenge arising out of these hostilities.

The report contended reconciling measures must "assume more tangible reality within the life of the church itself" so the Negro can take his rightful place in the community.

But it warned that community agencies seeking to help the Negro "could rightfully expect responsible performance from Negro citizens as they do from white citizens."

The report also reminded labor and management they have responsibilities as well as privileges.

Backs Peace Talks

In addition, it declared the church "must encourage every conversation" internationally that has "even the remotest possibility of turning toward peace."

An overture (resolution) relating to the Roman Catholic Church was voted on favorably by the commissioners. The first part restated the Southern Presbyterians' historic position on the separation of church and state. The second half called for the reprinting of a 1946 pastoral letter warning the church's young people not to marry Roman Catholics because of promises they have to make to that church when entering such a union. Among these conditions are the bringing up of children as Catholics.

Closer co-operation between ministers and doctors in restoring ill people to health was also called for by the commissioners.

In other action, the General Assembly referred an overture from Potomac Presbytery (which includes churches in Northern Virginia, District of Columbia and nearby Maryland) on studying what "the Christian's attitude in participation in war" should be to a committee examining the question of "the church and the prevention of war in a nuclear age." The committee is to report its findings to the 1960 General Assembly.

With Council of Churches—

Presbyterians in South to voice dissatisfaction

ATLANTA, April 27—(AP)—Dissatsfaction with the National Council of Churches by Southern Presbyterians will be shown today in resolutions to be put before the 99th General Assembly of the Presbyterian Church, U. S. (South).

Delegates will be asked to voice disapproval of a council agency's recommendation that Red China be admitted to the United Nations and recognized by the United States.

Recognition of Red China was urged last year by the World Order Study Conference in Cleveland, sponsored by an agency of the National Council of Churches.

Presbyterians Say Courts Do Not Provide Racial Answers

ATLANTA (AP) — Civil courts do not provide an adequate answer to resolving racial conflicts, say Southern Presbyterian leaders.

They called for intensified efforts by church members to bring about inter-racial harmony.

The statement on race relations was approved Tuesday by 500 commissioners at concluding sessions of the 99th General Assembly of the Presbyterian Church, U. S. South.

Before adjourning, they also reaffirmed the church stand opposing intermarriage of Presbyterians and Catholics and approved a new loan plan for church construction.

The assembly's Committee on Christian Relations said some organizations formerly dedicated to promoting inter-racial harmony have curtailed their activities from fear of reprisals.

The churchmen urged strong measures to assure full opportunity for developing the Negro in society.

"In like proportion," the committeemen said, "are responsibility and obligation laid upon the Negro himself to assume his full role in the whole life of the community.

"Community agencies which now suffer from lack of qualified assistance, such as planning committees, hospital boards, welfare and other social betterment commissions, could rightfully expect responsible performance from Negro citizens as they do from white citizens."

Synod Unit Charges Mixing At Two Alabama Colleges

MEMPHIS (AP) — A charge of "race mixing" at two Alabama colleges was drawn up Tuesday at the annual meeting of the Presbyterian Synod of Alabama.

The Tuscaloosa Presbytery said it would file official protest Wednesday regarding recent integrated meetings of white and Negro members of Westminister fellowship units at Auburn and Tuskegee.

The Synod of Alabama is holding its 124th stated meeting at Southwestern College here. The Synod is one of several that contribute to the college's support.

In raising the race issue, the Tuscaloosa group criticized what it calls a "harmful and divisive program" at Auburn and said it would ask that the synod stop the "social integration activities."

Under fire are two fellowship supper meetings—one at the Alabama Institute of Technology (Auburn) last March 22, the other at Tuskegee, a Negro college, April 5.

At both suppers the white and Negro members of the Fellowship dispensed with Alabama's racial segregation and dined together.

The Tuscaloosa protest is expected to be answered with a recent statement issued by the Synod's Campus on Christian Life Committee.

The committee defended the work of the fellowships and gave full support to the Auburn minister involved, the Rev. George Telford. It called the suppers "probably the outstanding example of missionary work done by college students anywhere in Alabama and possibly the general assembly."

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The session is being attended by 147 white and Negro ministers and elders representing 39,000 Alabama Presbyterians.

South Presbyterians In Race Peace Plea

ATLANTA (AP)—Civil courts do not provide an adequate answer to resolving racial conflicts, say Southern Presbyterian leaders.

They called for intensified efforts by church members to bring about inter-racial harmony.

The statement on race relations was approved Tuesday by 500 commissioners at concluding sessions of the 99th General Assembly of the Presbyterian Church, U. S. (South).

Before adjourning, they also reaffirmed the church stand opposing intermarriage of Presbyterians and Catholics and approved a new loan plan for church construction.

The assembly's Committee on Christian Relations said some organizations formerly dedicated to promoting inter-racial harmony have curtailed their activities from fear of reprisals.

The churchmen urged strong measures to assure full opportunity for developing the Negro in society.

NEGRO ROLE

"In like proportion," the committeemen said, "are responsibility and obligation laid upon the Negro himself to assume his full role in the whole life of the community.

"Community agencies which now suffer from lack of qualified assistance, such as planning committees, hospital boards, welfare and other social betterment commissions, could rightfully expect responsible performance from Negro citizens as they do from white citizens."

9 1959

PRESBYTERIAN

Tell It To Old Grandma

Advertiser - Alabama Journal

Your name and address must be given on letter ★ But upon request, name will often be withheld at the Editor's discretion ★ We reserve the right to shorten letters ★ No poetry please ★ Repeat: No letter will be printed unless Editor knows who you are.

Montgomery, Ala. P. 2-B

Individual Fund Drives—The American Way

EDITOR, THE ADVERTISER—I read the letter of a Mr. Stuart M. Andrews appearing in *The Advertiser* which he said he had written to Mrs. Lillian G. Meade of the American Cancer Society.

Cancer 5-3-59

I cannot agree with Mr. Andrews in his advocacy of "one drive" to cover all charities and especially under the conditions which a donor gives *without having the right to say how his money should be allocated.* With all due respects to the officials of United Appeal, I believe the donor should have the say-so as to how his (or her) donation should be spent.

Also, I have noted that under the one-fund drives, a certain amount of pressure is brought to bear on employes and other contributors to give a fixed amount. Is this the American way?

During the last few years it seems that everything has been "regimented"—from the federal government down to the local level—why should so few have the authority to say for what and how much should be spent of the contributor's money?

I fully agree that Mr. Andrews has a perfect right to have his own opinion relative to the United Fund Drives but I also believe that each charity has just as much right to decide how it shall handle its fund-raising campaigns—united or separately. To my way of thinking, this is the real American way and the best way, and a part of America initiative that is gradually being smothered.

My experience in working as a volunteer in several charity fund-raising campaigns, over the years, has clearly shown me that more money can be raised in separate campaigns. In separate drives, the donor has the opportunity to give voluntarily any amount which he (or she) wants to give from the heart without any pressure whatsoever being brought to bear.

Mr. Andrews has stated emphatically to Mrs. Meade that he will *not* contribute any more to the American Cancer Society—that is his prerogative but I promise now to give MORE in the future to the American Cancer Society and perhaps help to make-up for Mr. Andrews' donation.

JOHN A. DARDEN, JR.

Montgomery.

Under United Appeal a donor can earmark his contribution for a specific charity.—Ed.

Presbyterian Schism

Editor, The Advertiser:

The recent action by the Tuscaloosa Presbytery in an attempt "to stop the social integration activity in the youth program at Auburn and to prevent such programs from being sponsored by other churches of the Synod" ran into a stiff opposition and reversal of policy from the parent organization, the General Assembly of the Southern Presbyterian Church (U.S.).

In an almost complete about-face on the above resolution, the Assembly advocated by almost complete approval that local churches participate in discussion groups "of persons . . . representing different racial and cultural background. . .," and further that "to this end Christians must be dedicated . . . to keeping safe the freedom of the two peoples to meet voluntarily in unhampered assembly and genuine fellowship."

The very last phrases ". . . meet voluntarily . . . unhampered assembly . . ." seems to spell out the heart and intent of this report. It is the complete antithesis of the Tuscaloosa Presbytery resolution.

It is hard for me to conceive that these organizations have any common philosophy of Christianity and yet the rebellious son is an off-spring of the parent assembly. Is the analogy federal law or government vs. state government?

It will be most interesting to see how the Tuscaloosa resolution holds up at Synod meeting in June after the Assembly's strong stand on the very same principal. The Alabama Synod will be in betwix the two issues as it also stands organically in the middle between its six presbyterys and the 16 Synods of the General Assembly—trying to defend its organic and Christian relationship with the upper chamber and holding the loyalty and affiliation of its subordinate member.

JAMES H. M. HENDERSON,
Clerk of Session
Westminster Presbyterian Church.
Tuskegee Institute, Ala.

Streets Are Not Playgrounds

Editor, The Advertiser:

I have lived in many cities, both larger and smaller than Montgomery, but in no place have I witnessed children playing in the streets in the residential sections as prevalent in Montgomery.

This is especially true in the newer sections where traffic is not as heavy. Still cars do pass through these streets, and at times it is almost impossible to get through because of the children playing—some on tricycles, some skates, others sitting down playing games in the middle of the streets.

I wonder what sort of mothers these children have. Someone might say the mothers can't look after them every minute. These no doubt are the same people who would want to bring a big lawsuit against a motorist because of a child being injured, when it is unavoidable on the motorist's part.

When children are injured playing in the streets no one is to blame but the person supposed to have custody of that child. Yet the law, I understand, is that minor children are not responsible and so the blame falls on the person driving the car. I've seen a city bus have to stop on Southmont drive to permit small children to get out of the way. Can't something be done about this to make parents responsible when children use public streets for playgrounds?

MRS. DAVID ROSS.

Montgomery.

TUSKEGEE - AUBURN
WESTMINISTER FELLOWSHIP UNITS

Synod Unit Charges Mixing At Two Alabama Colleges

Advertiser Montgomery, Ala.

Wed 6-24-59

MEMPHIS (AP) — A charge of "race mixing" at two Alabama colleges was drawn up Tuesday at the annual meeting of the Presbyterian Synod of Alabama.

The Tuscaloosa Presbytery said it would file official protest Wednesday regarding recent integrated meetings of white and Negro members of Westminister fellowship units at Auburn and Tuskegee.

The Synod of Alabama is holding its 124th stated meeting at Southwestern College here. The Synod is one of several that contribute to the college's support.

In raising the race issue, the Tuscaloosa group criticized what it calls a "harmful and divisive program" at Auburn and said it would ask that the synod stop the "social integration activities."

Under fire are two fellowship supper meetings—one at the Alabama Institute of Technology (Auburn) last March 22, the other at Tuskegee, a Negro college, April 5.

At both suppers the white and Negro members of the Fellowship dispensed with Alabama's racial segregation and dined together.

The Tuscaloosa protest is expected to be answered with a recent statement issued by the Synod's Campus on Christian Life Committee.

The committee defended the work of the fellowships and gave full support to the Auburn minister involved, the Rev. George Telford. It called the suppers "probably the outstanding example of missionary work done by college students anywhere in Alabama. and possibly the general assembly."

The protest said the "overwhelming majority of the members of the Presbyterian Church in Alabama are decidedly opposed to such race mixing . . . and feel that this . . . is increasingly destructive of the peace and harmony in our church."

The Alabama Synod also will consider a bill urging Alabama lawmakers to "stop the loopholes" which make quickie divorces possible in the state.

Elected moderator of the synod is Mayor Mac W. Freeman Jr. of Wetumpka, director of evangelism for the statewide church body. The Rev. John Thompson of Mobile was named permanent clerk.

Adv 6-24-59

The session is being attended by 147 white and Negro ministers and elders representing 39,000 Alabama Presbyterians.

Negro 'Prophet' Faces Disorderly Count

NEWARK, N. J., Feb. 15 (AP)—A glittering, blue convertible pulled up outside police headquarters today. It was James (Prophet) Jones, giving himself up on a disorderly conduct charge.

His was a magnificent surrender. The prophet was a springlike figure in a bright green suit, green Bavarian hat, white pleated shirt, green speckled bow tie and green suede shoes.

Sparkling from a chain around his neck was a 210-carat topaz pendant. Among his numerous rings were a 51-carat topaz and a nut-sized amethyst.

Police wanted the Negro revivalist on a complaint from one of his followers, Delores Robinson, 31, of Newark. She claimed she called off an operation because the prophet said it would lead to her death.

Jones, who had been sought by police for several days, was released in $1,000 bail on a disorderly persons charge under a state statute against fortune telling, palmistry "or like crafty sciences."

Jones' secretary, Gloria Dean Harris, 24, was released in $500 bail on a charge of aiding and abetting the prophet.

She surrendered with Jones and nearly outshone him as they stepped from the convertible. She was in a gray suit with green blouse, bag, shoes and gloves.

Jones, head of the Church of the Universal Triumph in Detroit has been conducting a revival here. His followers ascribe miraculous powers to him.

Detroit Negro Cleric Prophet Faces Charge

NEWARK, N.J. (AP)—A warrant was issued Friday for the arrest of "Prophet" James F. Jones of Detroit, who has been conducting revival meetings here since Jan. 25.

The warrant issued by Chief Magistrate Nicholas Castallano and based on a complaint by the Essex County Medical Society, charged that the Negro revivalist "did pretend to tell destinies."

Police said that Mrs. Delores Robinson had gone to Jones, who is holding meetings at the High Street Community Center, and told him that her physician had advised a breast operation.

She said, according to police, that the Negro revivalist told her, "Don't get it done; you will die."

The woman told her doctor about the matter and he took it up with the medical society.

A second warrant was issued for a "Jane Doe" who allegedly took $10 from the woman at the center.

Police said they expected to arrest Jones and the woman.

"Prophet" Jones has headed the Church of Universal Triumph in Detroit since 1938.

The revival meetings here are sponsored by the Widow's Sons Masonic Lodge No. 9 of Roselle.

Complaint of doctors stirs police

NEWARK, N.J. — Police here last Saturday were seeking to jail the Rev. James F. Jones, known to thousands as "Prophet Jones," on charges of "pretending to tell destinies."

The Detroit evangelist was ordered arrested on a warrant issued by Chief Magistrate Nicholas Castallano on a complaint of the Essex County Medical Society.

Police said the warrant for Prophet Jones' arrest stemmed from Mrs. Delores Robinson, who mentioned at one of Mr. Jones' meetings that her doctor had recommended a breast operation for her.

* * *

OFFICERS quoted Mrs. Robinson as saying Prophet Jones told her not to have the operation because "you will die."

Police said Mrs. Robinson told her physician of the incident and he, in turn, brought the matter to the attention of the medical society.

Prophet Jones, who has been here under auspices of the Widow's Sons Masonic Lodge No. 9 of Roselle, did not appear at a scheduled meeting in the community center shortly after the incident, police said.

The evangelist has been holding the meetings here since Jan. 25.

* * *

OFFICERS SAID a second warrant for a "Jane Doe" was issued for the arrest of a woman at the center who allegedly took $10 from Mrs. Robinson.

Known as a travelling evangelist, "Prophet Jones" was sought by Maryland's Montgomery County police in July, 1957 when he was accused of "bewitching" a part-time janitor into turning over the keys to 10 Silver Spring area loan offices that were later robbed.

At that time, James D. Davis, the janitor, told police "Prophet Jones" had been his spiritual advisor for several years and had told him he could cure a hand rash Davis suffered by washing and blessing his keys.

Davis said he left his keys at home to be picked up and blessed. He told police he found his keys in a saucepan filled with blue water when he returned.

Three of the keys were duplicates and the original ones were missing, David later told officers.

* * *

JAMES D. NORRIS, a 38-year-old Baltimore man, was later arrested, convicted and sentenced to 18 months in the Maryland House of Correction for breaking into the Public Finance Co. in Silver Spring.

Police quoted Norris as saying "Prophet Jones" sent him to help Davis at the loan office.

When he reached the office, police said Norris stated that he was "forced" to open the safe by a gunman hidden behind a curtain. Nothing was taken from the vault.

In February, 1956, "Prophet Jones" was arrested on an alleged morals charge, but was freed in July of that year by a jury in Detroit, where he maintains national headquarters for the Church of Universal Triumph.

* * *

LATE IN 1956, he started a nationwide gospel crusade that took him across the country and to the West Coast where he resided until returning east in July, 1958.

During the crusade, the Rev. Mr. Jones was assured of personal protection by Father Divine, whom he beseeched.

It was the first meeting of the two men since Sept. 19, 1953 when Prophet Jones came from Detroit to Father Divine's dedication of his Montgomery County estate, "Woodmont."

Four days after being assured of personal protection, "victory, success and prosperity," three automobiles filled with Prophet Jones' followers were involve in an accident on the Pennsylvania Turnpike.

* * *

Prophet Jones was abroad a train when the accident occured. Six persons were injured and thousands of dollars worth of luggage, including a collection of the spiritual leader's famous gowns, was destroyed by fire.

"Prophet Jones" wore his $12,900 white mink coat, which, along with other valuable furs, was not destroyed in the accident.

Last September, when he journeyed to New York City to "reveal a program that would rid the world of war," Prophet Jones brought in his party of 34 a chauffeur, a cook, two beauticians, three secretaries, an organist, four body guards, a dietician and two spiritual advisors.

In 1938 when he went from Atlanta, Ga. to Detroit, his congregation numbered in the tens of thousands.

* * *

HE LATER had his own after-midnight television show, a 34-room French Castle and a fleet of five Cadillacs and one Lincoln.

THE PROPHET SURRENDERS — Prophet Jones, Detroit revivalist, who was on a revival tour in Newark, N.J., gave up to police last week on a charge of "pretending to tell destinies." He is flanked by his lawyer, Anthony Grasso, and a detective as he is booked. Jones' secretary, Miss Gloria D. Harris, standing, was booked as an accomplice. Both were released on bail.

55% of City Protestants Non-White, Study Says

More than 55 per cent of New York City's affiliated Protestants are non-white, the Protestant Council of the City of New York stated in a survey yesterday.

The council's tabulation of non-whites among the 960,000 Protestants in the city included 440,000 Negroes and 90,000 others, mostly Puerto Ricans.

The council's survey showed the five boroughs of New York to have a church-affiliated population of 68.4 per cent. Among this group were: Protestant, 12.5 per cent; Roman Catholic, 27.1 per cent; Jewish 26.6 per cent and "other" affiliated persons outside major groupings who decline to respond to religious census questions, 2.2 per cent.

The council data were released in a fourteen-page report, "Religious Affiliation of New York City and Metropolitan Region." It was issued by the council's Department of Church Planning and Research which brought up to date a 1952 report by the National Council of the Churches of Christ in the U. S. A. on "Churches and Church Membership in the United States."

The New York agency estimated that a "conservative 45 per cent" of Negroes in a twenty-two-county metropolitan area identify themselves with Protestant institutions.

The report was prepared by the Rev. Leland Gartrell, department executive secretary. He described it as the most comprehensive study of religious affiliations since a 1955 report by Neva R. Deardorff on the "Religio-Cultural Background of New York City."

The Rev. Dr. David W. Barry, chairman of the Church Planning and Research Department and executive director of the New York City Mission Society, said the new study showed that for the first time in seventy-five years "the balance of immigration to New York City has been favorable to Protestantism."

This was because of the "overwhelming Protestant character of the Negro community," he said, as well as "the very substantial Protestant proportion of the Puerto Rican community."

How Suburbs Compare

Growth of Protestantism in the suburbs was shown in tables showing religious identification and actual church members in areas just outside the city.

Although 22.6 per cent of the city's population is estimated in the report to be of Protestant background, only 12.5 per cent is said to be affiliated. But in seven adjacent New York counties—Dutchess, Nassau, Orange, Putnam, Rockland, Suffolk and Westchester—an estimated 44.2 per cent of the population has Protestant background with 20.4 having church membership.

The council estimated that 48.6 per cent of the city population is of Catholic background, with 27.1 per cent affiliated. The Jewish totals in the report were described as a "cultural count" rather than a tabulation from synagogue membership rolls.

Protestants List Members In New York

NEW YORK — More than 55 per cent of New York City's estimated 960,000 church-affiliated Protestants is non-white, of which Negroes total 440,000 members and Spanish-speaking people, mostly Puerto Rican, comprise a total membership of 90,000, the Protestant Council of the City of New York announced.

Based on data provided in a 14-page report, "Religious Affiliation of New York City and Metropolitan Region," issued by the Council's department of church planning and research, the estimated percentage of the Negro community in the 22-county metropolitan area who identify with Protestant institutions is a "conservative 45 per cent."

Atlanta Pastors Issue Manifesto Against Mixing

Special to The News

ATLANTA, Ga. — Mixing of races in public schools was described as "satanic, unconstitutional and one of the main objectives of the Communist Party" in a manifesto issued this week by 53 Protestant ministers in the Atlanta area.

The manifesto was announced by the Rev. W. T. Hays, head of Immanuel Baptist College and pastor of Marantha Baptist Church in surburban Forest Park.

Hays also is president of the Evangelical Christian Council, an organization of 70 ministers formed in January "to give Bible-believing conservatives a voice and agency through which we may speak and work united[ly]."

Hays said most of the signers are the members of the council. He said they include ministers of these churches: North American Baptist, Southern Baptist, World Baptist, Independent Baptist, Free Methodist, Evangelical Methodist, Wesleyan Methodist, Pentecostal and Assembly of God.

The manifesto asserts that anything which would lead to the amalgamation of the races "is a sin against Almighty God."

It adds:

"We believe the integration of the races in our schools to any extent presents grave moral, social, religious, constitutional and political questions.

The signers quoted several portions of the Bible in support of their stand.

CHURCH LEADERS RETREAT ON UNITY

Protestants Temper Earlier Enthusiam for Vatician's Ecumenical Appeal

By GEORGE DUGAN

Special to The New York Times.

HARTFORD, Feb. 26 — The cautious enthusiasm voiced a month ago by Protestant and Eastern Orthodox leaders over the announced intention of Pope John XXIII to convoke an ecumenical council has deteriorated rather sharply, it was apparent here today.

What at first had been viewed by many non-Roman Catholic churchmen as a possible stepping-stone to a reunited Christendom is now being regarded in a less favorable light.

The lead editorial in the current issue of the Outlook, the official publication of the National Council of Churches, declares that "all Christians must prayerfully hope that the spirit and outlook in which the Pope follows up his initial announcement will not be that in which one church lays down the condition under which it will consider any advance towards unity."

"If that should turn out to be the approach," it continues, "ecumenical hopes are foredoomed from the start."

The editorial was written by the Rev. Dr. Samuel McCrea Cavert, retired general secretary of the National Council. The council represents thirty-three Protestant and Eastern Orthodox bodies in this country.

Segregation Deplored

This afternoon the council's General Board ended a two-day meeting in the Statler-Hilton Hotel.

Resolutions adopted included a reaffirmation of the body's opposition to segregated housing; a request that Congress repeal a provision of the National Defense Act requiring students to affirm that they are not subversive or members of subversive organizations in qualifying for financial assistance, and authorization for its representatives to testify at legislative hearings in support of the extension of minimum wage legislation to economic groups not now covered.

Efforts to seek new comments here on the ecumenical council met with little success. Church leaders queried begged off until they could learn more about the meeting.

Shortly after the papal announcement was made last month, a leading churchman remarked privately that he was the only Protestant "with sense enough not to comment." This attitude now seems to be general among his colleagues.

Earlier this month the executive committee of the National Association of Evangelicals took sharp issue with the enthusiasm voiced by some Protestants over the forthcoming council. The association represents a number of theologically conservative bodies not affiliated with the National Council of Churches.

Pre-Schism Status

A few days ago, Andrew T. Kopan, chairman of the Greek Orthodox Youth of America, declared that Christian unity could be discussed only when the Roman Catholic Church resumed its "status" of 1054, the year of the schism.

The roundup of opinion prepared by the Ecumenical Press Service of Geneva, Switzerland, an agency of the World Council of Churches, pointed out a few days ago that the "first excited reactions in the non-Roman Catholic Christian world have tended to give way to more sober analysis of what the council might mean in terms of further progress in the Ecumenical movement."

Ministers Rap New Race Bias

Six-State Group Protests Red Smear Tactics

DISTORTIONS CLAIMED

By The Associated Press

NASHVILLE, April 5.—A group of 11 Protestant ministers and church workers said in a joint statement Sunday there is "a new and disturbing trend in the South" among some segregation leaders to link desegregation with subversion.

"We raise our voices in protest," the statement said in part.

From Six States

It was signed by church representatives from Tennessee, Florida, Virginia, Indiana, Illinois and New York. The statement was released by the Rev. Will D. Campbell of Nashville, one of the signers.

It protested what was termed "the cynical attempt by some who oppose racial desegregation to label those who disagree with them as Reds, fellow travelers or dupes of the communist conspiracy."

"Through innuendoes, half-truths and distortions," the statement continued, "doubts are cast on the motivation and background of individuals or groups seeking compliance with the law of the land."

The first victims were members of the National Association for the Advancement of Colored People, the statement said.

"The disease now spreads to new areas: The white Southerner, the educator, the newspaperman, the minister, the businessman or the attorney who tries to work at this sensitive problem. The goal is the same: To silence those who do not accept the extremist position on segregation."

Signers Are Listed

The statement bore the following names, titles and addresses:

The Rev. Charles Boyles, executive, National Conference of Methodist Youth, Nashville; the

Church, Racism Team in Birmingham

Rev. Will D. Campbell, associate executive, Department of Racial and Cultural Relations, National Council of Churches of Christ in the U.S.A., Nashville; Dr. Herman Long, director of Race Relations Department, American Missionasy Association, Nashville.

The Rt. Rev. Henry I. Louttit, Episcopal Bishop of South Florida Diocese, Winter Park, Fla.; Dr. John H. Marion, staff representative, United Presbyterian Church in the U.S.A., Richmond, Va.; Dr. A. C. Miller, executive secretary, Christian Life Commission, Southern Baptist Convention, Nashville; the Rev. J. Metz Rollins Jr., United Presbyterian Church in the U.S.A., Nashville.

The Rev. Ralph Smelzer, director, social education, Church of the Brethren, Elgin, Ill.; Miss Thelma Stevens, executive secretary, Department of Christian Social Relations, Women's Division of Christian Service, Methodist Church, New York; the Rev. Galen Weaver, secretary, Race Relations Department, Congregational Christian Church, New York, and the Rev. Lewis Deer, national director, Social Education and Intercultural Relations, Christian Churches (Disciples of Christ), Indianapolis.

This is the third in a series of articles on how churches in the South are facing the question of racial segregation.

By JOHN WICKLEIN
The New York Times Service

NEW YORK — Atlanta to Birmingham — 140 miles by air — makes the difference between moderation and racism in Protestant church groups. If Atlanta is the most liberal city in the deep South on the race question, Birmingham is the most conservative.

In Birmingham no one in the churches may speak for desegregation without being harassed by white Citizens Council members, Ku Klux Klansmen or other rabid segregationists. As a consequence, almost no white minister has taken a liberal stand on race. The Negro ministers who have acted for integration have been arrested beaten and bombed.

A steel center where 40 per cent of the population is Negro, Birmingham has a large group of working-class whites who regard the emancipated Negro as an immediate economic threat.

Many whites have joined hoodlum elements of the Ku Klux Klan, which operated openly in the city. Intimidation of Negroes and whites who support them is condoned by Eugene (Bull) Connor, the outspokenly racist police commissioner.

About the only laymen speaking publicly on the issue are the segregationists, and within the last four months they have become the voice of the white churches in Alabama.

Organized opposition to integration is expressed through the Methodist Laymen's Union, formed here March 19.

This is a group of businessmen and civic leaders who banded together specifically to prevent the segregated Central (Negro) Jurisdiction of the Methodist Church nationally from being merged with the white conferences of the church that it overlaps.

Circuit Judge Whit Windham, who teaches a men's Bible class at the church, was elected president. Circuit Judge L. S. Moore of Centreville, who has spoken at white Citizens Council meetings, was chosen first vice president.

★ ★ ★

Hatred of Negroes Denied by Judge

In his office in Birmingham's modern, air-conditioned courthouse, Judge Windham took time out between court sessions to discuss the laymen's union.

Judge Windham said that any move by the denomination to force Negroes into white conferences or churches in the South would split it again into a Northern church and a Southern church, as it was before 1939.

The judge said his laymen's group was not acting out of hatred for the Negro, but out of "Christian concern" for white children. He said that although Negroes made up only 10 per cent of the population of New York City, they committed 35 per cent of the crimes.

"If people believe it's all right for this to become a nation of mulattoes, that's their right. But I have the right to base my actions on my beliefs and keep anyone, whether the Methodist church nationally or anyone else, from forcing that policy on me."

Judge Windham's group has issued a printed pronouncement embodying arguments against church integration. It said:

"The typical Negro in Alabama is by nature volatile, raucous, and inclined to emphasize his exuberance in personal conflict of some sort. The great majority of them do not regard the social graces as white people usually observe them, and with respect to numerous colored individuals, they become personally unwelcome to those white prople in close proximity, for more reasons than one."

A lonely outpost for desegregation in Birmingham is the Alabama Council of Human Relations, an affiliate of the nondenominational Southern Regional Council. Its executive director is a young Methodist minister, the Rev. Robert E. Hughes. It is the only predominantly white group in the city that has spoken publicly for racial amity.

★ ★ ★

Ministers Group Ignores Violence

The Birmingham Ministerial Association, which has a policy of whites only, has never protested violence against Negroes, Hughes said. This despite the fact that there have been at least 22 bombings of Negro churches and homes in the last 10 years.

The only time it issued a statement deploring violence, he said, was when someone attempted to bomb a Jewish temple. Less than a month later, on Christmas night, 1957, the home of the Rev. Fred L. Shuttlesworth, a Negro integration leader, was actually bombed. Despite a direct request, Hughes said, officials of the ministers association refused to convene the group to issue another statement.

Despite the bombing, in which he barely escaped with his life, Shuttlesworth has been beaten for trying to enroll four Negro children in the all-white Phillips High School. In June, 1958, a dynamite bomb was snatched from the side of his Bethel Baptist Church by a volunteer Negro guard. It exploded a minute later, shattering windows and cracking plaster in the church. No one was hurt.

'Bull' Connor
... racist police official

NEXT: Archbishop Rummel's drive to integrate the Roman Catholic archdiocese of New Orleans.

CHATTANOOGA CHIT CHAT

2500 delegates attend Adventist youth parley

BY PETER D. SIMMONS

CHATTANOOGA, Tenn. —All of a sudden you find yourself snowed under with news of all types and time begins to run out on you... You have a deadline to make with only a short time to do it... Soon you grab your old trusty typewriter with notes staring you in the face from every direction, but decided to do it this way.

You check with the principals of the two high schools (Howard High and Booker T. Washington) and find out that in just a few weeks now, it will be graduation time again. And then things began to fall into place.

The South Central and the South Atlantic conferences of the Seventh Day Adventist church, Youth Congress, held here recently, attracted approximately 2,500 persons for the two-day conference at Howard High School.

People came from as far away as West Jamaica...They came by train, cars, buses, and planes. According to one of the officials, the meet was one of most successful and the largest held anywhere recently.

He said also that the 1960 Youth Congress will be held in the city auditorium at Atlantic City, N.J.

* * *

THE INAUGURATION of the Rev. Horace Jerome Traylor of Chattanooga as the third president of Zion College, here, April 12, was a very colorful affair. Dr. Walter S. Davis, president of Tennessee State A. and I. University, Nashville, was the main speaker at the inauguration, held in the Howard School auditorium.

The Rev. J. Wynn, dean of students at Gammon Theological Seminary, Atlanta, officiated during the investiture of the new president.

Chattanoogans appearing on the program were Commissioner of Health and Education, Frank H. Trotter, Superintendent of City Schools, John Letson, Superintendent of County Schools, Sam McConnell, Supervisor of City Schools, Johnetta K. Williams, County Judge Wilkes T. Thrasher, guest ministers and others.

Music for the occasion was furnished by the Howard High Choir under the direction of Mrs. Edmonia J. Simmons. The new president is a native Chattanoogan and attended Zion College as a student.

* * *

THE FOURTH ANNUAL musical Talent Hunt Demonstration, presented by Kappa Iota Chapter of the Omega Psi Phi Fraternity at Second District school, was a big success, according to chapter Basileus James L. Bell Jr.

Winners for the first three places were vocalists (1st) Joyce Mathis and (2) Lee Morris Mackey, Howard High students, and Jan Elligan (pianist). Booker T. Scruggs Jr., (clarinetist) and Roland Carter, (pianist), two former winners, were guest artists.

Other contestants, including vocalists, pianists, and other instrumentalists were Jacquelin Branson, Cecil Leon Brown, Joyce Johnson, Mary E. Dallis, Marvaline Montgomery, William Abernathy and James Wimberly;

Fred Dave, Charlotte Hubbard, Charlene Hoffman, Fannie Louise Webb, Mary Alice Smith, Barbara Jean Smith, John R. Batts, Mildred Roberts, Earline Wilson, and Joyce Kilgore.

* * *

NEW COURSES open to top students at the end of the present school term will be summer math and science, according to a recent release from the city and county educational department.

Superior math and science students of the Southeastern Tennessee area will have a crack at the special courses to be held at Howard High, City High and Red Bank High, if they are nominated by their respective faculties.

Two of the members of the faculty and consultants meeting here recently were Miss Lydia Yette and Frederick Bradley of the Howard School. Others are from the schools mentioned, the University of Chattanooga and the board of education.

* * *

IN THE REALM OF ROMANCE, here is what perhaps is a first for this area. Dr. Regalodo Tendero from Asngar Pangasinan, Philippines, and Miss Ingeborg H. Garhenant from West Germany were married here recently by the Rev. Dorgan Williams of the Wiley Memorial Methodist Church.

Dr. Tendero is a resident doctor at tre Baroness Erlanger hospital here and his new bride is a laboratory technician at the same hospital. The Rev. Mr. Williams said the doctor told him that he wanted to be married by a Methodist minister and just picked him.

Nooga's school marm, Minnmie Rooser, and Sgt. John Miller of the United States Army were married by the Rev. H. H. Battle, minister of the First Baptist Church here. The wedding was held at the First Baptist church.

* * *

BISHOP H. T. MEDFORD, presiding bishop of the 5th Episcopal District of the AMEZ church, was found guilty here in Sessions court, in a replevin action suit by Special Acting Judge Ray H. Mosely.

The suit was brought by John H. Brown Sr., a member of the Thompkin Chapel A M E Z Church to regain important papers held by the bishop which allegedly belong to Mr. Brown.

According to testimony heard in court and statements from Mr. Brown, the suit grew out of an original action brought against the Rev. Mr. Jackson Brown of the mentioned church, seeking credit for approximately $85 paid to the church for church expenses.

The bishop was summoned from Washington to answer the charges. He was instructed to return the papers and was charged the cost of court.

The Browns claimed they brought the suit when they were unable to get a hearing through the church. The papers held by the Bishop allegedly contained evidence against the minister of the church.

* * *

IT WAS INTERESTING reading the associated press account of testimony given by AFRO'S John McCray, before a House Judiciary Committee at Columbia, S.C. on the plight of the colored people in politics, particularly those voting in S.C.

Having known Newsman McCray since high school days around Charleston, S.C., this reporter would like to have heard that testimony.

At the installation meeting of Fagain - Dansby Post, No. 6993 of the Veteran of Foreign Wars, Edward D. Paramore was installed as post commander with Hershal Hawkins and Raymond Foster as vice commanders, Mr. Lawrence D. West, adjutant and William Martin, adjutant.

Joseph Saddler was the outgoing commander.

* * *

ATTENDING THE Valley-wide Union - Management conference of TVA (Tennessee Valley Authority) at the Gatlenburg Hotel, at Gatlenburg, Tenn., were the Rev. Otis R. Hayes Sr., Henry Jones and Harry W. Tyler, TVA personnel officer.

Some interesting people met during the SDA meet were Dr. Matthew F. Kates and his lovely wife, Jacqueline, and their little daughter, Jeanneane, of Fort Lauderdale, Fla.; young John Douglas Simon, same city, and Miss Ann Harris, of Dania, Fla., and Elder F. H. Jenkins and Elder and Mrs. J. H. Thomas of Atlanta.

From Detroit, the AFL-CIO News, mailed to this desk, brought interesting union news. Congratulations to Messrs. Luther E. Simmons, John Kotez, Warren Card, Robert Edgar, Al Thomas, Frank Staples, Walter Maciak, Robert Tyler, Noah Calhoun, Joe Hill and Miss Ann Eubank.

Also many thanks to Miss Minnie J. Burroughs, retired Charleston, S.C. school teacher, for the important information. She is a former teacher of your reporter.

And that's the news from here. Drop those letters and cards to Peter D. Simmons, 1102 Queens Drive...Chattanooga, Tenn... THANKS.

Adventists Tell Of African Work

MEMPHIS, Tenn. — (Special) — Stopping in Memphis overnight last week enroute to a camp meeting in Kansas City, Mo., were two Seventh-Day Adventist ministers who recently returned to this country after having been in Africa.

They were Elders Earl E. Cleveland and William Robinson. Elder Cleveland, who is with the General Conference of Seventh - Day Adventists in Washington, D. C., had been to Liberia to conduct an institute for Liberian pastors and an evengelistic meeting in Monrovia, while Elder Robinson was the head of the East African missions for the church for the past two years.

Elder Robinson was a conference official for the church in this country until he rtsigned to accept the post in East Africa. He remained there until he had to return home because of his health.

One of the denomination's top evangelists, Elder Cleveland told an aucience at the Mississippi Blvd. Seventh-Day Adventist church, that as a result of recent series of meetings in Monrovia. attended by leading families of the country, the membership of the church in that city had been increased by 105.

"It was my privilege," he said, "to baptize the wife of the Liberian ambassador to Holland as a member of the church."

After his stay in the capital city of Liberia, Elder Cleveland went to Accra, Ghana, where he conducted meetings. He reported that more than 100 persons in that city also joined the church.

KABAKA'S FRIEND

While in Kampala, Uganda, Elder Robinson became a good friend of the king, Kabaka Mutesi, II, and his family.

Elder Robinson's eight-year-old son, Eugene, was also with him, and after the meeting he translated English sentences into the African tongue of the vicinity in which he had lived for nearly three years. He speaks Swahiui fluently.

The Robinsons were guests of Elder and Mrs. Charles R. Graham during their brief visit in Memphis. Elder Robinson will pastor churches in the Chicago area later in the year.

HAYES WITH EDUCATORS—Former Congressman Brooks Hayes, left center, of Arkansas is shown talking with Dr. William I. Strassner, left, President of Shaw University; and Dr. Asa T. Spaulding and Dr. W. J. Kennedy, two leading members of the Shaw board of trustees. (Staff Photo.)

Hays Urges Negro Race To 'Go The Second Mile'

By PATSY MILLER.

Ex-Congressman Brooks Hays of Arkansas told a Shaw University audience Monday that the good Christian does more than what is required of him.

He explained that the Christian going the second mile "will be concerned with justice. The ideal of justice is the person doing more than what is required, so the Christian does more than the man who is not a Christian."

Hays, president of the Southern Baptist Convention, addressed the Baptist Negro college audience and guests on a religious level. He appeared as a part of the university's Special Lecture Series.

Hays acted as intermediary between Governor Orval Faubus and President Eisenhower during the school integration crises in Little Rock, Ark. His efforts failed and, in part, led to his defeat in the recent Congressional election by a write-in candidate.

Describing the time in which we live, Hays said this first is an "age of science of unprecedented discoveries." He continued that it is an age of controversy and conflict . . . "We Baptists should not fear that." He said conflicts could be solved on a Christian basis.

Thirdly, Hays said, "I pray that this will also be said of us, that the elements of human mercy and love and kindness will be dominant. That is up to us."

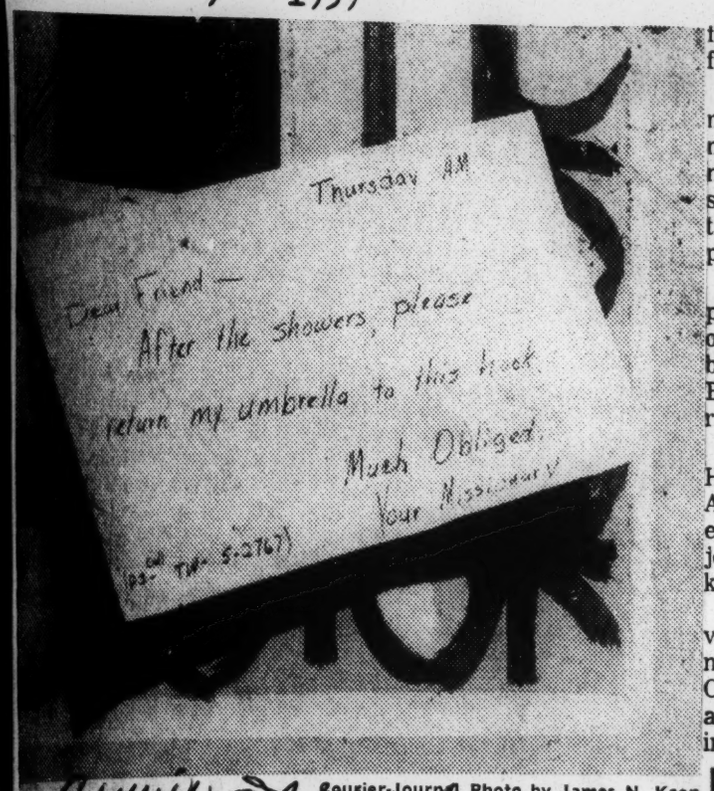
Hays told his listeners, "you are a minority." Later he said that majorities could be wrong. "I've been defeated enough to know that," he laughed.

He said that ailments, death and "common enemies" belong to both races. "Progress belongs to both races, too," Hays said. He suggested that lines of communication need to be built between races.

Hays was introduced by University President William R. Strassner. Dr. Asa T. Spaulding, recently elected president of the N. C. Mutual Life Insurance Co. in Durham, and Dr. W. J. Kennedy Jr., retiring president of the insurance company, were present. Spaulding also is a university trustee and treasurer.

Hays spoke in Durham Sunday and at the University of North Carolina last night. While in the State, Hays has been visiting Lambert Davis, head of the University of North Carolina Press in Chapel Hill.

His new book, "A Southern Moderate Speaks" will be released by the UNC press in mid-March.



Courier-Journal Photo by James N. Keen

THE CHRISTIAN WAY to ask some thief to give back your umbrella is exhibited in this note posted backstage at the Southern Baptist Convention at Freedom Hall. The telephone number is that of Mrs. Ben Hardy, Anchorage, with whom the missionaries left out in the rain are staying. They are the Rev. and Mrs. Tom L. Watson, Nocona, Tex., who will leave soon for mission work in Uruguay.

Conclave Ends

Southern Baptists To Fight Obscenity

LOUISVILLE, Ky. (AP) — Ten thousand Southern Baptists took a glance at some nude photographs Friday and then gave a sweeping vote for a war on obscene literature.

On its closing day, the denomination's annual convention also overrode sharp opposition to recommend a top level conference of Negro and white Baptist leaders to seek mutual problems.

The all-white body also stuck by its 1954 action in support of the Supreme Court decision on integration.

In urging a systematic fight against a "rising tide of smut" on news stands and in the mails, O. K. Armstrong, Springfield, Mo., held aloft a large display board, and slowly pulled back the cover. It revealed a montage of colored pictures of unclad women.

"I'll just hold this up briefly and cover it again," Armstrong said as the hushed crowd stared soberly. He said he had collected the pictures from Louisville news stands as samples of the pornography being peddled.

"Obscene literature is now big business," he declared, citing a figure of 500 million dollars annually.

In its resolution, the convention said, "purveyors of filth are aiming their attention chiefly at the nation's youth" and lauded Postmaster General Arthur Summerfield for efforts to curb the traffic.

Christians were urged to scrutinize closely "the contents of their news stands" to protest indecent material, and also to "save all such material received through the mails" to turn over to local postmasters.

Keenest debate came over the plan for an inter-racial conference of top Baptists, a step proposed by outgoing convention President Brooks Hays as a means of easing racial tension.

Opposing the step, the Rev. Henry L. Lyons, Montgomery, Ala., said "We already have had enough agitation on the racial subject and the convention should keep quiet about it."

But the Rev. John Laney, Rockville, Md., said the nine million member denomination, biggest Christian body in the South, had a duty to "take a stand on this important issue."

Baptists Hear Pleas By Hays

Work For Peace And Better Race Relations Urged— Election Today

By LARUE GILLELAND
Religion Editor

LOUISVILLE, Ky., May 20.—Brooks Hays called on Southern Baptists Wednesday to take sound steps to improve race relations at home and promote peace in the world.

The Southern Baptist Convention president received heavy applause when he declared that "scriptural support for state segregation laws cannot be claimed."

Prejudice against Negroes in this country has created difficult problems for missionaries working among colored peoples abroad, he told about 15,000 Baptists in his last major speech as president.

Meet Challenge

"The missionaries plead for a better performance in human relations in America, and while I believe we are making great progress at home, we must keep the challenge always before us."

Mr. Hays, defeated for reelection as Arkansas representative last year after taking a "moderate" stand on racial issues, said Baptists "must continue to examine with keen sensitivity the aspirations of our minority people for a status free from all discrimination and injustice."

He also asked the messengers (voting representatives) in Louisville's Fairgrounds Coliseum to approve a world peace committee report Friday calling for a Baptist observer in the United Nations and an accelerated program of study and activity by Baptists for peace.

Runoff Election

The convention will choose a new president Thursday in a runoff election between Dr. Ramsey Pollard of Knoxville and Dr. Roy O. McClain of Atlanta. They led first round balloting but neither received a majority. Three candidates defeated on the first ballot were the Rev. James P. Wesbery of Atlanta, the Rev. E. Hermond Westmoreland of Houston, Texas, and the Rev. Carl E. Bates of Charlotte, N. C.

Mr. Hays, who served two terms as president, could not be nominated to succeed himself.

Mr. Hays told the convention he hoped the controversy over the recent dismissal of 13 professors from Southern Baptist Theological Seminary would not be debated on the floor.

However, it appeared Wednesday the matter would be brought up Thursday despite his plea. A few messengers have indicated they would ask that all six Baptists seminaries be withdrawn from membership in the American Association of Theological Schools, an accrediting agency.

The association censured Southern Seminary in Louisville for its procedure in dismissing the professors and gave the school a year to "repair the damage." The dismissals followed what has been called a "personality clash" between the faculty members and Dr. Duke McCall, seminary president. The four-day convention ends Friday.

'Summit Meeting' Of Races Studied

LOUISVILLE, Ky. (UPI)—Southern Baptists today turned their attention from denominational to national problems including the touchy issue of race relations.

At the final session of their 102nd annual convention the racial question, which has caused fireworks at previous conventions, was brought up indirectly in a resolution. It called for a "summit conference of Southern Baptist leaders with the leaders of the two major Negro Baptist denominations to seek better mutual understanding of racial problems.

Former Rep. Brooks Hays (D-Ark.), retiring president of the 9,206,000 member denomination, strongly endorsed the proposal. He said such a "high level conference" of Baptist leaders could do much to restore communication between white and Negro Christians on tensions of great concern to both.

A resolution calling on parents to help the Post Office Department curb the "flow of filth" being mailed to American children by pornography peddlers, a proposal to send an unofficial observer to the United Nations and a token of Southern Baptist concern for world peace and grim warnings about the spread of alcoholism were other major items on today's program.

The anti-obscenity resolution was sponsored by Joe Burton, convention secretary. It praised Postmaster General Arthur E. Summerfield for his efforts to prosecute "purveyors of filth," who are doing an estimated 600 million dollar annual mail order business in pornography aimed primarily at teenaged children.

Hays also endorsed a report to the world peace committee recommending that Southern Baptist observers be sent to the United Nations headquarters in New York. Several other major denominations already have such observers.

Hays said the action would show that Southern Baptist are deeply concerned about world peace and interested in international efforts to preserve it.

Baptist Pastors Group Elects Little Rock Man

Dr. Vaught Called 'Courageous Voice In Troubled Times' In Racially Upset City

By JEAN HOWERTON

The Rev. W. O. Vaught, Jr., described as "an outstanding courageous voice in those troubled times" in Little Rock yesterday was elected president of the Pastors Conference of the Southern Baptist Convention at Freedom Hall.

For 14 years he has been pastor of Immanuel Baptist Church in Little Rock, six blocks from embattled Central High School where an integration crisis raged.

The 48-year-old pastor was born in Versailles, Ky., and is married to the former Mary Frances Bostick of Louisville.

Hasn't Affected Church

Dr. Vaught told a reporter many of the young people in his church have been involved in the Central High crisis, but "it has not affected the church."

He said in his 14 years in Little Rock he has preached good will, love, brotherhood, and the love of Christ. "I have felt that this (integration row) is a political crisis and that it was quite wise to keep it out of the structure of the church," he explained. "But more than anything else, I have made it a matter of daily prayer."

Other stories on yesterday's Baptist activities on Page 5.

Says Election 'Important'

He said Monday's election on the recall of members of the Little Rock School Board is "very important" but he declined to predict the outcome. Four Little Rock high schools have been closed since September.

Dr. W. Wayne Dehoney, pastor of First Baptist Church, Jackson, Tenn., who was elected vice-president of the conference yesterday, made this comment on Dr. Vaught's election:

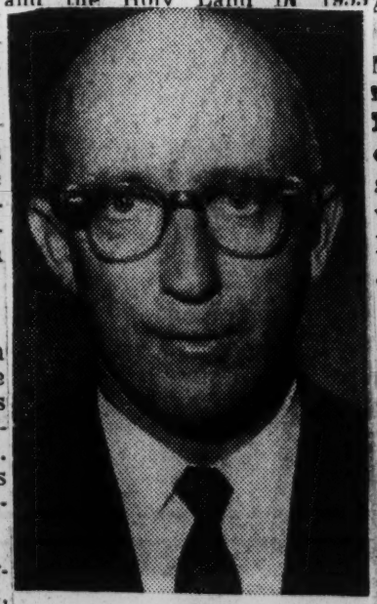
"I think it is significant that he was chosen to head 30,000 Southern Baptist pastors. Dr. Vaught has demonstrated the moral force of the Christian ministry in stabilizing a community in hours of great crisis by faithful adherence to great Christian truth. This has had a calming effect. We pastors look to him with great respect."

Dr. Vaught To Visit Russia

Dr. Vaught will leave July 15 for Russia with a group appointed by the State Department to represent the United States at the Trade Fair in Moscow. He is the only minister in the group. They also will study schools and farms.

Dr. Vaught, who has served as vice-president of the pastors conference this year, is a 1935 graduate of Southern Baptist Theological Seminary. He was president of the Kentucky State Baptist Student Union in 1934.

He has served as pastor of churches in Kansas City and Abilene, Tex. He conducted a tour of Europe, the Near East, and the Holy Land in 1955 and attended the Baptist World Alliance in London in 1955.



Courier-Journal Photo

DR. W. O. VAUGHT, JR.

Since 1954 he has served as Arkansas' member on the Foreign Mission Board of the Southern Baptist Convention and is now chairman of the board's building committee. He was president of the Arkansas Baptist State Convention in 1954 and 1955.

He and Mrs. Vaught have one son, Carl Gray Vaught, 19, who has just completed two years at Baylor University, Waco, Tex.

Nonvoters Told To Squat

The new secretary-treasurer of the conference is Dr. Bob Barker, pastor of First Baptist Church, Chickasaw, Ala.

The second and final session of the conference was held in the West Wing of the Fairgrounds. Thousands of people overflowed the chairs and bleachers provided.

When it came election time,

Column 1, back page, this section

Today at The S.B.C.

FREEDOM HALL

9 a.m.—Morning session begins.

9:35—Executive committee report by Dr. Porter W. Routh, executive secretary.

10:55—Election of officers.

12 noon—President's address by Brooks Hays.

No afternoon session.

6:45 p.m.—Evening session begins.

7:05—Report of Radio and Television Commission.

7:30—Report of Baptist World Alliance.

7:55—Presentation by Foreign Mission Board.

retiring president Dr. Charles Bowles, Birmingham, commented, "There are so many people standing those of you not voting will have to squat or something." It was then decided to vote by a show of hands.

Others nominated for president were Dr. Dehoney and Dr. Frank Morris, Savannah, Ga.

Speakers at the preachers-preach-to-preachers conference yesterday included the Rev. J. D. Grey, pastor of First Baptist Church, New Orleans, and a former president of the Southern Baptist Convention.

In a discussion of the virgin birth of Christ he said:

"Opposition to the virgin birth has not come altogether from its avowed foes, for there are some so-called Christian teachers today who reject it. . . . Many so-called learned men who make loud claims of having a scientific mind occupy chairs in tax-supported schools and some private institutions and flaunt their unbelief before the young people in their classes. The attitude of these 'would-be' intellectuals is summed up in the words which a professor in a large university used before his class when he said, 'The virgin birth is the same sort of legend as that beautiful little story about the stork.'"

Must Accept Virgin Birth

Dr. Grey maintained the virgin birth must be accepted in order to believe in the deity of Christ. "The virgin birth furnishes the only explanation of His unique and sinless life," he said.

Other speakers at the conference were The Rev. Robert E. Naylor, president of Southwestern Baptist Theological Seminary, Fort Worth; the Rev. W. D. Wyatt, pastor of First Baptist Church, Albuquerque; the Rev. Ralph H. Langley, pastor of Willow Meadows Baptist Church, Houston; the Rev. W. A. Criswell, pastor of First Baptist Church, Dallas; the Rev. A. B. Van Arsdale, pastor of Central Baptist Church, Decatur, Ala.; the Rev. Carl Bates, pastor-elect of First Baptist Church, Charlotte, N. C., and the Rev. R. G. Lee, pastor of Bellevue Baptist Church, Memphis.

REV. W.M. NEVINS (86 YEARS OLD)
SEGREGATIONIST

Convention Collision

Elderly Segregationist Heard, Then Rejected

By GEORGE CORNELL
Associated Press Religion Editor

The old collided with the modern yesterday, and the old was rejected.

This, symbolically, is what happened when an aged lifelong Southern Baptist confronted the denomination's present-day convention.

It was a poignant encounter, and to the Rev. W. [illegible] of Lexington, Ky., a shattering one.

"I submitted a resolution and it has not been read," he said, after he had shuffled to the stage. "It is the duty of the committee to report on it."

There was a whispered parley on the stage. Nevins, a spare, erect man with shaggy gray hair, stood there, his jaw tight.

His resolution asked that a 1954 convention action endorsing the Supreme Court decision on integration be rescinded.

"The chair has been advised," announced Brooks Hays, convention president, "that the resolutions committee felt this convention has no power to rescind an action of a previous one."

Nevins pushed up to the microphone. "Then the committee should bring in that report. . . ." His voice shook. "I demand that my resolution be read."

On a parliamentarian's advice, it was. It inveighed against mixed schools and mixed marriages, cited constitutional law and asserted "the right of every parent to educate his children in accord with his conscience and God-given convictions."

Immediately afterward the order-of-business committee announced the agenda timetable was behind schedule. Hays put a motion to allow 5 minutes to hear Nevins.

"No," the big meeting roared back.

Nevins seemed stunned. "You mean to say I can't have one word to say about my resolution?" His tone was hurt, unbelieving. "Is that your decision, the decision of this convention?"

Hays huddled with him a moment and Nevins murmured resignedly, "I'd be glad to have 3 minutes."

Hays appealed to the convention to "please be kind" to give him that much.

"The chair is eager for the brother to be heard."

The vote was mixed, but Hays said, "The chair rules the 'ayes' have it."

Nevins, an old-line segregationist, spoke with trembling passion. He told with indignation of a trip he's going East and later being visited at home by a Negro "in a Cadillac car."

"Listen to me," he pleaded. "If you want to give your daughters to this moloch integration, that's your business, but when you try to force that's my business, and I'm going to stand against it as long as I live."

If the convention hadn't taken its action, "your president would still be governor of Arkansas."

The crowd laughed. Hays was defeated as confirmed from Arkansas.

Undaunted, Nevins went on. He predicted that the convention "preachers" would have grandchildren "whose blood is in their veins."

When he finished, no one applauded.

The convention voted thunderously to uphold the 1954 action could not be rescinded.

Nevins hobbled slowly off the stage, his shoulders slumped, his jaw still set.

"I move," said the Rev. Henry Beech of Louisville, "that the remarks of the speaker and the resolution be stricken from the record."

A business clerk advised: "It is not in the record."

Baptists Close Convention With Chorus of Harmony

Resolve Strife, Vote Holy War On Obscenity

By ORA SPAID

Moments of discord which jarred deliberations of the Southern Baptist Convention were blended into a chorus of harmony before the messengers brought their 103d annual gathering to an end last night.

The final day of the huge meeting at Freedom Hall opened with some more disagreement on racial integration.

But a few hours later, Dr. J. D. Grey, New Orleans pastor and former president of the convention, was on the podium delivering a ringing plea for harmony in the words of a song leader, "And now — ALL TOGETHER!"

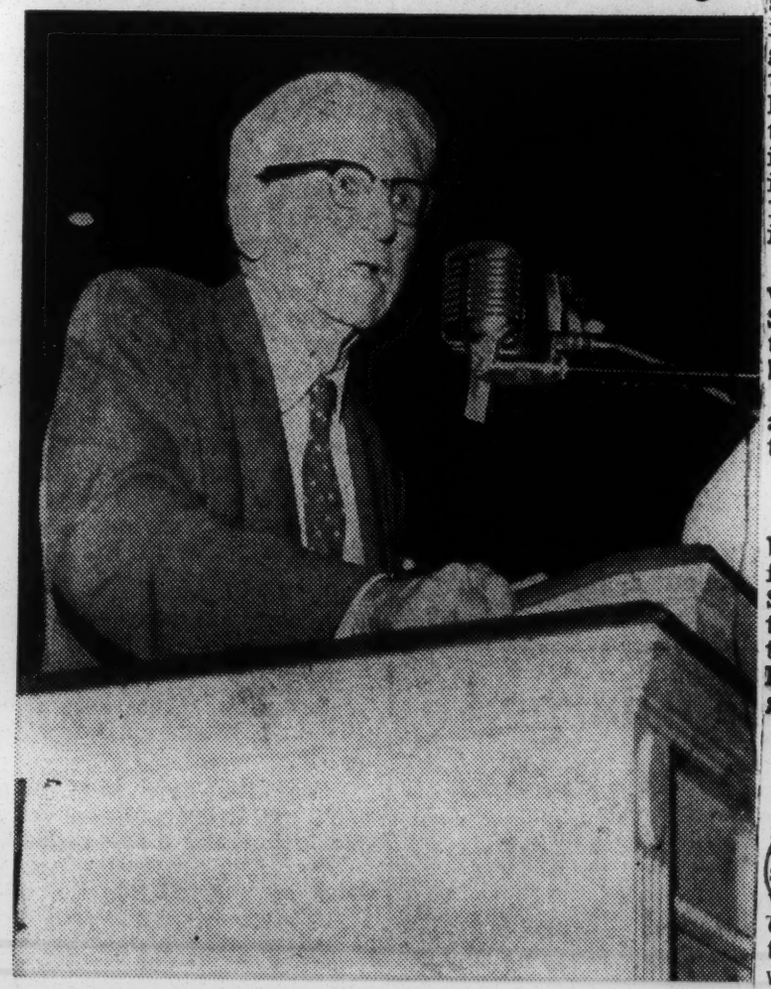
It was the let's-all-close-ranks type of appeal so familiar in waning moments of a political convention.

'Group of Homogeneity'

"The 'prophets of doom' who, year after year, with their 'lamenting jeremiads' utter the direst predictions that the issues which we must debate in order to settle will hopelessly divide us — obviously these friends are disappointed," Dr. Grey declared.

"But praise the Lord, once again this amazing group called Southern Baptists which to an outsider looks like a conglomerate mass of heterogeneity has demonstrated that it is in reality a compact group of homogeneity. And once again we have seen that the issues that divide us are but nothing in comparison with the overmastering loyalties which unite us."

Stories and other pictures are on Page 4.



Courier-Journal Photo

STANCH SEGREGATIONIST . . . The Rev. W. M. Nevins of Lexington got nowhere with a resolution calling for the Southern Baptist Convention to rescind its 1954 endorsement of Supreme Court integration ruling. He spoke, when the messengers glimpsed in horror a collection of magazines picturing unclad women and immediately committed themselves to a holy war against obscenity.

Emphasis on Peace

Some of this homogeneity was demonstrated before Dr. Grey spoke, when the messengers glimpsed in horror a collection of magazines picturing unclad women and immediately committed themselves to a holy war against obscenity.

The messengers were in solid agreement, too, on the issue of world peace—the emphasis of the closing session last night.

Before leaving Louisville, the messengers decided to hold their 1962 convention June 5 to 8 in San Francisco and picked the Rev. Ralph A. Herring, Winston-Salem, S. C., to preach their convention sermon when they meet May 17 to 20 next year at Miami Beach.

Registration Was 11,800

They had decided before the convention here to meet at St. Louis in 1961, Kansas City in 1963, and Atlantic City in 1964.

The Louisville convention fell short of being the third largest in S.B.C. history by 166 messengers. Later yesterday the registration stood at 11,800. The largest convention crowd was the 12,976 who met in Houston in 1953. Next came the 12,254 in Kansas City in 1956 and the 11,966 who gathered at Houston in 1957.

The final day of the Louisville convention found the Southern Baptists facing the thorniest issue of their modern history—race.

And what they did about it amounted to a steadfast clinging to the middle of the road.

1st Resolution Lauded Hays

The resolutions committee brought to the floor a proposal for a high-level meeting between Southern Baptist leaders and those of two national conventions of Negro Baptists. This had been recommended by outgoing President Brooks Hays in his convention address Wednesday.

It could be interpreted as a mild endorsement of further steps toward racial integration. Deep South messengers, at least, saw it this way. And they were vehement in their condemnation of it, but inhibited somewhat by the fact that it came from the widely respected Hays.

The resolution contained a paragraph commending Hays—former Arkansas representative who lost his Congressional office because of his stand on Little Rock integration—"for his firm convictions, his spirit of fairness to all, and his courageous stand on the great issues of our day."

Missionary Work Cited

The Deep South messengers spoke in desperate and clarion tones, summed up by the Rev. Len B. Knight Johnston, S. C., who declared, "Let's not talk

about integration. The Deep South churches will never integrate!"

Support came in quieter but provoking words of those who reminded Baptists that what they do at home on the race issue is of vital importance to their missionary efforts away from home.

Adopted by Voice Vote

Said the Rev. John Laney, Rockville, Md. "We send out missionaries to say Christ has all the answers, yet when it comes to this immediate pressing problem, we don't have anything to say."

A compromise amendment was then offered by the Rev. Dotson M. Nelson, Greenville, S. C., which deleted from a final paragraph words which commended Hays for suggesting the interracial conference.

The amendment then merely recommended that the convention's xecutive committee consider a meeting of leaders of Southern Baptist and Negro conventions to discuss mutual problems.

The amended resolution was adopted by a decisive voice vote.

For the latter few minutes of the debate, the Rev. W. M. Nevins, retired Lexington, Ky., minister, sat in a chair by the podium, patiently waiting. When he was recognized, he sought to introduce a resolution which had not been voted out by the resolutions committee.

1954 Action Reaffirmed

After some discussion, his resolution was read. It called for the convention to rescind the action taken in St. Louis in 1954 when the S.B.C. endorsed the Supreme Court ruling outlawing racial segregation in public schools.

The resolution was overwhelmingly voted down.

Thus the messengers indirectly reaffirmed their 1954 action in favor of desegregation of public schools.

A resolution which found no opposition at all concerned traffic in obscene material. It commended the Postmaster General of the United States for efforts to stamp out mail-order business in obscene and pornographic literature, asked parents to convey their concern to congressmen, and to save salacious material and turn it over to their local postmasters.

Ex-Lawmaker Speaks

A swipe at Louisville was taken by O. K. Armstrong, Springfield, Mo., assistant editor of Reader's Di gest and a former congressman.

Speaking for the resolution, he held aloft a large display board and slowly pulled back the cover. It revealed a montage of color pictures of unclad women take nfrom magazines which Armstrong said he bought in downtown Louisville newsstands.

"I'll just hold this up briefly and cover it again," he said as the hushed crowd stared soberly. Then he exhibited copies of so-called "girlie" magazines which he said glorify "prostitution and liquor" and tell "how college students can get a girl so drunk they can seduce her."

Reports Are Heard

In its final day the greatly deleted ranks of the convention quietly heard reports from their Brotherhood Commission, hospitals, Christian Life Commission, and Historical Commission.

Officers of the convention's executive committee were elected. They are Kendall Berry, Blytheville, Ark., banker who replaced Dr. W. Ramsey Pollard, new president of the convention, as chairman; the Rev. Archie Ellis, Columbia, S. C., pastor, vice-chairman, and the Rev. E. Barnum Hawkes, Waycross, Ga., pastor, secretary.

TENNESSEE PROHIBITIONIST

9 1959

SOUTHERN BAPTISTS

Southern Baptists Elect President

LOUISVILLE, Ky. (AP)—Southern Baptists Thursday elected a Tennessee prohibitionist as president, and swept aside efforts to discredit the teachings in their senior seminary.

In the final vote of a wide-open election, the Rev. Dr. W. Ramsey Pollard of Knoxville was chosen to head the nine-million-member denomination. An athletically built man of 56, he's noted as an eloquent evangelist.

"Alcohol is the greatest curse in America at this time," he told a news conference. He said he favored a return to prohibition.

Moments after the election, the convention of about 15,000 Baptists was jolted by charges that their theologians condoned ideas classifying "the Virgin birth and resurrection of Jesus in the category of myths."

The Rev. James S. Bulman, East Spender, N.C., cited material in a Southern Baptist Theological Seminary publication which he said showed its professors are not upholding traditional beliefs.

This is "a malicious distortion untruth," replied Dr. Duke K. McCall, seminary president.

When Dr. Bulman sought more time to air his criticism, shouts of "No! no!" and "sit down!" rose in the big Fairgrounds Coliseum. With several "messengers" trying in vain to get the floor,

Related Story, Page 10C

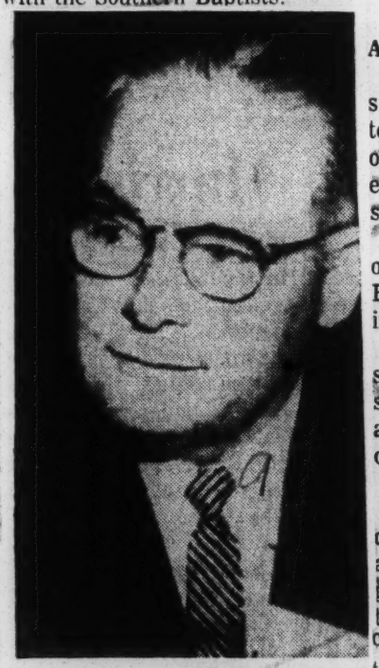
the convention then voted overwhelmingly to accept a seminiary report, which allowed it to continue functioning under its trustees without interference.

Dr. Bulman said he had wanted to test whether Southern Baptists should continue supporting the 100-year-old seminary. The school, located here, is the oldest in the denomination.

It has been under critical scrutiny by the American Assn. of Theological Schools, an interdenominational accrediting agency, as the result of the firing last June of 13 professors.

Some effort has been made to get the convention to pull all six of its seminiaries out of the association in retaliation, but backers of this maneuver never got it before the stormy session.

The convention postponed for a year consideration of a constitutional amendment allowing Canadian Baptist churches to affiliate with the Southern Baptists.



REV. DR. POLLARD
Southern Baptists' Head

White Baptists Vote Talks With Negroes

By GEORGE CORNELL
Associated Press Religion Writer

LOUISVILLE, Ky. (AP)—After sharp debate Southern Baptists today recommended a conference of Negro and white Baptist leaders in connection with racial tensions.

The step had been suggested by outgoing convention President Brooks Hays as a means for seeking solutions to problems.

It stirred keen opposition from several Deep South church "messengers" but the denomination's annual convention approved it overwhelmingly.

DRIVE ON OBSCENITY

The convention also urged a drive against obscene literature and called for vigilance to safeguard religious liberty, saying that overlapping functions of church and state today endanger this heritage.

In calling for the fight against obscene literature O. K. Armstrong, of Washington, D. C., held aloft a montage of large colored pictures of nude women before the 10,000 Baptists.

"I'll just hold this up briefly and cover it again," he told the silently staring multitude.

Armstrong said the pictures had been garnered from Louisville newsstands, and he assailed what he called the "rising tide of smut." He said it had become a 500 million dollar a year business."

COURT BACKING DEBATED

The convention roundly defeated a proposal that it rescind a 1954 action upholding the Supreme Court decision on racial integration.

An 86-year-old Lexington, Ky., man, the Rev. R. W. M. Nevens, made an impassioned appeal for the reversal.

"If you want to throw your daughters to the hands of this moloch integration, that's your business but if you try to force me I'll stand against it as long as I live," he said.

He predicted grandchildren of convention members will have "Negro blood in their veins."

Officials advised the convention it had no authority to withdraw the previous action, and a rousing vote upheld this position.

Baptists Applaud Hays' Plea On Racial Justice Problem

By GEORGE W. CORNELL
Associated Press Religion Writer

LOUISVILLE, Ky. (AP) — Massed Southern Baptists Wednesday vigorously applauded a plea for racial justice and an end to discrimination against Negroes.

"This is part of the Christian gospel, and we must demonstrate that we believe it." former Congressman Brooks Hays told the nine-million member denomination's annual convention.

"It is the mission field on our own doorstep."

For Hays, whose conciliatory efforts for racial concord figured in the loss of his House seat in Arkansas last fall, the address was his parting shot as Southern Baptist president.

A two-way race developed in the initial voting to name a sor.

A Tennessee pastor, the Rev. D Ramsey Pollard, of Knoxville, and a surprise Georgia candidate, the Rev. Dr. Roy O. McClain, of Atlanta, emerged as front runners in a field of five.

A runoff election was set for Thursday.

More than 15,000 Baptists from 45 states went through their first round of business sessions Wednesday, and turned the big fairgrounds coliseum into a teaming sea of chitchat, reunions of friends and religious item displays.

Many of the "messengers," brought box lunches, since the meeting place is about five miles from downtown restaurants and the only Louisville arena large enough to accommodate the vast gathering.

Hays, recently nominated a director of the Tennessee Valley Authority, told the predominantly Southern throng: "perhaps you are tired of the subject of the race conflict, but, until perfect justice is done we must stay with the task."

BAPTISTS CALLED TO BI-RACIAL TALK

Hays Bids Southern Group Meet With Two Leading Negro Denominations

By JOHN WICKLEIN
Special to The New York Times.

LOUISVILLE, May 20—Brooks Hays, retiring president, urged the Southern Baptist Convention today to approve a conference with the two leading Negro denominations to ease racial tensions in the South.

Mr. Hays was defeated last November as Representative from Arkansas after having taken a moderate position on integration in Little Rock. He called race relations "the nation's No. 1 problem."

Almost every mission overseas has been retarded because American society permits racial disharmonies to continue, he declared.

A conference between white and Negro denominational leaders may be a practical step toward ending the disharmony, he added.

The Southern Baptists and the two Negro groups, the National Baptist Convention of America and the National Baptist Convention of the U. S. A., Inc., are the largest Protestant denominations in the South. The white group lists 9,206,758 members and the others a total of 10,000,000.

The 15,000 church "messengers" and visitors applauded Mr. Hays for comments that a Southern white audience would have to consider liberal statements on racial relations.

A run-off for the convention presidency will involve a pastor who has taken a moderate stand on integration and one who has taken no stand.

The two, chosen from a field of five, are the Revs. Roy O. McClain of the First Baptist Church of Atlanta and Ramsey Pollard of the Broadway Baptist Church of Knoxville, Tenn.

Mr. McClain signed the "Atlanta Manifesto" in 1957, urging that Georgia schools be kept open even if it meant some integration, and a statement a year later reaffirming and amplifying that stand.

Brooks Hays And Demagogy

IT IS SMALL wonder that Congressman Brooks Hays of Little Rock was defeated after 16 years in Congress if he talked at home like he has been talking in Louisville. The charge against him in Little Rock was that he was too much of a moderate on segregation. He was defeated by a write-in candidate in the last week of the campaign.

As president of the Southern Baptist convention he is quoted saying before the opening of the big convention: "The states have no right to destroy the federal government . . . We ought to thank God this afternoon we have a national government, otherwise the Communists would have destroyed us long ago."

That is demagogy of the worst kind. We know of no one in the South who opposes race mixing who proposes destruction of the American government. On the other hand such men are strict constitutionalists who want to see the Constitution preserved and not twisted and misinterpreted by socialists and politicians on court benches who disregard their oath to protect and defend the Constitution.

To say that people in Little Rock or any other Southern community seek destruction of the union by demanding protection of the rights of the states is political piffle of the lowest kind. No one has done more to disrupt normal life in this country than has the Supreme Court by its dictatorial decision and by those who insist that what the court says is the law and must be obeyed even if it leads the nation to destruction. There are those among us down this way who are determined to save the Constitution in all its purity and vigor from political demagogues.

Thousands At Meeting Of Southern Baptists

LOUISVILLE, Ky. (AP) — The Southern Baptist Convention opens its annual meeting today with about 15,000 delegates and visitors from the denomination's 31,498 churches.

In activities Monday, pastors heard an address by former Rep. Brooks Hays of Arkansas, convention president. The Women's Missionary Union also is meeting.

SEMINARY GRADUATION

Louisville's Southern Baptist Theological Seminary presented diplomas to 269 graduates Monday, but the school's "centennial commencement" will be tonight and will signal the opening of the convention.

Hays will preside at the meeting until Wednesday morning when new officers will be elected.

They will represent 9,206,758 members of the denomination, which includes churches in the North as well as the South.

ADDRESS TO PASTORS

In his address to the pastors, Hays said, "The states have no right to destroy the federal government."

"The thing that disturbs us in Little Rock," Hays said, "is there has not been an interpretation of the American scheme—an indestructible union of indestructible states.

"We ought to thank God we have a national government," he said. "Otherwise the Communists would have destroyed us long ago."

Hays for 16 years was a congressman until his defeat last fall by segregationist candidate Dale Alford.

ALABAMIAN SPEAKS

Another speaker at the pastors' meeting, the Rev. Leon Macon, editor of the Alabama Baptist, called for "a strong wall between the church and the state."

Mrs. R. L. Mathis of Waco, Tex., presided over the women's meeting. The group heard reports of Baptist missionary work throughout the world.

At the Seminary graduation exercises, the seminary president, Dr. Duke K. McCall, told the graduates people will seek refuge in "a new Messiah" if religion fails to answer today's social problems.

Baptist fuss irks court

WASHINGTON

An assistant corporation counsel waxed philosophical Tuesday and a police captain turned indignant over the troubles of Southern Baptist Church, which has seen its members parading from courtroom to courtroom and from hearing to hearing in order to settle the dispute.

The latest development came during a hearing before Clark King, assistant corporation counsel, who was called upon to decide whether the government should prosecute a charge of disorderly conduct lodged against a former church trustee.

Mr. King withheld his decision for one month pending further action on other aspects of the case now before the courts.

* * *

ANDREW CAIN, 660 E St., SE, was arrested July 12 following Sunday collection at Southern Baptist when he tried to aid in counting the money.

He asserts he was prevented from doing so by Andrew J. Bell, who had been commissioned as special police officer at the church and who temporarily lost his commission during Wednesday's events.

Mr. Cain, a former deacon, contends he had the right to count the money since a preliminary injunction granted by the courts restored several trustees and deacons to their positions after they had been "taken down" at a church meeting.

Others assert, however, that Mr. Cain was not "taken down" but voluntarily resigned as trustee and therefore was not among those restored by court order.

* * *

AT THE hearing before him on the disorderly charge, Mr. King observed:

"It's a shame when even the churches can't get along. The thing that amazes me is how we can expect the United Nations to settle world problems if we can't get together in small groups. In fact, it seems to me that diplomatic officials do better on a world basis than we do in small communities."

* * *

RALPH WILLIAMS, church sexton, who is a supporter of the Rev. Murden C. Appling, pastor, tod King that the functioning trustees presently refuse to bank church funds because the minister's opponents "might tie it up."

He also explained that the Rev. Mr. Appling's critics, who filed suit for an accounting of church funds, have no "right to ask for an accounting because they don't contribute anything to the collection."

The assistant corporation counsel interrupted to observe that perhaps no-one "heard the money dropped in the plate by the minister's critics because it was green - the folding kind.'

He went on to say, "Money is the root of all evil and it seems this church is falling back into the roots."

THE ASSISTANT corporation counsel expressed the opinion that the present system of collecting money and paying bills directly out of the collection plate "is a rather loose way of handling things."

King also stated he did not believe Mr. Cain, the former trustee, had the right to try to enforce a court order himself.

* * *

SPECIAL Policeman Bell, who appeared dissatisfied with Mr. King's decision to wait awhile before making up his mind, was told by King:

"I thought Christ was the first to forgive and to try to do good even when man was bad. The man who is good to others does not have time to do bad."

* * *

LATER IN the day, Police Captain Mike Mahaney withdrew Bell's commission as special policeman at Southern Baptist Church.

Captain Mahaney stated the commission is to be suspended until final action is taken by the courts in settling the entire controversy.

He added indignantly to a reporter: "I think it is a disgrace the way they're carrying on at that church. I don't have anything to do with it but I still think it is a disgrace."

* * *

AS MATTERS STAND, the crux of the case—whether there is to be an accounting of funds at Southern Baptist and whether ousted officials are to be permanently restored—is being considered by Joseph C. Waddy, appointed special master by the District Court, who will make recommendations and findings to the Court.

Souhern Clergymen to Study Ways to Speed Desegregation

NEW YORK.—Hundreds of clergymen were this week urged to attend the upcoming South-wide Interracial Conference of Religious Leaders, April 29 and 30, at Morehouse college, Atlanta, Ga. It is under sponsorship of the National Association for the Advancement of Colored People.

The conference will probe the moral issue of desegregation while seeking ways of organizing white and Negro churchmen for peaceful integration.

Conference leaders will include outstanding religious spokesmen from a cross-section of denominations, colleges, seminaries and agencies concerned with race relations.

The two-day session will include a public mass meeting, plenary meetings and workshops. These will deal with the role of religion in connection with the desegregation struggle; church cooperation with community agencies in prevention of neighborhood tensions; and race relati projects for church women and youth groups.

The conference is being coordinated by the Rev. Edward J. Odom jr., NAACP national church secretary, and Mrs. Ruby Hurley, NAACP Southeast regional secretary.

Churchmen Of South Urge Desegregation

ATLANTA.—A call for "more racial inclusiveness within churches" was issued here at the recent Interracial South-wide Conference of Religious Leaders, sponsored by the National Association for the Advancement of Colored People.

The delegates, from eleven southern states and the District of Columbia also called for "church support for desegregation of schools, housing, public accommodations, and recreational facilities."

An estimated one-third of those attending the April 29-30 gathering at Morehouse college, was white.

Setting the tone for the conference, Professor Everett Tilson of Vanderbilt university, Nashville, Tenn., declared: "Integration is the one answer to the racial problem which can be reconciled with the demands of Christianity."

Lynching Deplored

Other development during the conference included:

Issurance of a statement deploring the lynching of Mack Charles Parker in Poplarville, Miss.

Call for church support of strong civil rights legislation, especially Senate Bill No. 810, introduced by Senators Jacob Javits and Paul Douglas.

Recommendation for local level church activities to prepare southern communities for integration.

Call for church groups toward integration of related agencies such as schools, colleges, hospitals and denominational boards.

Call for social action programs designed to increase registration and voting.

Call for intensified efforts by councils of churches, church women and youth groups in the civil rights struggle.

Among agencies represented at the conference were the Department of Racial and Cultural Relations, the National Council of Churches; the American Friends Service Committee; the Department of Social Education and Action of the Presbyterian Church.

Also, the South Carolina Council on Human Relations, the United Christian Youth Movement, the Department of Christian Citizenship of the National Council of the Protestant Episcopal Church.

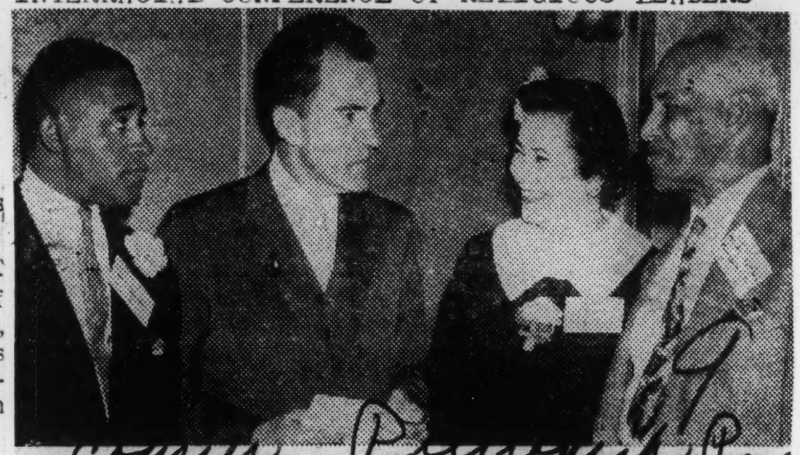
Church Groups Represented

Among conference participants were Bishops W. R. Wilkes, S. G. Spottswood and P. R. Shy, of the A. M. E., A. M. E. Zion and C. M. E. churches, respectively.

Also Presidents J. P. Brawley of Clark college, Atlanta, and Samuely Proctor of Virginia Union university, Richmond, Va.

Other distinguished clergymen participating included Rev. Charles Webber, AFL-CIO Religious Relations Representative, Father Dennis Walsh of the St. Paul of the Cross Catholic Parish, Atlanta, and Dr. Joseph Allen, professor of social ethics, Perkins School of Theology, Southern Methodist university, Dallas, Texas.

The conference was organized by Rev. Edward Odom jr., NAACP church secretary, in cooperation with Mrs. Ruby Hurley, NAACP southeast regional secretary.



Conferees— Among the prominent personalities at the religious leaders' conference in Washington, D. C., last week were, left to right: Ted Brown, D. C., AFL-CIO; U. S. Vice President Nixon, Miss Roberta Church, Labor Department, D. C., and Ashley L. Totten, secretary-treasurer, Sleeping Car Porters.—Cabell Photo.

Detroit Hosts 35th Annual Convention of Spiritualists

Convention Officers—From left: Madam S. Hurley, mistress of ceremonies, Detroit; the Rev. N. Green, member of Wiseman Board, Long Island, N. Y.; Madam P. Byrd, recording secretary, New York, N. Y.; the Rev. K. Penick, financial secretary, Detroit.—Johnson Photo.

DETROIT—Detroit played host recently to the 35th annual convention of the Universal Hagar's Spiritual Churches, April 22-28, with headquarters of the conclave at the Supreme Church, 2281 Pierce.

The convention, representing thousands of members throughout the Midwest and the Eastern Seaboard, was attended by delegates from New York, Indiana, Delaware, Michigan, New Jersey, Pennsylvania and Ohio.

Spiritual leader of the church is the Rev. C. B. Hurley, dynamic Detroit minister.

THE CONVENTION put on one of the grandest parades this city has seen in a long time, on Sunday, April 26.

• Among those delegates attending and holding offices were: the wisemen board, the Revs. M. Hatchett, Hackensack, N. J., treasurer; C. B. Hurley, Detroit; S. Singer, Detroit, credentials committee member, and R. Christopher, chairman of the credentials committee, Beaver Falls, Pa.

Knights of the All-Seeing Eye: Sherman J. Hester, Divine Guide, Cleveland, Ohio; Opal Lewis, Royal Chief Scribe, and Cassie B. Hurley, Most Royal Exalted Knight, both of Detroit, and Alfred Bailey, Royal Noble Master, of New York.

Convention officers: Madam S. Hurley, mistress of ceremonies, and the Rev. K. Penick, financial secretary, both of Detroit; the Rev. N. Green, member of wisemen board, Long Island, N. Y., and Madam F. Byrd, recording secretary, New York City.

Officers: Madam L. Clements, Supreme Secretary of Finance Committee, New York; the Rev. H. Harrison, Prince of the State of Iindiana, Gary, Ind.; the Rev. O. Pennington, Princess of the State of Delaware, Wilmington, Del., and the Rev. W. Cox, assistant pastor of Supreme Church of the UHSC, Detroit.

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REFORMED CHURCH

Reformed Church Leader First Negro to Hold Post

By Jo-ann Price

The Rev. Dr. James Joshua Thomas, forty, newly elected president of the Reformed Church Classis, or governing body, of New York, is a short, soft-spoken Negro who began his ministerial career in Jamaica, B. W. I. and is pursuing it in a crowded section of the Bronx.

He has a number of "firsts" to his credit, he said in an interview at the parish house, 948 E. 146th St., next door to Mott Haven Reformed Church, which is his parish.

When he came to Mott Haven Church in 1953 as a Columbia post-graduate student who had earned several university degrees, he was the first Negro minister in the Dutch Reformed Church in America, which dates back to 1628.

When, on Jan. 6, he was elected president of the Classis, which governs twenty-three Reformed churches in the Bronx, Manhattan and Staten Island, he was the first Negro in that post, too.

When Dr. Thomas took charge of 101-year-old Mott Haven Church, the consistory of white members agreed to stay on for a year while the church sought in Negro members from the Patterson low-income houses south of it. "Somehow, they felt that Mott Haven had ended its usefulness as a church for white people," Dr. Thomas observed. He continued:

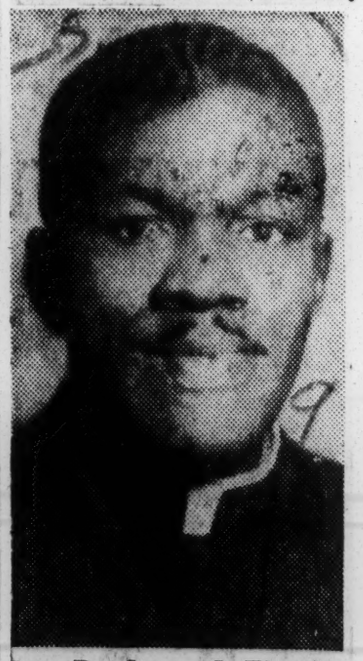
"It is now six years later. The old members are still with us. Even among the whites, there is a new sense of mission, a unity of the spirit, a far greater vigor, than ever before. This sort of thing is being duplicated in our Reformed Churches throughout the city."

When Dr. Thomas arrived, Mott Haven had sixty families and 120 members. Despite a constant loss of members to higher-income area, it now has 120 families on the rolls, with 200 members, and enjoys unusually good relations with the neighboring Congregational Church of North New York, 411 E. 143d St., and Willis Avenue Methodist, 141st St. and Willis Ave.

"A fresh new outlook on the mission of the church" is evident among New York Protestant churches, Dr. Thomas said. "There is a concerted effort on the part of the Reformed Church to minister to people as they come within its pale."

Dr. Thomas was reared in Jamaica, the son of a Presbyterian minister. He finished theological training and was ordained there in 1943, also as a Presbyterian. He completed his Bachelor of Divinity in 1946 at Lincoln University; Master of Sociology at Drew Seminary, Madison, N. J., 1948; Master's degree in adult education, 1954, Union Theological Seminary, New York, and Doctor of Philosophy in educational administration, 1957, at Columbia Teachers College.

He is married and the father of two boys, Roy, ten, and Howard, seven months, and a girl, Joy, nine.



Rev. Dr. James J. Thomas

Head of Southern Convention Says He's Just A Plain Baptist Preacher

Tennessean Succeeds Hays

By CHARLES WHALEY

"Not a religious statesman, just a plain Baptist preacher" that's the modest assessment of himself made yesterday by the new president of the Southern Baptist Convention.

But Dr. W. Ramsey Pollard, though confessing himself a bit overwhelmed by the sudden attentions of the press, was not caught short of diplomatically phrased responses to an interviewer's questions.

"If you want a term to pinpoint me, I suggest 'pastor-evangelist,'" offered the quiet-spoken, distinguished-looking pastor of Broadway Baptist Church in Knoxville.

Father Was Policeman

The 56-year-old minister, son of a former Texas police officer, has conducted evangelistic crusades in numerous states, Alaska, Hawaii, and South America.

And, though he feels the friends he has made among preachers and laymen in those crusades won him the nomination and election to the S.B.C. presidency, he made it clear:

"I've never consciously made any statement or done anything that might lead to the presidency of the convention."

Dr. Pollard, who was defeated for the convention's top office last year by Brooks Hays, retiring president, asserted that no man "runs" for the presidency.

To Run Is To Be Beaten

"If he (anyone) 'runs' he's going to be beaten. It's an honor that comes to a man because his fellow preachers love him and have confidence in him," he explained.

Dr. Pollard was wearing a dark blue suit, conservative red tie, and two-tone shoes for his appointment at the Brown Hotel.

He perched casually on the edge of a couch cushion as he talked of his wife, the former Della Pickle, whom he met on a blind date during their Dallas high-school days and married soon afterwards.

Son Is Seminary Graduate

They have two children—Mrs. Robert Cliett, Atlanta, and the Rev. Ramsey Pollard, Jr., a January graduate of Southern Baptist Theological Seminary here and former education director at Victory Memorial Baptist Church. The younger Pollard now is education director at Belmont Heights Baptist Church, Nashville.

Pollard, Jr., and Mrs. Cliett each have two daughters, making the new S.B.C. president four times a grandfather.

The bespectacled Dr. Pollard, born in Cleburne, Texas, was graduated from Carson-Newman College, Jefferson City, Tenn., and Southwestern Baptist Theological Seminary, Fort Worth.

Considered No Other Career

He had never considered any other career except the ministry since "I felt when I was a boy 15 or 16 years old that I was called to preach." He said:

"I've been a Christian since I was 11. But I didn't start preaching until I was 22."

His church, where he has been pastor since 1939, has 3,600 members, making it one of the 25 largest Southern Baptist churches. Though he often takes time off for evangelistic crusades elsewhere, "my church never complains when I'm away doing the Lord's work."

Does Much Traveling

Dr. Pollard has no hobbies. "We travel a good deal," he said. "While I'm in Tennessee I love to drive over the East Tennessee hill roads back into pioneer places. And I have a lot of fellowship with the people in my church in their homes."

The president's gavel will be turned over to Dr. Pollard at the convention's closing session tonight. He has been chairman of its executive committee this year.

Other offices he has held include the presidency of the Tennessee Baptist Convention, and president of the Southern Baptist Pastors' Conference. His other pastorates have been in Tampa, Fort Worth, and Handley, Tex.

He gave these opinions on these subjects:

Integration—"My stand is the same the convention has already adopted. We must work together in Christian love and fellowship and there need to be many lines of communication between the races. My judgment is that those of both races must exercise caution and Christian constraint and that the extreme liberals on both sides are doing the cause more harm than good."

Doesn't Consider Self Moderate

(Asked if like his predecessor, Hays, he considers himself a moderate, Dr. Pollard replied, "No, I wouldn't consider myself as a moderate." Pressed for a self-description, he said, "Let it stand at that, will you?" Then he added, "I greatly admire Mr. Hays and he has rendered a great service to the cause of Christ and a better understanding of the problem.")

On the seminary controversy here involving the firing of 13 faculty members last year—"My judgment is that the seminary will come through as a much stronger institution than ever before. We have some of the finest men in the Southern Baptist Convention on the board of trustees and my conviction is that Dr. (Duke K.) McCall (seminary president), the trustees and the seminary will do that which is right."

Appreciates Kennedy's Stand

On the possibility of Catholic Senator John M. Kennedy's being nominated for the presidency—"I think he is a very capable young man and all of us appreciate the forthright statements he made concerning separation of church and State and the fact that he indicated he would not favor an ambassador to the Vatican. From the practical viewpoint he would face much opposition from Protestants and Baptists."

On prohibition—"I favor doing away with the liquor business entirely, yet I know it's a practical impossibility. However, I think it's a mistake to put a stamp of approval on a business that is causing moral deterioration in our nation. . . . I think it's the greatest menace America faces today (from within)."

On the possibility of bringing Canadians into the S.B.C.—"It would be a mistake because we would be going into a foreign land and our constitution calls on us to work in this land (United States). In my judgment the convention would not amend the constitution to allow this; it would make the convention too large and it would be encroaching on territory the Canadian Baptists have occupied many years.

". . . Going into the northern United States is different. The name, Southern Baptist Convention, carried with it more than a geographical meaning. It has a doctrinal and functional meaning. We take the position that anywhere in this country where churches are needed either the S.B.C. or the Northern Baptist Convention can establish them."

DR. JAMES M. BULMAN
Attack on seminary fails

DR. W. R. PETTIGREW
Elected first vice-president

Courier-Journal Photos
DR. ERIC C. RUST
Professor's views defended

Pastor Ousted From Platform

Hays Halts Hot Attack On Seminary At Baptist Convention

By LARUE GILLELAND
Religion Editor

LOUISVILLE, Ky., May 21.—A North Carolina preacher was led forcibly from the speaker's platform here Thursday after Southern Baptists squelched his blistering attack against their most historic theological seminary.

The incident came after stormy debate between the Rev. James J. Bulman and Brooks Hays, outgoing Southern Baptist Convention president, over parliamentary procedure.

Dr. Pollard Elected

It climaxed a busy convention day which included the election of Dr. Ramsey Pollard of Knoxville, an outspoken prohibitionist, as new president.

The Rev. Mr. Bulman of East Spencer, N.C., insisted on continuing a speech severely criticizing the administration of Louisville's 100-year-old Southern Baptist Theological Seminary.

Mr. Hays told him he was out of order because time allotted for discussing the matter had run out.

"No, no," shouted about 15,000 messengers and visitors in Fairgrounds Coliseum when Mr. Hays asked the convention if the Rev. Mr. Bulman's time to speak should be extended.

But the Rev. Mr. Bulman refused to leave the platform.

The Rev. Franklin Owen of Lexington, Ky., chairman of the committee on order of business, placed his arm around the Rev. Mr. Bulman's shoulders and half pulled, half-led the reluctant preacher from the podium.

Criticized Dr. McCall

The Rev. Mr. Bulman criticized Dr. Duke McCall, seminary president, whose recent dispute with faculty members over administrative procedures resulted in dismissal of 13 professors. One was reinstated.

The North Carolina pastor also charged some remaining faculty members were teaching ideas contrary to Baptist doctrine. He said Dr. Eric Charles Rust, professor of Christian apologetics, had described the virgin birth and resurrection of Christ as "myths" in a book he'd written.

Dr. McCall, son of Mr. and Mrs. John W. McCall of Memphis, spoke in Dr. Rust's defense.

Dr. Rust, who came to this country from England in 1953, was not at the convention but in Federal Court taking his preliminary examination to become a naturalized citizen.

An expected move by a few messengers (voting representatives) to ask that all six Baptist seminaries be withdrawn from the American Association of Theological Schools never developed. The association censured the seminary for its procedure in dismissing the professors and gave the school a year to "repair the damage."

Won By 4-3 Margin

Dr. Pollard, a 56-year-old minister, defeated Dr. Roy O. McClain of Atlanta by a 4-3 margin in a runoff election.

"Alcohol is the greatest curse in America," he said after his victory. "I favor a nationwide return to prohibition. In fact, I'd like to see worldwide prohibition."

Messengers head for home—

Southern Baptists end convention filled with both hymns, hot debate

BY GEORGE W. CORNELL

LOUISVILLE, Ky., May 23—(AP)—Those singing Southern Baptists headed home Saturday, their annual convention chores carried out—with some debate and a lot of song.

The old-time hymns, both solemn and lilting, were a big part of their big four-day conclave.

In the last day's sessions Friday, they also had a bit of their familiar free-swinging debate—before deciding to recommend a top-level conference of Negro and white Baptist leaders to seek solutions to interracial problems.

BUT FRIDAY NIGHT, WITH many of the messengers leaving early, there was serene unanimity as the thinned-out meeting adopted what had been foreseen as a controversial plan—the posting of a Southern Baptist observer at the United Nations.

The step was proposed by a year-long peace study commission headed by Dr. Walter Pope Binns, president of William Jewell College, Liberty, Mo.

IN OTHER MAJOR ACTIONS during their four-day convention, messengers of the nine-million-member denomination:

1. Urged a fight by Baptists against obscene literature, by keeping an eye on news stands, and turning over any indecent material received through the mail to local postmasters.

2. Urged increased vigilance to safeguard religious liberties in the current era of overlapping functions of church and state institutions.

3. Rejected a proposal that would require seminaries to become more self-supporting by charging higher student tuition fees.

4. Decided not to meddle in the problems of Southern Baptist Theological Seminary here, which has been working to overcome a faculty crisis that threatened the institution's accreditation.

5. Beat off an attack on theological teachings at the seminary.

6. Deferred action on a proposed constitutional amendment to expand into Canada, where other Baptist conventions now hold sway.

7. Elected the Rev. Dr. Ramsey Pollard of Knoxville as their new president, succeeding former Arkansas Rep. Brooks Hays, who finished two terms in the office last night.

Hays Calls On Baptists To Seek Racial Justice

Says Missionaries Abroad Are Handicapped By U. S. Discrimination In Human Relations

By ORA SPAID

Southern Baptists yesterday heard one of the most forceful pleas for racial tolerance ever made before their convention—from a widely respected leader who is most often described as a "moderate" on the question.

Brooks Hays—former United States representative from Arkansas who lost his Congressional office because of his stand on racial integration of public schools at Little Rock—told messengers of the Southern Baptist Convention that, in effect, "we must practice what we preach."

Hays spoke in Freedom Hall after an election to choose his successor narrowed to two men, Dr. Ramsey Pollard, Knoxville, and Dr. Roy O. McClain, Atlanta. A runoff election between these two is scheduled this morning.

Cites Effect Abroad

In Hays' valedictory address, the quiet-spoken Southern leader spoke of the effect of racial injustice in America on the endeavors of Baptist missionaries abroad.

"There is no segregation of our colored converts. The voluntary separatism in our own country is responsible primarily for our Negro brethren maintaining their own conventions and generally their own congregations, and is not basically inconsistent with our Christian professions, but we must continue to examine with deep sensitivity the aspirations of our minority people for a status free from all discrimination and injustice.

"This is a part of the Christian gospel and we must demonstrate that we believe it. We cannot export what we do not have, and if our Christian devotions are not adequate, our missionaries cannot transmit the Christian message to unsaved masses abroad.

Urge Better Performance

"The missionaries plead for a better performance in human relations in America, and while I believe we are making great progress, we must keep the challenge always before us."

Hays acknowledged that "perhaps you are tired of the subject of race conflict, but until perfect justice is done, we must stay with the task . . . Eventually, the world will accept the principle of human dignity for which we contend, and may ever applaud us for contending for it."

The bespectacled Baptist president—stepping down after two years at the helm of the 9,000,000-member body—called on "our scholars in the seminaries and the Sunday School Board's staff" to make public Biblical research which shows racial segregation to be un-Christian.

Says Claim Disproved

"Our research in Biblical teaching on race has disproved the claim that existing patterns are divinely prescribed," he said, "and while no authoritarian position is assumed as a result of these studies, we would be remiss if we did not make them available.

"It is apparent that scriptural support for State segregation laws cannot be claimed."

Hays spoke of a meeting in February of the denomination's Joint Committee on Baptist Work Among Negroes, at which it was unanimously recommended that Southern Baptist leaders and those of Negro Baptist denominations hold a high-level conference "to promote Christian fellowship and conduct a comprehensive examination of the problem."

He gave the proposal his endorsement and asked that it be considered by the convention's resolutions committee.

Asks Approval of Report

Hays also urged approval of the report of the convention's World Peace Committee. This committee will report tomorrow night and will advocate, among other things, appointment of a Southern Baptist observer to the United Nations.

"The cause of peace is precious," Hays said. "Baptists of the world can make a distinctive contribution to it and we should commit ourselves to a sound and carefully devised plan of enlisting our people everywhere in the role of moral leadership for this end."

In the morning election, three candidates were eliminated in the voting for president: Dr. E. Hermond Westmoreland, Houston; Dr. James P. Wesberry, Atlanta, and Dr. Carl E. Bates, Amarillo, Tex.

Neither Received Majority

The runoff election between Dr. Pollard and Dr. McClain was made necessary because neither received a clear majority of votes required by the S.B.C. constitution.

Dr. McClain was called home to Atlanta to preach a funeral yesterday afternoon and did not know until afterward that his name was in the running. He had left the convention not intending to come back but took a plane to Louisville after being informed of his nomination.

Dr. McClain, a native of South Carolina, is one of the foremost preachers in the convention and in the nation. He has appeared frequently on "The Baptist Hour" radio program and his Sunday-morning services at his 6,000-member Park Baptist Church in Atlanta are televised.

Graduate of Seminary Here.

He is a graduate of Southern Baptist Theological Seminary here and of Furman University, Greenville, S. C.

Dr. McClain, 43, has taken a forthright stand on race relations. He is one of the signers of two "manifestoes" issued by Atlanta clergymen calling for preservation of public schools and obedience to the Supreme Court.

Dr. Pollard was second last year to Hays in the running for president of the S.B.C. He is pastor of the 3,600-member Broadway Baptist Church in Knoxville, a former president of the Baptist Pastors Conference, former president of the Tennessee Baptist Convention, a member of the S.B.C. executive committee, and for eight years has been chairman of the denomination's Radio and Television Commission.

Dr. Pollard, 56, is a native Texan and is a graduate of Southwestern Baptist Theological Seminary at Fort Worth. His son, W. Ramsey Pollard, Jr., is a student at Southern Baptist Theological Seminary here.

Dr. Pollard led the first Baptist evangelistic crusade in Alaska in 1949.

TRIUMPH CHURCH MEET CONTINUES SESSIONS

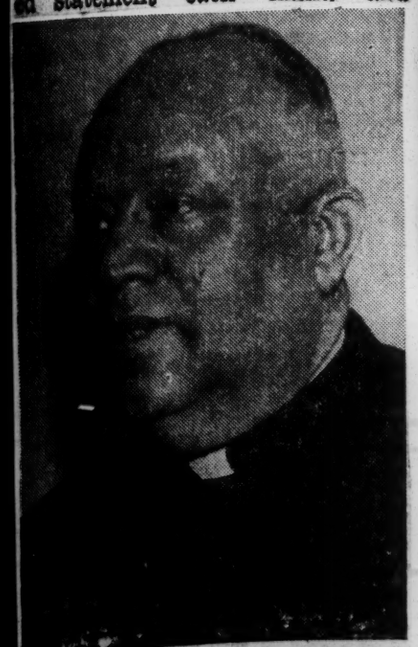
The College of Bishops and the Board of Trustees of Triumph the Church and Kingdom of God in Christ explained Thursday night why Atlanta was chosen as headquarters for the church last year.

The announcement came during the Twelfth International Quadrennial session of the church. It was made by church public relations director Bishop O. H. Folmar, of Detroit.

It was said that Atlanta was chosen because of the unique educational facilities, business and industrial achievements, "broad - minded" religious leaders and recreational center for Negroes.

The Triumphant system under the leadership of Archbishop D. H. Harris advocates that "This is a new day and that there is a religious reformation taking place, therefore the old order of religious transaction must come to an end, and a new order for a new world is now being ushered in."

This statement was made as the fourth day of sessions came to a close. It was announced that officials of the church would elaborate on the previously mentioned statement "each night, and



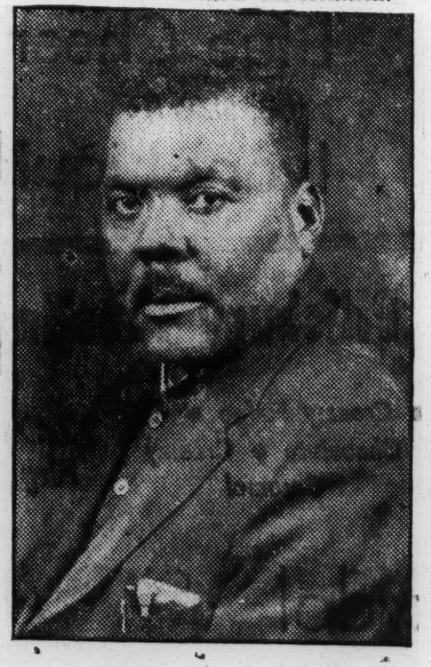
ARCHBISHOP HARRIS

prove these facts to you."

The officials were listed as Archbishop Harris, Bishop C. C. Martin, Chattanooga, Tenn. Bishop H. M. Harris, Los Angeles, Calif., Bishop C. C. Atkinson, New Orleans, La., Bishop L. W. Coleman, Greensborough, Pa., Bishop E. L. Simpson, Buffalo, N. Y., Bishop J. W. Williams, Compton, Calif., Bishop R. C. Glanton, Grass City, Fla., and others.

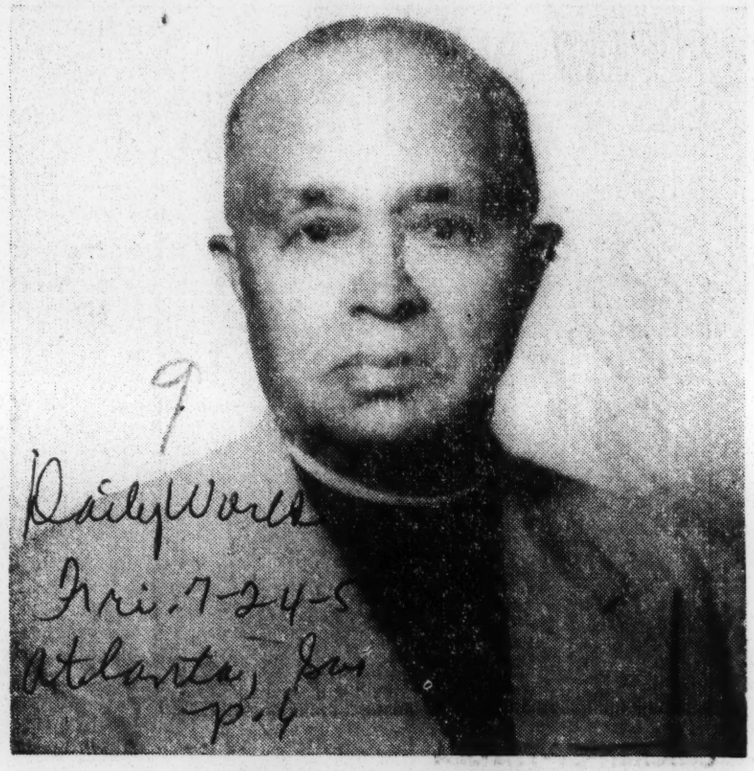
Music for the convention is being furnished by a fifty voiced chorus under the direction of the Rev. Clinton Levert, of Cleveland, Ohio, the church's national minister of music.

Two Atlantans spoke to the congress Thursday. Attorney Samuel B. Wright, Jr. greeted the congress, and introduced Charles H. Smith, real estate dealer. Mr. Smith welcomed the congress to Atlanta, and spoke on the progress of the Negro in Atlanta.



BISHOP C. C. MARTIN

SESSIONS CONTINUE FOR "TRIUMPH" CHURCH MEET



BISHOP H. M. HARRIS

(J. M. Taylor and Bishop C. H. Folmer, chairman of public relations, reporters.)

The Twelfth International Quadrennial Session of Triumph the Church and Kingdom of God In Christ in session at 213 Farrington Avenue, S. E.

During this session God is speaking in songs, prayers, praises, and sermons.

Th eArchbishop D. H. Harris is introducing the spirit of the new age with such statements as:

"We are one people everywhere, we are approaching a new region in God and that calls for a new Life. Triumph knows no defeat. Triumph has a spirit of evolution and that we are approaching a redeemed world."

We extend a cordial welcome to all ministers and their congregations to come and hear the messages. The public is invited.

The meeting will continue in session through August 8, with Rt. Rev. D. H. Harris, Archbishop of Pittsburgh, Pa., presiding.

Delegates from 36 states and countries abroad are participating in the meeting.

Among the other distinguished leaders listed to appear on the program are: Bishop H. M. Harris. of the Sixth District; Rev. C. W. Drummond, Rev. C. Ware; Bishop R. C. Glanton, Sister E. B. Coleman, national Adult Youth Supervisor; Rev. R. L. King, Rev. Russell Clark; Bishop R. C. Glanton, of the Eighth District; Rev. H. Williams, Miami, Fla.; Rev. O S. Folmar, chairman, national Evangelistic Board; Bishop Whitaker, candidate for Foreign Lands; Bishop C. H. Folmer, of Detroit, Mich.; Mother Minnie Price, of Pontiac, Mich.; Mother Irene Holly, of Gary, Ind.; Prince G. L. Jones, Tampa, Fla.; Prince G. T. Rivers, of Michigan; and Prince T. E. Williams, of Ocean Springs, Miss., and several others to be mentioned later.

Will Be First Class Citizen

Minister Warns Whites To Meet With Desegregation

HOUSTON, Texas — (NNPA) — The Rev. Ross Allen Weston of Arlington, Va., a national leader of the Unitarian Church, said here April 10 that "the white man had better learn to swim with the tide of the colored peoples of the world, or he will be engulfed by it."

The Rev. Mr. Weston attended a three-day meeting here last week. The meeting was sponsored by the Southwestern Unitarian Conference. Delegates from Texas, Louisiana, Arkansas, Oklahoma, Tennessee and Kansas heard the minister foretell that the colored man "is on his way to becoming a first - class citizen — and the whole world is moving in the direction of colored people."

The Rev. Mr. Weston, pastor of the Arlington Unitarian Church, said his church stands in the forefront of the struggle for desegregation in Virginia where "the massive resistance movement of Senator Harry Byrd has been defeated by peaceful admission of colored children to public schools."

When four colored pupils were admitted recently to previously all-white Arlington schools, the Rev. Mr. Weston noted that there was no "violence or bloodshed — or intermarriage"

"The Unitarian Church," declared the Rev. Mr. Weston, 'is dedicated to individual freedom of belief, devotion to the advance of truth, democratic processes in human relations and human brotherhood unrestricted by national origin, race or creed.'

Unitarians Ask Support Of Court, Vote, Rights

By SAMUEL P. PERRY JR.

BOSTON — (ANP) — The American Unitarian association, convening for its 134th annual May meeting, called for the full support of U. S. Supreme court and determination to defend its constitutional powers.

"Attempts in Congress to curtail the constitutional powers of the court," read a resolution, "threaten to destroy one of the basic principles of our democratic system, namely the independence of the judiciary and the division of governmental power between the legislative ,executive and judiciary branches of our government."

Another resolution called for broader authority for the U. S. Justice department to intervene in school desegregation and "all other civil rights cases."

IKE PRESSURE URGED

Still another resolution called upon President Eisenhower to "bring the pressure and power of his administration to uphold the authority of the Civil Rights commission to the end that the full guarantees of our Bill of Rights may be enjoyed by all Americans.

The 800 delegates strongly urged the Congress to extend the life of the commission and called upon all Unitarian churches and fellowships to take "positive steps" to invite and welcome all persons sharing Unitarian vews. "regardless of race or coler."

In the latter instance, a resolution was introduced whereby financial assistance would be provided for churches which suffered a loss "through the practice of the above principles."

Unitarian minister accuses House unit of harassing liberals

WASHINGTON (ANP) — The Rev. Duncan Howett, pastor of All Souls' Unitarian Church, blasted the House Committee on Un - American Activities for what he called "manufacturing the impression that liberalism is tainted with communism."

He said the Committee report on "The Southern California District of the Communist Party" attempts to show that Communists are working "in harmony with" socialists, liberals and humanitarians.

The minister asked if the committee is going to continue to use the Communist tar brush on the various efforts being made by high minded men in this country to help the under privileged?

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NEW SECT URGES RACIAL HARMONY

Integration and Other Social Goals Are Outlined by the United Church

By GEORGE DUGAN

Special to The New York Times.

OBERLIN, Ohio, July 8—In its first major pronouncement, the United Church of Christ called on churchgoers today to "work and pray" for the elimination of racial segregation and discrimination in every area of American life.

The 1,700-word document, approved this afternoon by the 700 delegates to the body's General Synod, also covered a broad range of church responsibility in social problems, international affairs and political life.

The United Church was established two years ago by a merger of the General Council of the Congregational Christian Churches and the Evangelical and Reformed Church.

Its five-day Synod session, held in Finney Chapel on the campus of Oberlin College, will end tomorrow.

The section of the pronouncement dealing with race urged church members to "eliminate pride and prejudice" from their "hearts" and to seek an end to segregation in church life, housing, employment, education, public services and accommodations and in the exercise of political life.

The pronouncement, entitled "Call to Christian Action in Society," was brought to the floor of the Synod by the church's Council for Christian Social Action.

Hailed as a "platform" for a "charter" expressing the church's "mission in society," the document called on churchgoers to:

¶Participate actively in political life as voters, workers in parties, candidates, office holders and civil servants.

¶Support the United Nations as a major resource for the settlement of disputes, for peaceful change and for economic and social development.

¶Endorse, effective international control and reduction of all national armaments, including the testing of nuclear weapons.

¶Appreciate more fully the role, rights and responsibilities of both organized labor and management in the democratic functioning of an industrial society.

¶Support institutions that provide meaningful work, serve human needs, eliminate blighting poverty and prevent unemployment.

¶Urge more effective programs of education and action in church and community on the meaning and effect of alcoholic beverages, narcotics and gambling.

Statement of Faith

Later today the delegates approved a statement of faith for the United Church. The document, altered slightly from a version presented two days ago for study, was adopted after minor debate.

Text of the statement of faith follows:

We believe in God, the Eternal Spirit, Father of Our Lord Jesus Christ and Our Father, and to His deeds we testify:

He calls the worlds into being, creates man in His own image and sets before Him the ways of life and death.

He seeks in holy love to save all people from aimlessness and sin.

He judges men and nations by His righteous will declareed through prophets and apostles.

In Jesus Christ, the man of Nazareth, our crucified and risen Lord, He has come to us and shared our common lot, conquering sin and death and reconciling the world to Himself.

He bestows upon us His Holy Spirit, creating and renewing the Church of Jesus Christ, binding in covenant faithful people of all ages, tongues, and races.

He calls us into his Church to accept the cost and joy of discipleship, to be His servant in the service of men, to proclaim the Gospel to all the world and resist the powers of evil, to share in Christ's baptism and eat at His table, to join Him in His passion and victory.

He promises to all who trust Him forgiveness of sins and fullness of grace, courage in the struggle for justice and peace, His presence in trial and rejoicing and eternal life in His Kingdom which has no end.

Blessing and honor, glory and power be unto Him. Amen.

UNITED CHURCH OF CHRIST

Run One, Two In Youth Mag Poll

NEW YORK — (UPI) — Pat Boone is the No. 1 singer on the teenage hit parade, a survey showed this week.

Youth Magazine, a publication of the United Church of Christ, conducted a poll among youngsters on their favorite recording stars.

Boone was put at the top by polling nearly three times the votes of his nearest contender. He won two previous Youth Magazine surveys, one on movies and the other on television.

The others among the teenagers' big ten were Johnny Mathis, Ricky Nelson, Perry Como, Frank Sinatra, Elvis Presley, Tennessee Ernie Ford, Fabian, Frankie Avalon and Paul Anka, in that order.

Not one girl singer was on the list. Connie Francis was the only feminine star to receive more than a handful of votes, but there were not enough to put her in the top 10.

The magazine said that part of the answer lay in the fact that more girls than boys responded to the survey. A more likely explanation, it said, is a long-standing trend to promote male singers.

Youth reported that teen-agers spent more than 100 million dollars on records last year, not counting the dimes and nickles they poured into Juke boxes.

The average amount spent by each teen-ager for records each month came to about $1.20, the magazine said. One said he spent as much as $20 a month on records and several over $10.

More than half the youngsters said they liked rock 'n' roll, but a sweeping majority turned thumbs down on records that were too fast, wild and rowdy.

Norfolkian Re-Elected Missionary President

Journal & Guide Sat 6-20-59
Norfolk, Va. p. 3

ALBANY, N. Y.—The Rev. Mrs. B. L. Dodson of Norfolk was re-elected president of the Women's National Evangelistic and Missionary Conference during its three-day session here recently. About 350 church leaders and workers attended the session held at Mt. Calvary Baptist Church.

Other officers of the conference are the Rev. M. A. Robinson, first vice-president; the Rev. F. R. Goodman, second vice president; Evangelist L. Turnage, third vice president; Evangelist A. Faison, recording secretary; the Rev. M. A. Farrar, financial secretary; Mrs. M. F. Boykins, corresponding secretary; the Rev. L. Ashley, assistant secretary and residential secretary; the Rev. B. Baskerville, treasurer; the Rev. F. E. Morris, chairman, board of directors; the Rev. R. McCloud, assistant chairman, and the Rev. P. D. Phillips, chairman of the trustee board.

THE ALBANY session marked the 48th anniversary of the missionary conference, the 12th annual session of the National Auxiliary and the 21st annual session of the young people's department of the parent body which met at the same time.

Highlights of the conference were sermons, presidents' annual messages, discussions and the memorial to the late Rev. Alice V. J. Winston, founder of the conference.

THE INTRODUCTORY sermon was delivered Wednesday morning by the Rev. M. A. Farrar. The welcome program was held Wednesday night. Welcome addresses were delivered by the Rev. G. L. Burns, for local ministers; Mrs. L. L. DuBoe, for the auxiliary; Mrs. [illegible] Leigh, for Upper Hudson.

The response was made by the Rev. M. A. Farrar. The Rev. B. L. Dodson delivered the missionary sermon following the welcome program.

The Rev. M. C. Robbins delivered the educational sermon Thursday morning. Rev. Mrs. Dodson's annual address was delivered Thursday afternoon. The Rev. M. A. Robinson delivered the annual sermon Thursday evening.

THE NATIONAL Auxiliary met Friday morning.

The tribute to the late founder was delivered by the Rev. P. D. Phillips, matron of the home. The annual sermon was delivered by the Rev. P. D. Phillips.

The next annual session of the conference will be held in Newark, N. J.

Dr. Hollis Price Says U. S. Must Lead For World Peace

Birmingham World
Birmingham, Ala.

LeMoyne College President Reports On Two And A Half Month Tour Of Nine Countries

Dr. Hollis F. Price, president of LeMoyne College, who just returned from a two and a half month tour of nine foreign countries said "the hope for world peace rests on the shoulders of America." He added 'despite the general appreciation by foreign states of the tremendous economical responsibility carried by America in an effort aimed at world peace, foreigners are not appreciative of our know-how in international operations."

Dr. Price was a delegate to the international conference held by the World Council of Churches in Athens, Greece. The main theme was "Rapid Social Changes in Underdeveloped Countries."

The college president said that it was generally agreed at the conference that:

HUMAN RELATIONS

(1) It is becoming the responsibility of the Western world, with so much material wealth, to share more of its excess with people with less.

(2) The Western countries should devise a means of industrializing underdeveloped countries without causing a upheaval by suddenly severing natives from the safety of their tribal-life, which is largely subsistence-farming. The money-wage system,, inherent to industrialization should be instituted gradually.

Dr. Price said "I have learned that human relations is a pressing problem the world over. When you live in one community you begin to feel that your problems are unique, but they are not. Whether you live in the United States. Asia or Africa, the context of the problems will vary but the difference is greater in degrees than in kind."

He continued. "wherever we are and whatever capacity we serve in, we have the responsibility of doing whatever we can to improve human relations. Without this it is difficult to see how we can survive on this planet," intoned the college president.

UNFORTUNATE

Dr. Price, who traveled in England, Holland, Belgium, France, Italy, Switzerland, Austria, Germany and Greece, said "Western

DR. HOLLIS F. PRICE

Europe is well-off economically. It has made a great recovery" from World II. However, "Greece to some extent is still improvished. However, the conference was much more concerned about South Africa and other such countries where the problem of race is more acute and harsh than in America."

LeMoyne's president said that the countries behind the iron curtain make capital of any "racial misunderstanding in this country. They use it for propaganda." He lamented "It is very unfortunate that we give them so much to use."

Dr. Price said "there appeared to be an abundance of food in all of the countries he visited. He injected "however it was prepared just a little different that we would have".

Accompanying him on the trip was his wife, who is a teacher at Booker T. Washington.

9 1959

World Council Of Churches Study Church Unity Idea

GENEVA (UPI) — The Executive Committee of the World Council of Churches showed renewed interest Friday in tightening the bonds of Christianity with Moscow and Rome.

Winding up five days of secret sessions, the 14 members of the committee and other top executives agreed to consider closely the new Vatican move toward Christian unity.

STUDYING RESULTS

They indicated they would like more details from Rome on Pope John XXIII's plans for an Ecumenical Council ofr Christian unity, particularly whether non-Catholic churchmen would be invited to participate and if so, on what basis.

In Rome, Vatican officials were reported studying "with interest" the results of the committee meeting and other statements by non - Catholics throughout the world on the Pope's proposal for an Ecumenical Council.

The Executive Committee discussed a move that has been under way since last summer aimed at bringing the Russian Orthodox Church into the Council of Churches. It also discussed such problems as nuclear testing and the Cyprus issue.

COULD EASE TENSIONS

Dr. Franklin Clark Fry, American Lutheran leader and chairman of the Executive Committee, said he felt the effort to bring the Moscow patriarchate into the council could help ease East-West tensions.

"Relations between governments are largely determined by relations between peoples," Dr. Fry said. "The more contacts there are at the church or any other level, the better chance there is of an easing of tension."

The Executive Committee agreed to hold its February, 1960, meeting in Latin America for the first time.

WORLD COUNCIL OF CHURCHES

WORLD COUNCIL DELEGATES—Resting during a reception given by the Bishop of Rhodes at the Phileremon Monastery, Greece. Left to right: Bishop Nichols, Mrs. Nichols, Dr. P. O. Bersell of Minneapolis, executive of the Lutheran Church in the U.S. (Missionic Synod); Mrs. Leslie Swain, Craigville, Mass., member of the committee and former moderator of the Baptist Church, first woman to be so honored, and Mr. Leslie Swain, retired professor.

Still traveling in Europe, Bishop Nichols attends sessions of the World Council of Churches. He reports on the resolutions adopted at this conference.

By D. WARD NICHOLS
Bishop, AME Church

The Central Committee of the World Council of Churches closed today. We met in the famous Costello here at Rhodes Greece. This is, as you know, a beautiful island in the Agean Sea, with much history to it.

One other colored member, Dr. J. H. Jackson, president National Baptist Convention, was unable to be here. However, an African, Rev. Peter Dagadu of Accra, Ghana, did Daguda of Accra, Ghana, did

There are less than 20 American members.

But the entire composition of the committee shows 250 delegations of 163 denominations from 32 nations. The Catholic Church sent two observers and the Russian Church, two.

(1) The Council voted against further nuclear tests — and especially those proposed by the French in the African Sahara Desert.

(2) To aid countries in areas of "Rapid Social Change."

(3) To extend its work among the Refugees of the World, especially through "Church World Service"

(4) To extend further aid to underprivileged people in Europe, Asia, Africa and South America.

(5) Adopted a budget of $555,000 for the year.

(6) To build a new Headquarters Building in Geneva costing $4,500,000. $2,000,000 has already been raised.

(7) To work for Christian unity among the churches.

(8) To further the work of the Division of Interchurch Aid. Great service has already been rendered the victims of World War II and other catastrophies such as floods in the Netherlands, earthquakes in Greece, etc.

(9) To continue the training of laymen, especially for Christian leadership.

(10) To aid in the building up of an "Ecumenical Generation" through the Youth Department, with a practical program of Work Camps and other projects.

(11) The Relocation of Refugees from all countries. Many thousands have already been settled. (Note: Will send other facts later.)

We left September 2nd for Belgrade and on to Prague — our third trip behind the Iron Curtain.

Dr. John W. Coleman And Mrs. Velma Sherrill Slated For World Religion Program

Oklahoma City Okla.

World Religion will be celebrated in Oklahoma City Sunday, January 18, during a public program sponsored by the city's Baha'i community at 3 p. m. in the library of the Central YWCA, 820 W. Park. This will mark the tenth annual observance of World Religion Day. The occasion will be celebrated in thousands of Baha'i centers throughout the United States and the world. Okla. 1-16-59

The local program will feature as speakers two well-qualified persons, each outstanding in his or her particular field. They are Dr. John W. Coleman, administrative dean of the Oklahoma School of Religion, Langston; and Mrs. Velma Sherrill, a member of the Auxiliary board (teaching board) of the National Spiritual Assembly of the Baha'is of the United States.

Dr. Coleman, who is also university chaplain, director of religious activities and acting professor of sociology at Langston university, has had a wide and varied background in public school teaching and religious education. He has the A. B. degree from Bishop college, Marshall, Texas, and the M. A. and Ed. D. degrees from Oklahoma State university, Stillwater. He is a member of the Baptist church, NAACP, Urban League, Pi Gamma Mu, honorary social science fraternity; and Phi Alpha Theta, honorary society in history.

Mrs. Sherrill, who lives in St. Louis, Mo., has had wide experience as a Baha'i teacher and lecturer during the past ten years. She has also served on the Area Teaching committee of Baha'is in the Central states and has held offices on the local Spiritual committee of the Baha'i community of St. Louis. A prominent businesswoman, she is engaged in private life with her husband, Lloyd Sherrill, in the operation of a personnel consulting and placement service, as well as an airline training school. In her business, Mrs. Sherrill helps to train students for all types of passenger service work with the airline industry.

Sunday's World Religion Day program will also present numbers of a talented string quintet composed of students from the F. D. Moon Junior high school instrumental music department. Members of the quintet are: Sonya Sanders and Euzerla Rice, violins; Sharlet Pyle, cello; Saundra Thompson, bass, and Ruth Ann Nelson, viola. W. E. Perry is instructor of the group and head of the instrumental music department at F. D. Moon Junior high.

The purpose of World Religion Day is to proclaim the fundamental oneness of religion, according to Miss Nancy Jones, chairman of the local Baha'i committee in charge of the observance. Also on the committee are Mrs. Arabelle Haywood and Mrs. Thelma T. Gorham. World Religion Day was instituted by the National Baha'i assembly in 1950. Its significance as a public event has been recognized by the increasing participation by members of other world faiths in its observances and by its listing, annually, in the "Calendar of Special Months and Days," sponsored by the U. S. Chamber of Commerce.

In announcing the World Religion Day program, Miss Jones pointed out that, "The Prophets of God since Adam have striven to unite humanity. They have made scattered peoples one nation, wandering tribes a mighty kingdom and welded differing peoples into a great culture. They have served the one God, promulgated the same truth, reflected the same light and founded beneficial institutions. Therefore, the divine religions that they established have one foundation; their teachings and proofs are one; in person and name they differ, but in reality they agree and are the same."

She added that the strife between religions arises from misunderstanding. "If people everywhere will investigate the world's great religions, they will discover that the fundamental reality of them is one and not multiple. By this means mankind will reach a point of unity and reconciliation and the whole world will attain to peace and universal progress."

DR. JOHN W. COLEMAN

MRS. VELMA SHERRILL

9 1959

UNITED CHURCH WOMEN'S ORGANIZATION

Church Women Oppose Mixing

Daily News
Jackson, Miss.

By BOB FITTMAN
Daily News Staff Writer

The board of managers of the United Church Women of Mississippi adopted a resolution today calling for continued separation of the races.

The resolution will be presented to the national United Church Women's organization at a national committee meeting in New York October 13.

The resolution, according to Mrs. A. C. Griffin Jr. of Jackson, a national committee member, was adopted to clarify the position of the Mississippi organization on integraton.

The United Church Women organization is an affiliate of the National Council of Churches which has advocated integration of the races.

The resolution will be presented to the national committee by Mrs. Griffin and two other Jackson women scheduled to attend the session, Mrs. Wallis Schutt, Mississippi preident; and Mrs. Robert Rogers.

The resolution stated: "As Christian women, we are interested in all people. We believe in social justice and will work to raise the standards of all races, but we believe the best interest of all concerned can best be obtained within the framework of separate races working together harmoniously and in a Christian manner."

Every protestant church except the Baptist is represented in the Mississippi organization of United Church Women.

Organized chapters are located at Jackson, Laurel, Bay St. Louis, Greenville, Meridian, Starkville, Enterprise, Hattiesburg, and Natchez. Other cities are represented by individual members.

Approving the resolution were Mrs. J. W. Clark of Utica, Mrs. John Bottom of Vicksburg, Mrs. S. C. Yelverton of Meridian, Mrs. W. S. Sellers of Meridian, Mrs. C. R. Noble of Learned, Mrs. Dozier Lester of Inverness and Mrs. J. B. Small, Mrs. Alvis McNeill, Mrs. Herbert Lester, Mrs. S. C. Meisburg, Mrs. D. F. Hall, Mrs. Drew McCulley, Mrs. Schutt, Mrs. Griffin and Mrs. Rogers, all of Jackson.